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GUIDE

FOR

WRITING LATIN:

CONSISTING OF

RULES AND EXAMPLES FOR PRACTICE.

BY

JOHN PHILIP KREBS,

DOCTOR OF PHILOSOPHY AND PRINCIPAL SCHOOL DIRECTOR IN THE
DUTCHY OF NASSAU.

FROM THE GERMAN,

BY SAMUEL H. TAYLOR,

PRINCIPAL OF PHILLIPS ACADEMY.

SECOND EDITION.

ANDOVER:
ALLEN, MORRILL & WARDWELL.
NEW YORK: M. H. NEWMAN.
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PREFACE

TO THE FIRST AMERICAN EDITION.

John Philip Krebs, the author of the following work, was born in Glauchau, in Prussia, near Halle, in the year 1771. In 1800, he was appointed Professor in the Gymnasium at Weilburg. The duties of his office he continued to discharge with great success till 1837, when he became Professor *Emeritus*. He was then appointed principal School Director,—and for this service he receives his former salary.

Besides the present work, he has published several others of much value. His Manual of Philological Works, illustrative of the classics, was published in 1822—3, in two volumes. He also edited an edition of Ovid. He is likewise the author of a Greek and Latin Grammar, Greek Lessons for beginners, and a treatise on Greek Accents. In 1842, he published the third edition of his Antibarbarus of the Latin Language, which contains a clear exhibition of those words and constructions which are not approved by the best classical writers. This is a book of great value to the classical scholar, and shows that the author has studied, with care and discrimination, the best Latin writers.

The following work has passed through nine editions in Germany. The plan, as will be seen, is somewhat different from any which has been used in this country. A principle or idiom of the language is first stated and explained, and then examples are given for practice. The author has made it his object to guard against giving the student too much or too little assistance. By the latter, he would leave him in constant doubt respecting the various idioms; by the former, he would give but little occasion for the exercise of the nicer powers of discrimination. A middle course, therefore, has been wisely adopted. Examples for practice are not always given at the close of every rule; if so, neither memory, reflection nor judgment would be required. Often several rules are stated, and then the examples for practice are given promiscuously. Such an arrangement makes it necessary to study the rules attentively.

The book has been very favorably noticed by many of the leading classical journals of Germany. Flattering opinions of it have also been expressed by distinguished classical scholars, in private letters to the author.

The principal argument for writing Latin, in our own country, is the more thorough knowledge of it, which is thereby acquired. Those best qualified to judge on this subject, think that the Latin must be written, before it can be fully understood. In Germany, where the classics are more thoroughly and extensively studied than in any other country, the exercise of writing, and, in many instances, even of speaking Latin and Greek, is considered of the first importance. Within the last twelve years, not less than forty different treatises have appeared from the German press, to facilitate the writing of Latin.

The exercise of writing Latin makes the knowledge of it definite. Years are often spent in the loose and general study of the language, with little or no profit. But few of its principles are understood, and its force and beauty cannot be appreciated. Now, if the study of Latin is to be made useful in disciplining the mind, in giving it strength and energy, in making it capable of close application and nice distinctions, or, if we would open its richest fountains and draw from them their sweetest waters, we must study it radically. There is choice gold in the mine, but it is found only by hard digging. The complaints, which are often made against the study of the classics, originate, in a great measure, from the want of a proper method of study. A language like the Latin cannot be supposed to be understood by a few misdirected efforts. The forms and force of its words, the nice use of its modes and tenses, the emphatic position of its words, the euphonic balancing and arrangement of its sentences, together with its varied idiomatic features, must become, as it were, vernacular to the student, before the proper advantage can be derived from it. It is not assumed, however, that the writing of Latin will alone secure such a result. This is but one of the means to be used. The more the language is read, the more easily and correctly will it be written, provided the reading be rightly directed; and the more it is written, the more easily and understandingly will it be read. In selecting a particular Latin word to express the corresponding English, the attention is directed more closely to it than if the same word was merely to be read. And should there be doubt respecting its exact use, it will be more carefully observed, every time it occurs in reading, until the classical usage is definitely fixed.

So in regard to a particular construction; if any question is raised respecting its correctness, the mode of solving the doubt will be the same as before. In this way, a knowledge of all the usages of the language may, in a short time, be acquired. The student who knows that he has a Latin exercise to prepare, will watch, with double attention, the form, the force and position of every word, the construction of every sentence, every new idiom, and every departure from the common usage. Thus the mind will ever be on the stretch of investigation,— and the study of the Latin be attended with pleasure and profit.

In writing Latin, the student will also acquire a more exact knowledge of his own language. Before he can translate an English sentence into Latin, he must have a precise idea of the thought it contains. Then he must mark the different usages of the two languages, to see wherein they are alike, and wherein they differ. One must employ a preposition, where the other does not; one requires one mode, the other a different one; the arrangement of the sentences is different in each; one uses interrogatives, where the other dispenses with them. Thus, all the more striking differences between the two languages will be subjects of careful observation, and each be more fully understood.

It may be safely affirmed, therefore, that, in the time usually devoted to the study of Latin, a more accurate and extensive acquaintance with it can be acquired, by uniting the constant habit of writing with that of reading. Nor will the benefits of this thorough study of the Latin be confined tò this language alone; the same habits of discrimination will be readily transferred to any other,—and the mind which has been accustomed to mark the resemblances and differences between the English and the Latin, will, at once and naturally, trace the analogies between other languages, and will be prepared for the close and successful investigation of whatever subjects may be presented.

It may be thought that the sentences in the examples for practice are too short. They do not generally contain whole fables or anecdotes. The author justly remarks on this point, "That the habit, adopted in some schools, of giving the beginner sentences involving several distinct principles, is a wrong one. He should first learn single rules and then apply them to practice. The landscape painter does not begin by drawing a whole landscape that is made up of many distinct objects; he first sketches the trunks of trees and the foliage, accustoms himself to represent stones, cliffs, grottos, streams, waterfalls, and all other possible objects which belong to a landscape. Then, when he has acquired skill in representing these single objects, he attempts a full picture. The same method should be pursued in writing Latin. Let the student begin with short detached sentences, let him use the rules given to illustrate these, and, when he has acquired a facility in rendering these grammatically and correctly into Latin, let him pass to compound sentences, and then let him write full compositions in Latin. But before this can be done, much practice will be necessary."

In preparing the present work, the translator has been under the necessity of making many changes. In the original, the Latin is throughout compared with the German. Of course, much that was said respecting the agreement and disagreement between the German and Latin, would not be applicable to the English and Latin. It was necessary, therefore, to omit a number of sections, which could have no application to the English, and also to make changes in others, and often to omit or change single sentences. The translator has, moreover, added remarks of his own, where they seemed to be needed. For what is said, therefore, respecting the usage of the English, so far as it agrees with, or differs from the Latin, the translator alone is responsible.

All the examples for practice have not been translated, as it was thought, that no more would ordinarily be used, than will be found in the present edition. The small Antibarbarus, at the close of the German edition, has not been translated, from the fear that it would make the present volume too large and expensive. Should this work, however, be favorably received, it is the intention of the translator to prepare the Antibarbarus to accompany it.

The exercises for practice are designed to be written, till the student has acquired an ease in Latin composition. Then, after the portion to be translated has been thoroughly studied, it should be rendered immediately into Latin. It will also be useful for beginners, to translate extempore what they had written at the previous exercise.

After the translation was finished, the manuscript was read to Dr. Charles Beck, Professor of Latin in Harvard University, whose critical knowledge of both the German and Latin, enabled him, at once, to detect any inaccuracies and to suggest such changes and additions as were required. The special acknowledgments of the translator are due to Dr. Beck for his valuable services thus rendered, and for the interest he has taken in the work.

The translator would also express his thanks to Mr. R. D. C. Robbins, Abbot Resident, Theological Seminary, for his highly valuable assistance in correcting the proofs and also for several useful suggestions.

Andover, *August*, 1843.

PREFACE

TO THE SECOND AMERICAN EDITION.

The present edition of this work has been carefully revised and compared with the last German edition. Some additions have also been made by the translator, where the illustration of any idiom had been omitted, or where a more full statement of it seemed to be required. The principal alterations and additions may be found on pages 16, 48 note, 89—95, 99, 114 note, 117, 122, 124, 169, 183—189, 247, 294, 301 note, 319, 324—329, 336, 337, 346, 350, 356, 357, 380, 381, 396, 397, 400, 401, 406, 417, 418, 433, 457, 458; also the synonymes on pages 477—483. In making these additions, the best works accessible have been freely used, particularly the Latin Grammars of *Krüger*, *Ramshorn*, *Zumpt*, *Kühner* and *Reisig*.

As the duties of the translator in the institution with which he is connected, did not allow him sufficient time to prepare the present edition as soon as it was called for, he has been assisted by Mr. John N. Putnam, of the Theological Seminary, whose critical and extensive acquaintance with the Latin language had given him unusual qualifications for such a work.

Andover, *December*, 1844.

SUMMARY OF CONTENTS.

FIRST PART.

The English Articles, § 1—2.
Agreement of the adjective, participle and pronoun with the substantive, 3—11.
Agreement of the subject and predicate, 12—17.
Cases of declinable words, 18—24.
Connection of prepositions with cases, 25—30.
Adjectives, comparative and superlative, 31—36.
Pronouns, 37.
The verb. Persons. Numbers. Classes of verbs, active and passive. Tenses. Modes. Conjunctions followed by the subjunctive. Imperative. Infinitive, with its Gerunds. Supines. Participles. Verbal adjective in *andus* and *endus*, 38—54.
Position of some words, 55—59.

SECOND PART.

A. General Remarks.

The praenomen and name of the gens joined to a noun in the plural, when two persons are spoken of, 60.
Agreement of the subject and predicate, 61—65.
Apposition, 66.
Use of cases to designate place, 67—74.
Use of cases to denote relations of time, 75—78.
Adjectives and participles, 79—97.
The Comparative, 85—94.
The Superlative, 95—97.
Numeral Adjectives, 98—101.
Pronouns, 102—127.

B. Particular Rules.

I. *Government of the cases of declinable words.*

The Nominative, 128—130.
The Genitive, 131—161.
Genitive with substantives, 131—139.
Genitive of quality, 140, 141.
Genitive with *esse*, 142, 143.
Partitive genitive, 144—149.
Genitive after adjectives and participles, 150, 152.
Genitive after verbs, 153—160.
Genitive after certain adverbs, 161.
The Dative, 162—178.
Dative after adjectives, 163—167.
Dative after verbs, 168—178.
The Accusative, 179—189.
Some general rules respecting the accusative, 180, 181.
Accusative after verbs, 182—189.
The Vocative, 190.
The Ablative, 191—213.
Ablative of quality, 192, 193.
Ablative of price, 194, 195.
Ablative after adjectives and verbs, 196—207.
The ablative to denote several relations, such as cause, manner and instrument, etc., 208—213.

II. *Construction of verbs.*

Number, 214.
Persons, 215—217.
The indefinite *one*, *we*, *they*, 218.
Different classes of verbs, transitive, intransitive, passive and deponent, 219—221.
Tenses of verbs, 222—251. Additional remarks on the tenses, (251. a—h.).
Periphrastic conjugation in the active, 252, 253.
Dependence of tenses, 254—267.
Modes of verbs, 268—(270. h.).
Indicative, 269—(270. b.).
Subjunctive, (270. c.)—(270. h.).
Conjunctions which influence the modes of verbs, (270. i.)—298.
Relative words (*qui*, *unde*, *ubi*, etc.) in reference to their influence upon the modes, 299—314.

Interrogatives and their connection with the verb, 315—334.
Answers to questions, 335—340.
Imperative mode, 341—344.
Infinitive and Gerunds, 345—358.
Verbal adjective in *andus* or *endus*, 359—372.
The conjunction *that*, 373—418.
Oratio obliqua, 419—434.
Supines, 435—442.
Participles, 443—467.
Position of words, 468—514.
Arrangement of sentences, 515—518.
Connection of sentences by *qui*, *quae*, *quod*, 519—523.
Several particular rules for writing Latin, 524—(541. e.).
Use of prepositions, 542—544.
Construction of several verbs, 545.
Difference between some words, 546—550.
Choice of certain forms, 551.
Brevity and copiousness of expression, 552.
Periods, 553.

GUIDE FOR WRITING LATIN.

PART I.

EXERCISES FOR BEGINNERS.

THE ARTICLES *THE* AND *A*.

1. The definite article *the*, is not expressed in Latin; e. g. The man, *homo;* the woman, *femina;* the animal, *animal.* And so in the remaining cases of the singular and plural.

2. The indefinite article *a*, is not expressed in Latin; e. g. A man, *vir;* a woman, *femina;* a house, *tectum.*

AGREEMENT OF THE ADJECTIVE, PARTICIPLE AND PRONOUN WITH THEIR SUBSTANTIVE.

3. Every word which is united with a substantive, and defines it more fully, especially in relation to a quality, may be called a *qualifying* word. In English it usually stands before the substantive; e. g. A benevolent Deity. Here *benevolent* qualifies the substantive *Deity.* Further: A kind mother, a high house, the present day, this year, the singing birds. Such a qualifying word may be an adjective, numeral, pronoun or participle.

4. In English, the adjective is not varied on account of the gender or number of the substantive; e. g. A good father, a good mother, a good animal; and so in the plural, good fathers, etc. But in Latin the adjective is varied so as to agree

in gender, number and case with the substantive; e. g. Pater *bonus*, mater *bona*, animal *bonum*, patres *boni.*

In respect to gender and number, there is a difference between the English and the Latin.

5. (1) The gender of the substantives in the two languages is often different; e. g. *Stella* (a star) is feminine; *liber* (a book) is masculine; *corpus* (the body) is neuter, and so very many others; while in English these are all neuter. Hence in Latin before we unite an adjective with its substantive, we must ascertain the gender of the substantive, and then put the adjective in the gender which the substantive requires; e. g. A little book, *liber parvus;* a little star, *stella parva;* a little body, *corpus parvum.*

6. (2) Also the number of English and Latin substantives sometimes differ; e. g. A camp, *castra* (plural); a letter, *litterae* (plural); courage, *animi;* great courage, *magni animi.*

Remark. In English, the adjective, participle and pronoun usually stand before their substantive. In Latin, they can stand before and after the substantive. To prevent frequent mistakes in translating from English into Latin, it is advisable for beginners to place the substantive first; then they can put the adjective after it in the gender, number and case it requires.

The following examples are designed to exercise the student in uniting the adjective with the substantive.

7. *First Declension.*

These and the following examples are to be written in the nominative plural also. The Latin adjectives standing under the exercises are always given only in the masculine form.

The long[1] tail[2]. The moist[3] earth[4]. The white[5] paper[6]. Human[7] life[8]. The level[9] way[10]. The dense[11] forest[12]. The robust[13] husbandman[14]. The renowned[15] poet[16]. The fearful[17] sailor[18]. The proud[19] Persian[20]. The new[21] flint-stone[22]. The wild[23] Scythian[24].

[1] longus. [2] cauda. [3] humĭdus. [4] terra. [5] albus. [6] charta. [7] humānus. [8] vita. [9] planus. [10] via. [11] densus. [12] silva. [13] robustus. [14] agricŏla. [15] clarus. [16] poēta. [17] pavĭdus. [18] nauta. [19] superbus. [20] Persa. [21] novus. [22] pyrītes. [23] ferus. [24] Scytha.

8. *Second Declension.*

A sharp[1] nail.[2] A white horse[3]. A broad[4] furrow[5]. A small[6] field[7]. A renowned man. A sharp knife[8]. A paternal[9] house[10]. An ancient[11] dialect[12]. A long period[13]. A small meadow[14]. A long neck[15]. A cruel[16] war[17]. A great sea[18]. An odoriferous[19] laurel[20]. A high[21] cherry-tree[22].

[1] acūtus. [2] clavus. [3] equus. [4] latus. [5] sulcus. [6] parvus. [7] ager. [8] culter. [9] paternus. [10] domus. [11] antīquus. [12] dialectus. [13] periŏdus. [14] pratum. [15] collum. [16] saevus. [17] bellum. [18] pelăgus. [19] odōrus. [20] laurus. [21] altus. [22] cerăsus.

9. *Third Declension.*

A beautiful flower[1]. A great labor[2]. A little goose[3]. A black[4] coal[5]. A broad foot[6]. The ancient order[7]. Good flesh[8]. A painted[9] image[10]. A high tree[11]. A beautiful woman[12]. A long journey[13]. A sharp bone[14]. White marble[15]. The second[16] legion[17]. Pleasant[18] spring[19]. Tender[20] age[21]. New peace[22]. Great praise[23]. A little bird[24]. A broad bridge[25]. A great herd[26]. A great fire[27]. A little stone[28]. A sharp tooth[29]. A high sea[30]. A broad forehead[31]. A clear[32] fountain[33]. A pleasant summer[34]. A worthy[35] reward[36]. A renowned name[37]. A broad head[38]. A great tribute[39]. An ardent[40] youth[41]. Wet[42] weather[43]. A brave[44] breast[45]. A renowned city[46]. A long winter[47]. A little mouse[48]. A beautiful turtle-dove[49], The right[50] side[51]. A white swallow[52]. A deep[53] bog[54]. The high grass[55]. Cruel[56] death[57]. A good[58] mother[59]. Good parents[60]. A new priest[61]. A new priestess[61]. A faithful[62] companion[63]. Faithful[62] companions[63]. A great contest[64].

[1] flos. [2] labor. [3] anser. [4] ater. [5] carbo. [6] pes. [7] ordo. [8] caro. [9] pictus. [10] imāgo. [11] arbor. [12] mulĭer. [13] iter (profectio). [14] os. [15] marmor. [16] secundus. [17] legio [18] jucundus. [19] ver. [20] tener. [21] aetas. [22] pax. [23] laus. [24] avis. [25] pons. [26] grex. [27] ignis. [28] lapis. [29] dens. [30] mare. [31] frons. [32] liquĭdus. [33] fons. [34] aestas. [35] dignus. [36] merces. [37] nomen. [38] caput. [29] vectīgal. [40] fervĭdus. [41] juventus. [42] humĭdus. [43] tempestas. [44] robustus (fortis). [45] pectus. [46] urbs (oppĭdum). [47] hiems. [48] mus. [49] turtur. [50] dexter. [51] latus. [52] hirundo. [53] profundus. [54] palus. [55] gramen. [56] acerbus. [57] mors. [58] benevŏlus. [59] parens. [60] parentes. [61] sacerdos. [62] fidus. [63] comes. [64] certāmen (dissensio).

10. *Fourth and Fifth Declension.*

A deep lake[1]. A great carriage[2]. A small house. A long hand[3]. A high tide[4]. A sharp needle[5]. A beautiful face[6] A long row[7]. A festive[8] day. A broad knee[9]. A long horn[10].

That[11] old[12] oak[13]. The warm noonday[14]. The old customs[15]. The painted[16] porches[17]. The Indian[18] fig-tree[19].

[1] lacus. [2] currus (vehicŭlum). [3] manus. [4] fluctus. [5] acus. [6] facies. [7] series. [8] festus. [9] genu. [10] cornu. [11] ille. [12] annōsus. [13] quercus. [14] meridĭes. [15] ritus. [16] pictus. [17] portĭcus. [18] Indĭcus. [19] ficus.

11. *Some Substantives used in the plural.*

The renowned wedding[1]. The nightly[2] watch[3]. Uncertain[4] riches[5]. Hidden[6] treachery[7]. The new calendar.[8] The holy[9] bible[10]. Demolished[11] Jerusalem[12]. Renowned Delphos[13]. High walls[14]. A great[15] camp[16]. My house[17]. These entrails[18]. Egyptian[19] darkness[20].

[1] nuptiae. [2] nocturnus. [3] excubiae. [4] incertus. [5] divitiae. [6] occultus. [7] insidiae. [8] fasti. [9] sacer. [10] litterae. [11] dirŭtus. [12] Hierosolyma, -orum. [13] Delphi. [14] moenia, -ium. [15] ingens. [16] castra, -orum. [17] aedes, -ium. [18] exta, -orum. [19] Ægyptius. [20] tenĕbrae.

AGREEMENT OF THE SUBJECT AND PREDICATE.

12. A subject, predicate and copula are necessary for the formation of a sentence which expresses an idea.

The subject is a *person* or *thing*, or in general, that of which something is said; e. g. I, thou, the father, we, ye, the parents, life, death, etc.

The predicate is that which is affirmed of some subject; e. g. Active, teacher, sleeping, industrious, scholars, etc.

The copula, i. e. that which binds together, is the word which unites the subject and predicate. The most usual word for this is the verb *to be*.

These three words together form a sentence; e. g. I am active; thou art a teacher; the father is sleeping; we are industrious; ye are scholars; the parents are good.

13. The subject is not only a substantive, an adjective used as a substantive (e. g. the sweet, the bitter, the future), and a pronoun, but also an infinitive, and a whole sentence; e. g. *to die* (i. e. death) is our lot; *to die for one's country* (i. e. death for one's country) is glorious; *that we all die* (the death of us all) is certain; *when we die* (the time of our death) is uncertain. When a whole sentence is the subject, as in the last two cases, it is called a *periphrastic subject.*

14. The predicate is either a substantive, an adjective, or a participle; e. g. I am a man; thou art active; the mother is mourning.

15. The predicate is connected with the subject chiefly by the verb *to be*, as the previous examples show, and a sentence is first formed by means of this connection, as without it, the two words would stand separate; e. g. I — man; thou — active.

But the copula is very often expressed in the predicate, i. e. the predicate contains both the predicate and the copula. This is the case with such verbs as have a complete idea in themselves, and are not mere auxiliary verbs; e. g. *I teach*, is the same as *I am a teacher; I desire*, as *I am desirous; I conquer*, as *I am a conqueror*.

Hence, a simple sentence generally consists of but two words, a subject and a predicate-copula, which is usually called simply the predicate; e. g. The father sleeps; I sing; thou writest; we labor; ye sing; the parents eat.

16. When the predicate is an adjective or a participle, it must agree with its subject in gender, number and case. The subject *pater* requires the predicate *bonus; mater* the predicate *bona; consilium* the predicate *bonum*. So also, patres — *boni;* matres — *bonae;* consilia — *bona;* sol — *lucĭdus;* soles — *lucĭdi;* stella — *lucĭda;* stellae — *lucĭdae;* sidus — *lucĭdum;* sidĕra — *lucĭda.*

If the predicate is a substantive, it can be either a *personal* substantive (e. g. king, companion), or a substantive denoting a *thing* (e. g. cause, book). The former must be in the same number and gender as its subject, the latter is unchanged in both. On this see more under § 62.

Further: not only the copulative verb *esse*, but also the predicate verbs (e. g. amare, *to love*, canĕre, *to sing*, etc.), have particular forms for the different persons of the subject, in the singular as well as in the plural; therefore, the person of the subject must determine the person of the verb;

e. g. *I am,* ego sum; *thou art,* tu es; *the father is,* pater est; *we are,* nos sumus; *ye are,* vos estis.

When the subject is singular in English, but plural in Latin, then the verb must agree with the subject in number also; e. g. *The house burns,* aedes ardent; *a house is built,* aedes sunt extructae.

When by the pronouns, I, thou, we, ye, they, females are denoted, the predicate is in the feminine gender. Hence, ego *beata* sum; nos *beatae* sumus; tu *benevŏla* es; vos *benevŏlae* estis.

17. *Examples for practice.*

(These are all to be written in the plural also.)

(1) I am in good health[1]. Thou art attentive[2]. The girl[3] is attentive. The ice[4] is cold[5]. The mind[6] is sound[1]. The fish[7] is great. The river[8] is broad[9]. The gift[10] is great. The winter[11] is severe[12]. The sun[13] is bright[14]. The part[15] is small. The horn[16] is curved[17]. The month[18] is past[19]. The body[20] is weak[21]. The law[22] is good. The shore[23] is low[24]. The head[25] is great and broad.

[1] sanus (in good health). [2] attentus. [3] puella. [4] glacies. [5] frigĭdus. [6] mens. [7] piscis. [8] fluvius (flumen, amnis). [9] latus. [10] munus (donum). [11] hiems. [12] saevus. [13] sol. [14] lucĭdus. [15] pars. [16] cornu. [17] curvus. [18] mensis. [19] praeterĭtus. [20] corpus. [21] cadūcus. [22] lex. [23] littus. [24] humĭlis. [25] caput.

(2) The leaf[1] is narrow[2]. The tail[3] is long. The race[4] is different[5]. Strong[6] is the breast[7], small is the head, and great the neck[8]. The night is long and the day is short[9]. The honey[10] is sweet[11]. The sea[12] is deep[13]. The tree is high. The mountain is steep[14]. The ship[15] is long and broad. The time[16] is good. The occasion[17] is convenient[18]. The wish[19] is heard[20]. The journey[21] is wearisome[22]. Not every[23] wound[24] is curable[25]. The judgment[26] is different.

[1] folium. [2] angustus. [3] cauda. [4] genus. [5] diversus. [6] robustus. [7] pectus. [8] collum. [9] brevis. [10] mel. [11] dulcis [12] mare. [13] profundus. [14] arduus. [15] navis. [16] tempus. [17] occasio. [18] commŏdus. [19] optātum. [20] exaudītus. [21] iter. [22] molestus. [23] omnis. [24] vulnus. [25] sanabĭlis. [26] judicium.

(3) Long is the day, short is the night. Wonderful[1] is the dream[2]. Wealth[3] is great. The camp[4] is pitched[5]. The wall[6] is demolished[7]. The calendar[8] is old[9]. The guard[10] is attentive. The wedding[11] is small. The treachery[12] is

apparent[13]. Jerusalem[14] is now[15] small. The birds fly[16]. The fish swim[17]. We sleep[18]. Ye run[19]. The lion[20] roars[21]. The lions roar. The friend[22] despairs[23]. The friends despair. Thou art near[24]. Ye are near. The tree blossoms[25]. The trees blossom. We travel[26]. The swallows[27] travel. We dispute[28]. The masters[29] dispute. The boy[30] weeps[31]. The boys weep. Virtue and knowledge[32] are the most certain[33] riches. Cicero and Demosthenes are illustrious[34] orators[35]. Virgil[36] and Horace[37] are two[38] great poets[39].

[1] mirus. [2] somnium. [3] divitiae. [4] castra. [5] posĭtus. [6] moenia. [7] dirŭtus. [8] fasti. [9] vetustus. [10] excubiae. [11] nuptiae. [12] insidiae. [13] apertus. [14] Hierosolyma (plural). [15] nunc. [16] volare. [17] natare. [18] dormire. [19] currĕre. [20] leo. [21] rugire. [22] amicus. [23] despĕrare. [24] instare (to be near) [25] florēre. [26] migrare. [27] hirundo. [28] disputare. [29] magister. [30] puer. [31] lacrimare. [32] doctrīna. [33] certissimus. [34] clarus. [35] orator. [36] Virgilius. [37] Horatius. [38] duo, ae, o. [39] poëta.

CASES OF DECLINABLE NOUNS.

18. A substantive or pronoun can be used in a sentence as the subject or predicate, and consequently is the principal word of the sentence, e. g. *The friend* is kind, thou art my *friend;* but in other sentences it can be considered only as a subordinate word, which, however, stands in a nearer or more remote connection with the principal word of the sentence; e. g.

> Thou hast read the letter *of the friend.*
> Thou bringest a letter *to the friend.*
> He visits *the friend* constantly.
> *Friend!* let us go into the garden.

In no one of these four sentences is the substantive *friend,* the principal word or the subject; but it stands, in each instance, in connection with the subject, yet it occupies only a subordinate place in the sentence. The sense, which in each instance is different, has made the construction different; as, *of the friend, to the friend, the friend* and *friend.* This is more perceptible in the Latin, where it is written *amici, amico, amicum, amice.*

For the purpose of distinguishing the principal and subordinate relation of a substantive or pronoun, these words have peculiar endings, which are called *cases*. As therefore such an ending is called *case*, these relations themselves have also been called *cases*.

These cases sometimes *govern* other cases, and sometimes *they are governed*.

While in English the same relations are expressed, as in Latin, yet these relations are not indicated as in Latin, by the different endings of the word; e. g. to a man, of a man, for a man,—the endings being the same. See § 542. Remark.

THE NOMINATIVE CASE.

19. The nominative case is sometimes used as a subject, sometimes as a predicate. The former is called the *subject-nominative;* the latter, the *predicate-nominative*. As subject-nominative, it names the person or thing of which something is said, it is independent of any word, and governs the verb; e. g. the father loves you. As predicate-nominative, it belongs to a verb, which of itself does not fully express the necessary thought. Such verbs are, *to be* (esse), *to appear* (existĕre, apparēre), *to become* (fiĕri, evadĕre), *to seem* (vidēri), *to be called* (appellāri, vocari, nominari, dici), etc.

Examples.

My father is a rich[1] man. Cicero was a great orator. Great will be thy reward[2]. Many appear worthy of admiration[3]. Dionysius appeared cruel[4]. Bad actions[5] often become quickly[6] known[7]. Some[8] boys[9] become good, others bad[10]. The wise are called philosophers. This precept[11] will always remain true. Cossinius seems to me a good man. Cicero has been called the father of his country. These plants seem to me baneful[12]. Stammerers[13] cannot become[14] great orators.

[1] dives. [2] merces. [3] admirabĭlis. [4] crudēlis. [5] factum. [6] cito. [7] apertus. [8] nonnullus. [9] puer. [10] malus. [11] praeceptum. [12] perniciōsus. [13] balbus. [14] evadĕre.

THE GENITIVE.

20. The genitive case generally depends on some word:

(1) On *substantives.* When one of two substantives is dependent on the other, the dependent one stands in the genitive; e. g. oratio Ciceronis, *the oration of Cicero;* laus justitiae, *the praise of justice;* epistŏla matris, *the letter of the mother.* In these examples the dependence is indicated in English by the preposition *of.*

(2) On *adjectives;* e. g. such as express, *knowledge, remembrance, consciousness, fulness,* etc.: perītus moris, *acquainted with the custom;* memor beneficiorum, *mindful of benefits.*

(3) On *verbs;* e. g. such as signify, *to remember, to forget, to accuse:* Patriae suae meminisse (reminisci, recordari), *to remember his country;* fratris oblivisci, *to forget one's brother;* furti accusare, *to accuse of theft.*

(4) On an *adverb of quantity;* e. g. Pecuniae satis, *enough money.*

(5) Also in expressions which describe the *quality* or *nature* of any one; e. g. Magni ingenii esse, *to be* (possessed) *of great genius.*

Examples.

(1) The long neck of the camel[1]. The roaring[2] of the lion. The sweet[3] song[4] of the nightingale[*]. The croaking[5] of frogs[6]. Jewels[7] of India[8]. The horses of the Arabians[9] and the Englishmen[10]. The skin[11] of the black[12] foxes[13]. The justice[14] of Aristides. The beautiful temples[15] of the Greeks[16] and Romans[17]. Mercury[18] was the inventor[19] of the lyre[20] and of eloquence[21], the messenger[22] of the gods, and the protector[23] of merchants[24] and thieves[25]. Apollo is the guardian[26] of the Muses, and the inventor of medicine[27]. Romulus is the grandson[28] of Numitor, and the son of Rhea Silvia. The letters of Cicero and Pliny are excellent[29]. The singing of nightingales delights[30].

[1] camēlus. [2] rugītus. [3] jucundus. [4] cantus. [*] luscinia. [5] vox. [6] rana. [7] gemma. [8] India. [9] Arabs. [10] Britannus. [11] pellis. [12] niger. [13] vulpes.

[14] justitia. [15] templum. [16] Graecus. [17] Romānus. [18] Mercurius. [19] inventor. [20] lyra. [21] eloquentia. [22] nuntius. [23] tutor. [24] mercator. [25] fur. [26] praeses. [27] medicīna. [28] nepos. [29] egregius. [30] delectare.

(2) A youth[1] bearing marks of age[2] is a sign[3] of early[4] death[5]. Whoever[6] forgets[7] his father and his mother, is an ungrateful[8] man. Only[9] a few[10] are acquainted[11] with antiquity[12], and with the ancient[13] authors[14]. Many are ignorant[15] of the customs[16] and passions[17] of men. Socrates was accused[18] of impiety[19]. Aristides did not remember[20] his unjust[21] banishment[22]. Croesus had enough gold[23] and silver[24]. I am conscious[25] of no fault[26]. I remember[27] the merit[28] of this man. Jugurtha was of a restless[29] and sprightly[30] disposition[31]. Crassus was unmindful[32] of the treaty[33] made[34]. Piso accused[35] Germanicus of luxury[36] and haughtiness[37].

[1] juventus. [2] senīlis (bearing marks of age). [3] signum. [4] matūrus. [5] mors. [6] qui. [7] oblivisci. [8] ingrātus. [9] tantum. [10] pauci. [11] gnarus. [12] antiquitas. [13] antīquus. [14] scriptor. [15] ignārus. [16] mos. [17] animi perturbatio. [18] accusare (perf.). [19] impiĕtas. [20] reminisci. [21] injustus. [22] exilium. [23] aurum. [24] argentum. [25] conscius. [26] culpa. [27] recordari. [28] meritum. [29] impĭger. [30] acer. [31] ingenium. [32] immĕmor. [33] foedus. [34] factus. [35] incusare (perf.). [36] luxuria. [37] superbia.

THE DATIVE.

21. The dative case designates the person or thing, for which anything is designed or done; e. g. Patri mittis librum, *you send a book to your father*, or *for him.* This case also, is generally governed by some word in the sentence:

(1) By *adjectives;* e. g. such as signify, *like*, *useful*, *hurtful*, *pleasant*, etc.; e. g. *He is like my father*, est meo patri simīlis; *this plant is useful for men*, haec planta hominibus est utīlis.

(2) By *verbs;* e. g. such as signify, *to obey*, *to please*, *to be useful*, *to be injurious*, *to serve;* e. g. *We obey the laws*, parēmus legibus; *this oration pleases all*, haec oratio placet omnibus.

In many instances, where the Latin verb would take the *dative* after it, the English requires the *accusative;* e. g. Paremus legibus, *we obey the laws;* placet mihi, *it pleases me.*

Examples.

This happened[1] to my father and mother. Envy[2] stands[3] in the way of many men. I am devoted[4] to this science[5]. Misfortunes[6] are often useful to us. This image[7] is like[8] my sister. Eloquence[9] is necessary[10] for boys[11], and pleasant[12] for old men[13]. Letters[14] are necessary for us. The story seems[15] laughable[16] to you; to others it appears true[17] and credible[18]. This virtue is opposite[19] to that vice[20]. Many sports[21] are injurious[22] to health[23]. We obey[24] the same[25] commands[26] and magistrate[27]. Many men benefit[28] neither[29] themselves nor others[30]. This will benefit you, that will injure[31] us. Many are slaves[32] to the passions[33]. Answer[34] thy sister as quick as possible[35].

[1] accidĕre (perf.). [2] invidia. [3] obstare (to stand in the way of). [4] dedĭtus. [5] doctrīna. [6] malum. [7] imāgo. [8] simĭlis. [9] eloquentia. [10] necessarius. [11] puer. [12] jucundus. [13] senex. [14] littĕra. [15] vidēri. [16] ridicŭlus. [17] verus. [18] credibĭlis. [19] contrarius. [20] vitium. [21] ludus. [22] perniciōsus. [23] valetūdo. [24] parēre. [25] idem. [26] imperium. [27] potestas. [28] prodesse. [29] nec—*nor* nec. [30] alter. [31] nocēre. [32] servire [33] perturbatio anĭmi. [34] respondēre. [35] quam primum (as quick as possible).

THE ACCUSATIVE.

22. The accusative case designates particularly the *object* to which an action is directed; this object may be a person or a thing; e. g. Thou seekest thy father; my father writes a letter. This case also is usually governed by some word of the sentence:

(1) By a *verb*. It is then called the *accusative of the object*. This can be known by the Latin verb admitting the words, *alĭquem, alĭquid,* before it; e. g. Aliquem amare, *to love some one;* aliquid (aliquem) quaerĕre, *to seek something* or *some one.*

That word, therefore, which can stand instead of the indefinite words, *some one*, *some thing*, is put in the *accusative;* e. g. amo *patrem* et *matrem.*

Many verbs, besides an accusative, take also the dative; this is the case with all those verbs which contain the idea of doing something for some one, giving something to some one, and the like; e. g. Alicui aliquid dare, *to give* in gender, number and case with the substantive; e. g. Pater *bonus*, mater *bona*, animal *bonum*, patres *boni*.

In respect to gender and number, there is a difference between the English and the Latin.

5. (1) The gender of the substantives in the two languages is often different; e. g. *Stella* (a star) is feminine; *liber* (a book) is masculine; *corpus* (the body) is neuter, and so very many others; while in English these are all neuter. Hence in Latin before we unite an adjective with its substantive, we must ascertain the gender of the substantive, and then put the adjective in the gender which the substantive requires; e. g. A little book, *liber parvus;* a little star, *stella parva;* a little body, *corpus parvum.*

6. (2) Also the number of English and Latin substantives sometimes differ; e. g. A camp, *castra* (plural); a letter, *litterae* (plural); courage, *animi;* great courage, *magni animi.*

Remark. In English, the adjective, participle and pronoun usually stand before their substantive. In Latin, they can stand before and after the substantive. To prevent frequent mistakes in translating from English into Latin, it is advisable for beginners to place the substantive first; then they can put the adjective after it in the gender, number and case it requires.

The following examples are designed to exercise the student in uniting the adjective with the substantive.

7. *First Declension.*

These and the following examples are to be written in the nominative plural also. The Latin adjectives standing under the exercises are always given only in the masculine form.

The long[1] tail[2]. The moist[3] earth[4]. The white[5] paper[6]. Human[7] life[8]. The level[9] way[10]. The dense[11] forest[12]. The robust[13] husbandman[14]. The renowned[15] poet[16]. The fearful[17] sailor[18]. The proud[19] Persian[20]. The new[21] flint-stone[22]. The wild[23] Scythian[24].

[1] longus. [2] cauda. [3] humĭdus. [4] terra. [5] albus. [6] charta. [7] humānus. [8] vita. [9] planus. [10] via. [11] densus. [12] silva. [13] robustus. [14] agricŏla. [15] clarus. [16] poēta. [17] pavĭdus. [18] nauta. [19] superbus. [20] Persa. [21] novus. [22] pyrītes. [23] ferus. [24] Scytha.

winter[11]. An adult[12] man is usually[13] three[14] cubits[15] high[16]. Gorgias lived a hundred and seven years. This city is distant[17] from[18] ours[19] two miles.

[1] linaria. [2] vivĕre. [3] duodēni. [4] annus. [5] lava. [6] millia. [7] latus. [8] nonnullus. [9] dormire. [10] totus. [11] hiems. [12] adultus. [13] fere. [14] terni. [15] cubĭtus. [16] longus. [17] abesse (to be distant). [18] a. [19] noster.

THE VOCATIVE.

23. The vocative case is used in addressing or calling to a person, or a thing considered as a person; e g. *Let us depart, dear brother*, abeamus, care frater; *friend, from whence do you come?* amice, unde venis?

This case is not governed by any word, but is independent of all words standing before and after it.

Examples.

Read[1] Cicero often, dear friend. I commend[2] to you, my dearest[3], this youth[4]. Thy life[5], my Plancus, grieves[6] me. Thou hast, Pomponius, a wonderful[7] memory[8]. Give[9], great friend, this letter to Atticus. I free[10] you, O man, best[11] and most dear[12] to me, from[13] all[14] fear[15]. Fear[16] nothing[17], most beloved[18].

[1] legĕre. [2] commendare. [3] carissĭmus. [4] adolescens. [5] vita. [6] sollicitare. [7] mirus. [8] memoria. [9] dare. [10] libĕrare. [11] optĭmus. [12] amicissĭmus. [13] ab. [14] omnis. [15] timor. [16] timēre. [17] nihil. [18] suavissĭmus.

THE ABLATIVE.

24. The ablative case is governed by adjectives, prepositions or verbs; it also stands *independent* of the other words of the sentence. The adjectives and verbs which govern the ablative, will be mentioned in the second Part of this book.

When it stands independent of any word in the sentence, it expresses chiefly the *instrument by which*, or the *time when* anything happens; e. g. *We see with our eyes*, vidēmus ocŭlis; *by virtue we are happy*, virtute sumus beati; *I saw him the very first day*, jam primo die eum vidi. Such an independent ablative must almost always be translated into English by a preposition. The other instances in which the

That[11] old[12] oak[13]. The warm noonday[14]. The old customs[15]. The painted[16] porches[17]. The Indian[18] fig-tree[19].

[1] lacus. [2] currus (vehicŭlum). [3] manus. [4] fluctus. [5] acus. [6] facies. [7] series. [8] festus. [9] genu. [10] cornu. [11] ille. [12] annōsus. [13] quercus. [14] meridĭes. [15] ritus. [16] pictus. [17] portĭcus. [18] Indĭcus. [19] ficus.

11. *Some Substantives used in the plural.*

The renowned wedding[1]. The nightly[2] watch[3]. Uncertain[4] riches[5]. Hidden[6] treachery[7]. The new calendar.[8] The holy[9] bible[10]. Demolished[11] Jerusalem[12]. Renowned Delphos[13]. High walls[14]. A great[15] camp[16]. My house[17]. These entrails[18]. Egyptian[19] darkness[20].

[1] nuptiae. [2] nocturnus. [3] excubiae. [4] incertus. [5] divitiae. [6] occultus. [7] insidiae. [8] fasti. [9] sacer. [10] litterae. [11] dirŭtus. [12] Hierosolyma, -orum. [13] Delphi. [14] moenia, -ium. [15] ingens. [16] castra, -orum. [17] aedes, -ium. [18] exta, -orum. [19] Ægyptius. [20] tenĕbrae.

AGREEMENT OF THE SUBJECT AND PREDICATE.

12. A subject, predicate and copula are necessary for the formation of a sentence which expresses an idea.

The subject is a *person* or *thing*, or in general, that of which something is said; e. g. I, thou, the father, we, ye, the parents, life, death, etc.

The predicate is that which is affirmed of some subject; e. g. Active, teacher, sleeping, industrious, scholars, etc.

The copula, i. e. that which binds together, is the word which unites the subject and predicate. The most usual word for this is the verb *to be.*

These three words together form a sentence; e. g. I am active; thou art a teacher; the father is sleeping; we are industrious; ye are scholars; the parents are good.

13. The subject is not only a substantive, an adjective used as a substantive (e. g. the sweet, the bitter, the future), and a pronoun, but also an infinitive, and a whole sentence; e. g. *to die* (i. e. death) is our lot; *to die for one's country* (i. e. death for one's country) is glorious; *that we all die* (the death of us all) is certain; *when we die* (the time of our death) is uncertain. When a whole sentence is the subject, as in the last two cases, it is called a *periphrastic subject.*

27. The following, the *accusative* and *ablative:* In, sub, subter, super. These, however, govern one or the other case, according to their different signification.

Clam is omitted, being used by writers before and after the classical period.

Remarks.

(1) *In* takes the accusative, when it indicates *motion into something, towards something;* therefore it is used in answer to the question, *whither?* e. g. *Into that house,* in illam domum. *In* takes the ablative, when it expresses *the being actually in* or *upon* a place; therefore it is used in answer to the question, *where?* e. g. *In that house,* in illa domo.

(2) *Sub* governs the accusative and ablative with precisely the same difference of signification as *in;* it has the accusative when motion under something is signified; therefore it is used in reference to the question, *whither?* e. g. Ire sub terram, *to go under the earth.* It takes the ablative, when the *being actually under* something is expressed; therefore it is used in reference to the question, *where?* e. g. Sub terra, *under the earth,* i. e. to be under.

(3) *Subter* usually takes the accusative only, in reference to the two questions, *whither?* and *where?* e. g. *Under the bed,* subter lectum. It takes the ablative but seldom, and then in the poets. It is also frequently used as an adverb.

(4) *Super* takes the accusative when it signifies *above* or *over,* and the ablative when it signifies *on account of,* or *in regard to;* e. g. *He ran over the water,* (i. e. along the surface), cucurrit super aquam; *a contention on account of this embassy,* controversia super hac legatione. On the other hand, when *above* signifies a being above something, it can take either the accusative or ablative; e. g. Super lunam, and luna. With numerals, super signifies *more than,* e. g. super tres modios, *more than three bushels.*

28. *Some additional remarks.* (1) The preposition *cum*

is almost always placed after the ablatives, *me*, *te*, *se*, *nobis* and *vobis*. With the ablatives of *qui*, *quae*, *quod*, it can stand before and after; e. g. Mecum, *with me;* quocum and cum quo, *with whom;* quibuscum and cum quibus. Elsewhere the preposition stands first; e. g. cum Deo.

(2) The prepositions *versus* and *tenus*, in like manner must always stand after their cases; e. g. *Towards the south*, meridĭem versus; *as far as the ocean*, oceăno tenus.

Tenus governs the genitive also, especially of cities or of the members of the body, of which there are pairs; e. g. Cumarum tenus, Cicero; Crurum tenus, Virg.; laterum tenus. But the Gen. with this preposition is confined almost wholly to poetry and to words in the plural. Where it takes the accusative, the reading may be considered doubtful. *Tenus* is very rare in good prose.

29. (3) The prepositions *a* and *e* never stand before a word which begins with a vowel or an *h*. Then *ab* and *ex* are used, though these, especially *ex*, can also stand before almost all consonants; e. g. *Ab* eo, not *a* eo, *ab* hoc, not *a* hoc; further, *ab* Jove, *ab* se, *ex* aqua, not *e* aqua, *ex* humo, not *e* humo; further, *ex* meis, *ex* te, *ex* se.

Examples upon the Prepositions.

(1) Between[1] us and them there is a small disagreement[2]. After[3] our death we leave[4] this earth. Many never[5] come back[6] to their[7] country. On[8] the boundless[9] sea, we behold only[10] water and sky. There is a God in us. Asia lies[11] towards[12] the east[13]. After[3] death we go out from[14] these bonds[15] of the body. Africa lies beyond[16] the Mediterranean[17] sea. Socrates discoursed[18], in his prison[19], of the immortality[20] of the soul[21]. Cicero was murdered[22] by Popilius Laenas. Around[23] the poles[24] of the earth is thick[25] ice[26]. It is not becoming[27] to laugh[28] in the presence[29] of an honorable[30] man. The animal concealed[31] itself, contrary to[32] its nature, in the earth. After death we are without[33] sensation[34]. Alexander spoke[35] in the workshop[36] of Apelles concerning his pictures[37]; but[38] he was blamed[39] by the artist[40]. Cicero is esteemed[41] before[42] all other writers[43]. The same[44] wrote[45] a book on friendship[46] and old-age[47].

apparent[13]. Jerusalem[14] is now[15] small. The birds fly[16]. The fish swim[17]. We sleep[18]. Ye run[19]. The lion[20] roars[21]. The lions roar. The friend[22] despairs[23]. The friends despair. Thou art near[24]. Ye are near. The tree blossoms[25]. The trees blossom. We travel[26]. The swallows[27] travel. We dispute[28]. The masters[29] dispute. The boy[30] weeps[31]. The boys weep. Virtue and knowledge[32] are the most certain[33] riches. Cicero and Demosthenes are illustrious[34] orators[35]. Virgil[36] and Horace[37] are two[38] great poets[39].

[1] mirus. [2] somnium. [3] divitiae. [4] castra. [5] posĭtus. [6] moenia. [7] dirŭtus. [8] fasti. [9] vetustus. [10] excubiae. [11] nuptiae. [12] insidiae. [13] apertus. [14] Hierosolyma (plural). [15] nunc. [16] volare. [17] natare. [18] dormire. [19] currĕre. [20] leo. [21] rugire. [22] amīcus. [23] despĕrare. [24] instare (to be near) [25] florēre. [26] migrare. [27] hirundo. [28] disputare. [29] magister. [30] puer. [31] lacrimare. [32] doctrīna. [33] certissimus. [34] clarus. [35] orator. [36] Virgilius. [37] Horatius. [38] duo, ae, o. [39] poēta.

CASES OF DECLINABLE NOUNS.

18. A substantive or pronoun can be used in a sentence as the subject or predicate, and consequently is the principal word of the sentence, e. g. *The friend* is kind, thou art my *friend;* but in other sentences it can be considered only as a subordinate word, which, however, stands in a nearer or more remote connection with the principal word of the sentence; e. g.

Thou hast read the letter *of the friend.*
Thou bringest a letter *to the friend.*
He visits *the friend* constantly.
Friend! let us go into the garden.

In no one of these four sentences is the substantive *friend,* the principal word or the subject; but it stands, in each instance, in connection with the subject, yet it occupies only a subordinate place in the sentence. The sense, which in each instance is different, has made the construction different; as, *of the friend, to the friend, the friend* and *friend.* This is more perceptible in the Latin, where it is written *amici, amico, amicum, amice.*

For the purpose of distinguishing the principal and subordinate relation of a substantive or pronoun, these words have peculiar endings, which are called *cases*. As therefore such an ending is called *case*, these relations themselves have also been called *cases*.

These cases sometimes *govern* other cases, and sometimes *they are governed.*

While in English the same relations are expressed, as in Latin, yet these relations are not indicated as in Latin, by the different endings of the word; e. g. to a man, of a man, for a man,—the endings being the same. See § 542. Remark.

THE NOMINATIVE CASE.

19. The nominative case is sometimes used as a subject, sometimes as a predicate. The former is called the *subject-nominative;* the latter, the *predicate-nominative.* As subject-nominative, it names the person or thing of which something is said, it is independent of any word, and governs the verb; e. g. the father loves you. As predicate-nominative, it belongs to a verb, which of itself does not fully express the necessary thought. Such verbs are, *to be* (esse), *to appear* (existěre, apparēre), *to become* (fiěri, evaděre), *to seem* (vidēri), *to be called* (appellāri, vocari, nominari, dici), etc.

Examples.

My father is a rich[1] man. Cicero was a great orator. Great will be thy reward[2]. Many appear worthy of admiration[3]. Dionysius appeared cruel[4]. Bad actions[5] often become quickly[6] known[7]. Some[8] boys[9] become good, others bad[10]. The wise are called philosophers. This precept[11] will always remain true. Cossinius seems to me a good man. Cicero has been called the father of his country. These plants seem to me baneful[12]. Stammerers[13] cannot become[14] great orators.

[1] dives. [2] merces. [3] admirabĭlis. [4] crudēlis. [5] factum. [6] cito. [7] apertus. [8] nonnullus. [9] puer. [10] malus. [11] praeceptum. [12] perniciōsus. [13] balbus. [14] evaděre.

THE GENITIVE.

20. The genitive case generally depends on some word:

(1) On *substantives.* When one of two substantives is dependent on the other, the dependent one stands in the genitive; e. g. oratio Ciceronis, *the oration of Cicero;* laus justitiae, *the praise of justice;* epistŏla matris, *the letter of the mother.* In these examples the dependence is indicated in English by the preposition *of.*

(2) On *adjectives;* e. g. such as express, *knowledge, remembrance, consciousness, fulness,* etc.: perītus moris, *acquainted with the custom;* memor beneficiorum, *mindful of benefits.*

(3) On *verbs;* e. g. such as signify, *to remember, to forget, to accuse:* Patriae suae meminisse (reminisci, recordari), *to remember his country;* fratris oblivisci, *to forget one's brother;* furti accusare, *to accuse of theft.*

(4) On an *adverb of quantity;* e. g. Pecuniae satis, *enough money.*

(5) Also in expressions which describe the *quality* or *nature* of any one; e. g. Magni ingenii esse, *to be* (possessed) *of great genius.*

Examples.

(1) The long neck of the camel[1]. The roaring[2] of the lion. The sweet[3] song[4] of the nightingale*. The croaking[5] of frogs[6]. Jewels[7] of India[8]. The horses of the Arabians[9] and the Englishmen[10]. The skin[11] of the black[12] foxes[13]. The justice[14] of Aristides. The beautiful temples[15] of the Greeks[16] and Romans[17]. Mercury[18] was the inventor[19] of the lyre[20] and of eloquence[21], the messenger[22] of the gods, and the protector[23] of merchants[24] and thieves[25]. Apollo is the guardian[26] of the Muses, and the inventor of medicine[27]. Romulus is the grandson[28] of Numitor, and the son of Rhea Silvia. The letters of Cicero and Pliny are excellent[29]. The singing of nightingales delights[30].

[1] camēlus. [2] rugītus. [3] jucundus. [4] cantus. * luscinia. [5] vox. [6] rana. [7] gemma. [8] India. [9] Arabs. [10] Britannus. [11] pellis. [12] niger. [13] vulpes.

[14] justitia. [15] templum. [16] Graecus. [17] Romānus. [18] Mercurius. [19] inventor. [20] lyra. [21] eloquentia. [22] nuntius. [23] tutor. [24] mercator. [25] fur. [26] praeses. [27] medicīna. [28] nepos. [29] egregius. [30] delectare.

(2) A youth[1] bearing marks of age[2] is a sign[3] of early[4] death[5]. Whoever[6] forgets[7] his father and his mother, is an ungrateful[8] man. Only[9] a few[10] are acquainted[11] with antiquity[12], and with the ancient[13] authors[14]. Many are ignorant[15] of the customs[16] and passions[17] of men. Socrates was accused[18] of impiety[19]. Aristides did not remember[20] his unjust[21] banishment[22]. Croesus had enough gold[23] and silver[24]. I am conscious[25] of no fault[26]. I remember[27] the merit[28] of this man. Jugurtha was of a restless[29] and sprightly[30] disposition[31]. Crassus was unmindful[32] of the treaty[33] made[34]. Piso accused[35] Germanicus of luxury[36] and haughtiness[37].

[1] juventus. [2] senīlis (bearing marks of age). [3] signum. [4] matūrus. [5] mors. [6] qui. [7] oblivisci. [8] ingrātus. [9] tantum. [10] pauci. [11] gnarus. [12] antiquitas. [13] antīquus. [14] scriptor. [15] ignārus. [16] mos. [17] animi perturbatio. [18] accusare (perf.). [19] impiĕtas. [20] reminisci. [21] injustus. [22] exilium. [23] aurum. [24] argentum. [25] conscius. [26] culpa. [27] recordari. [28] meritum. [29] impĭger. [30] acer. [31] ingenium. [32] immĕmor. [33] foedus. [34] factus. [35] incusare (perf.). [36] luxuria. [37] superbia.

THE DATIVE.

21. The dative case designates the person or thing, for which anything is designed or done; e. g. **Patri** mittis librum, *you send a book* ***to*** *your father*, or ***for*** *him*. This case also, is generally governed by some word in the sentence:

(1) By *adjectives;* e. g. such as signify, *like, useful, hurtful, pleasant*, etc.; e. g. *He is like my father*, est **meo patri** simĭlis; *this plant is useful for men*, haec planta **hominibus** est utĭlis.

(2) By *verbs;* e. g. such as signify, *to obey, to please, to be useful, to be injurious, to serve;* e. g. *We obey the laws*, parēmus **legibus**; *this oration pleases all*, haec oratio placet **omnibus**.

In many instances, where the Latin verb would take the *dative* after it, the English requires the *accusative;* e. g. Paremus **legibus**, *we obey the laws;* placet **mihi**, *it pleases me*.

Examples.

This happened[1] to my father and mother. Envy[2] stands[3] in the way of many men. I am devoted[4] to this science[5]. Misfortunes[6] are often useful to us. This image[7] is like[8] my sister. Eloquence[9] is necessary[10] for boys[11], and pleasant[12] for old men[13]. Letters[14] are necessary for us. The story seems[15] laughable[16] to you; to others it appears true[17] and credible[18]. This virtue is opposite[19] to that vice[20]. Many sports[21] are injurious[22] to health[23]. We obey[24] the same[25] commands[26] and magistrate[27]. Many men benefit[28] neither[29] themselves nor others[30]. This will benefit you, that will injure[31] us. Many are slaves[32] to the passions[33]. Answer[34] thy sister as quick as possible[35].

[1] accidĕre (perf.). [2] invidia. [3] obstare (to stand in the way of). [4] dedĭtus. [5] doctrīna. [6] malum. [7] imāgo. [8] simĭlis. [9] eloquentia. [10] necessarius. [11] puer. [12] jucundus. [13] senex. [14] littĕra. [15] vidēri. [16] ridicŭlus. [17] verus. [18] credibĭlis. [19] contrarius. [20] vitium. [21] ludus. [22] perniciōsus. [23] valetūdo. [24] parēre. [25] idem. [26] imperium. [27] potestas. [28] prodesse. [29] nec—*nor* nec. [30] alter. [31] nocēre. [32] servire [33] perturbatio anĭmi. [34] respondēre. [35] quam primum (as quick as possible).

THE ACCUSATIVE.

22. The accusative case designates particularly the *object* to which an action is directed; this object may be a person or a thing; e. g. Thou seekest thy father; my father writes a letter. This case also is usually governed by some word of the sentence:

(1) By a *verb*. It is then called the *accusative of the object*. This can be known by the Latin verb admitting the words, *alĭquem, alĭquid*, before it; e. g. Aliquem amare, *to love some one;* aliquid (aliquem) quaerĕre, *to seek something* or *some one.*

That word, therefore, which can stand instead of the indefinite words, *some one*, *some thing*, is put in the *accusative;* e. g. amo *patrem* et *matrem.*

Many verbs, besides an accusative, take also the dative; this is the case with all those verbs which contain the idea of doing something for some one, giving something to some one, and the like; e. g. Alicui aliquid dare, *to give* *something to some one;* alicui aliquid legĕre, *to read something to some one;* Deus nobis vitam dedit, *God has given us life.*

(2) By a *preposition.* See § 25—27.

(3) The accusative stands in Latin as in English, in answer to the questions, How high? How long? How broad? How thick? How far? How old? e. g. *This animal is one foot long,* hoc anĭmal unum pedem longum est; *this boy is two years old,* hic puer duos annos est natus; *he rests no part of the night,* nullum partem noctis requiescit; *he was restless the whole day,* totum diem non quietus fuit.

Examples.

(1) All good men love equity[1]. The inhabitants[2] of Egypt[3] worship[4] the Apis, a black[5] ox[6]. Dogs produce[7] their young[8] blind[9]. The return[10] of the stork[11] announces[12] the spring[13]. Archelaus gave[14] to Euripides a golden goblet[15]. I hate[16] proud[17], wicked[18] and ungrateful[19] men. We do not see[20] all the stars[21]. Augustus consecrated[22] a temple[23] to Jupiter. Caesar exercised[24] his soldiers[25]. My brother has chosen[26] the best[27] way[28]. I recommend[29] my friend[30] to you. Thou hast sent[31] to me the letter of my mother. Sicily has had[32] many and cruel[33] tyrants[34]. Nature has given to men understanding[35] and speech[36]. Nature has prescribed[37] certain[38] laws[39] to diseases[40]. Too great[41] familiarity[42] produces[43] contempt[44]. Camillus conquered[45] the Gauls[46]; Alexander the Great, the Persians[47]; and the Romans, all other[48] nations[49]. We endure[50] patiently[51] these pains[52]. I prefer[53] friendship to riches[54].

[1] aequĭtas. [2] incŏla. [3] Aegyptus. [4] colĕre. [5] niger. [6] bos. [7] parĕre. [8] catŭlus. [9] caecus. [10] redĭtus. [11] ciconia. [12] nuntiare. [13] ver. [14] donare (perf.). [15] scyphus. [16] odisse. [17] superbus. [18] malefícus. [19] ingratus. [20] cernĕre. [21] stella. [22] consecrare (perf.). [23] aedes. [24] exercēre. [25] miles. [26] eligĕre. [27] optĭmus. [28] via. [29] commendare. [30] amīcus. [31] mittĕre. [32] habēre. [33] saevus. [34] tyrannus. [35] ratio. [36] oratio. [37] ponĕre. [38] quidam. [39] lex. [40] morbus. [41] nimĭus (too great). [42] familiarĭtas. [43] parĕre. [44] contemptus. [45] vincĕre. [46] Gallus. [47] Persa. [48] cetĕrus. [49] gens. [50] tolerare. [51] patienter. [52] dolor. [53] anteponĕre. [54] divitiae.

(2) A linnet[1] lives[2] twelve[3] years[4]. The lava[5] of Aetna is often thirty miles[6] wide[7]. Some[8] animals sleep[9] the whole[10]

winter[11]. An adult[12] man is usually[13] three[14] cubits[15] high[16]. Gorgias lived a hundred and seven years. This city is distant[17] from[18] ours[19] two miles.

[1] linaria. [2] vivĕre. [3] duodēni. [4] annus. [5] lava. [6] millia. [7] latus. [8] nonnullus. [9] dormire. [10] totus. [11] hiems. [12] adultus. [13] fere. [14] terni. [15] cubĭtus. [16] longus. [17] abesse (to be distant). [18] a. [19] noster.

THE VOCATIVE.

23. The vocative case is used in addressing or calling to a person, or a thing considered as a person; e. g. *Let us depart, dear brother,* abeamus, care frater; *friend, from whence do you come?* amīce, unde venis?

This case is not governed by any word, but is independent of all words standing before and after it.

Examples.

Read[1] Cicero often, dear friend. I commend[2] to you, my dearest[3], this youth[4]. Thy life[5], my Plancus, grieves[6] me. Thou hast, Pomponius, a wonderful[7] memory[8]. Give[9], great friend, this letter to Atticus. I free[10] you, O man, best[11] and most dear[12] to me, from[13] all[14] fear[15]. Fear[16] nothing[17], most beloved[18].

[1] legĕre. [2] commendare. [3] carissĭmus. [4] adolescens. [5] vita. [6] sollicitare. [7] mirus. [8] memoria. [9] dare. [10] libĕrare. [11] optĭmus. [12] amicissĭmus. [13] ab. [14] omnis. [15] timor. [16] timēre. [17] nihil. [18] suavissĭmus.

THE ABLATIVE.

24. The ablative case is governed by adjectives, prepositions or verbs; it also stands *independent* of the other words of the sentence. The adjectives and verbs which govern the ablative, will be mentioned in the second Part of this book.

When it stands independent of any word in the sentence, it expresses chiefly the *instrument by which,* or the *time when* anything happens; e. g. *We see with our eyes,* vidēmus ocŭlis; *by virtue we are happy,* virtute sumus beati; *I saw him the very first day,* jam primo die eum vidi. Such an independent ablative must almost always be translated into English by a preposition. The other instances in which the ablative is used, will be considered at length in the second Part.

This case is chiefly governed by prepositions.

Examples, in which the preposition is always omitted, and the substantive put in the ablative.

Attus cut[1] a hone[2] with a razor[3]. The earth is clothed[4] with flowers, herbs[5], trees and fruits[6]. The clouds are supplied[7] by the vapors[8] of the earth and sea. The sun fills[9] the whole[10] world with its[11] light[12]. The trunks[13] are covered[14] with a softer[15] or[16] harder bark[17]. The sun very much exceeds[18] the earth in size[19]. The flight[20] of birds is facilitated[21] by wings[22], as if[23] by oars[24]. The Nile[25] irrigates[26] Egypt[27] the whole[10] summer, and covers* it[28] with a rich[29] slime[30]. We can, with our[31] minds[32], as if[23] with eyes, view[33] the whole earth and sea. Tarquin was exhausted[34] by old age[35] and grief[36].

[1] discindĕre (perf.). [2] cos. [3] novacula. [4] vestītus. [5] herba. [6] fruges. [7] alĕre. [8] vapor. [9] complēre. [10] totus. [11] suus. [12] lux. [13] truncus. [14] obductus. [15] liber (softer bark). [16] aut. [17] cortex (harder bark). [18] praestare. [19] magnitudo. [20] volatus. [21] levare. [22] penna. [23] tanquam. [24] remus. [25] Nilus. [26] irrigare. [27] Aegyptus. * obducĕre. [28] is, ea, id. [29] fertĭlis. [30] limus. [31] (*our* is omitted in Latin, comp. § 104). [32] animus. [23] lustrare. [34] conficĕre. [35] senium. [36] aegritudo.

CONNECTION OF PREPOSITIONS WITH CASES.

25. Prepositions govern only two cases, the accusative and ablative. Some govern only the accusative, others only the ablative, and again others both cases, yet with a change of meaning.

(1) The following govern the *accusative* alone: Ad, adversus (adversum), ante, apud, circa (circum), cis, citra, contra, erga, extra, infra, inter, intra, juxta, ob, penes, per, pone, post, praeter, prope, propter, secundum, supra, trans, ultra, versus. Respecting *versus*, see § 28.

26. (2) The following, the *ablative* alone: A, ab, abs, coram, cum, de, e, ex, prae, pro, sine, tenus, palam. Respecting *cum* and *tenus*, see § 28, (2).

Absque is omitted, being an unclassical word, and but rarely used.

27. The following, the *accusative* and *ablative:* In, sub, subter, super. These, however, govern one or the other case, according to their different signification.

Clam is omitted, being used by writers before and after the classical period.

Remarks.

(1) *In* takes the accusative, when it indicates *motion into something, towards something;* therefore it is used in answer to the question, *whither?* e. g. *Into that house,* in illam domum. *In* takes the ablative, when it expresses *the being actually in* or *upon* a place; therefore it is used in answer to the question, *where?* e. g. *In that house,* in illa domo.

(2) *Sub* governs the accusative and ablative with precisely the same difference of signification as *in;* it has the accusative when motion under something is signified; therefore it is used in reference to the question, *whither?* e. g. Ire sub terram, *to go under the earth.* It takes the ablative, when the *being actually under* something is expressed; therefore it is used in reference to the question, *where?* e. g. Sub terra, *under the earth,* i. e. to be under.

(3) *Subter* usually takes the accusative only, in reference to the two questions, *whither?* and *where?* e. g. *Under the bed,* subter lectum. It takes the ablative but seldom, and then in the poets. It is also frequently used as an adverb.

(4) *Super* takes the accusative when it signifies *above* or *over,* and the ablative when it signifies *on account of,* or *in regard to;* e. g. *He ran over the water,* (i. e. along the surface), cucurrit super aquam; *a contention on account of this embassy,* controversia super hac legatione. On the other hand, when *above* signifies a being above something, it can take either the accusative or ablative; e. g. Super lunam, and luna. With numerals, super signifies *more than,* e. g. super tres modios, *more than three bushels.*

28. *Some additional remarks.* (1) The preposition *cum*

is almost always placed after the ablatives, *me*, *te*, *se*, *nobis* and *vobis*. With the ablatives of *qui*, *quae*, *quod*, it can stand before and after; e. g. Mecum, *with me;* quocum and cum quo, *with whom;* quibuscum and cum quibus. Elsewhere the preposition stands first; e. g. cum Deo.

(2) The prepositions *versus* and *tenus*, in like manner must always stand after their cases; e. g. *Towards the south*, meridĭem versus; *as far as the ocean*, oceăno tenus.

Tenus governs the genitive also, especially of cities or of the members of the body, of which there are pairs; e. g. Cumarum tenus, Cicero; Crurum tenus, Virg.; laterum tenus. But the Gen. with this preposition is confined almost wholly to poetry and to words in the plural. Where it takes the accusative, the reading may be considered doubtful. *Tenus* is very rare in good prose.

29. (3) The prepositions *a* and *e* never stand before a word which begins with a vowel or an *h*. Then *ab* and *ex* are used, though these, especially *ex*, can also stand before almost all consonants; e. g. *Ab* eo, not *a* eo, *ab* hoc, not *a* hoc; further, *ab* Jove, *ab* se, *ex* aqua, not *e* aqua, *ex* humo, not *e* humo; further, *ex* meis, *ex* te, *ex* se.

Examples upon the Prepositions.

(1) Between[1] us and them there is a small disagreement[2]. After[3] our death we leave[4] this earth. Many never[5] come back[6] to their[7] country. On[8] the boundless[9] sea, we behold only[10] water and sky. There is a God in us. Asia lies[11] towards[12] the east[13]. After[3] death we go out from[14] these bonds[15] of the body. Africa lies beyond[16] the Mediterranean[17] sea. Socrates discoursed[18], in his prison[19], of the immortality[20] of the soul[21]. Cicero was murdered[22] by Popilius Laenas. Around[23] the poles[24] of the earth is thick[25] ice[26]. It is not becoming[27] to laugh[28] in the presence[29] of an honorable[30] man. The animal concealed[31] itself, contrary to[32] its nature, in the earth. After death we are without[33] sensation[34]. Alexander spoke[35] in the workshop[36] of Apelles concerning his pictures[37]; but[38] he was blamed[39] by the artist[40]. Cicero is esteemed[41] before[42] all other writers[43]. The same[44] wrote[45] a book on friendship[46] and old-age[47].

[1] inter. [2] dissensio. [3] post. [4] relinquĕre. [5] nunquam. [6] redire (to come back). [7] suus. [8] in. [9] immensus. [10] tantum. [11] situs esse. [12] versus. [13] orĭens. [14] exire (to go out from). [15] vincŭlum. [16] ultra. [17] Mediterranĕus. [18] disserĕre (perf.). [19] carcer. [20] immortalĭtas. [21] animus. [22] interficĕre (perf.). [23] circa. [24] polus. [25] densus. [26] glacĭes. [27] decōrus. [28] ridēre. [29] coram (in the presence of). [30] honorātus. [31] occultare (perf.). [32] contra. [33] sine. [34] sensus. [35] dicĕre (perf.). [36] officīna. [37] pictūra. [38] sed. [39] reprehendĕre (perf.). [40] artĭfex. [41] aestimare. [42] prae. [43] scriptor. [44] idem. [45] scribĕre. [46] amicitia. [47] senectus.

(2) I predicted[1] this before[2] the unfortunate[3] battle[4]. The cocks[5] crow[6] before day-break[7]. We do[8] nothing against the will[9] of our parents. Without[10] speech[11], man is a mute[12] animal[13]. Jupiter gave a sign[14] by[15] fowls[16]. The rivers[17] flow[18] into the sea. Hannibal sent[19] ambassadors[20] to[21] the Roman[22] Senate. The world was created[23] by God. We tell the children[24] concerning God, by whom the whole world is preserved[25]. At[26] Himĕra was (perf.) an unsuccessful battle. The earth is enlightened[27] by the sun. What[28] has he said[29] to you of the sun? Beneath[30] the clear[31] ether[32] the clouds[33] float[34]. Pyrrhus fought[35] against[36] the Romans. There is a quarrel[37] between[38] these philosophers[39]. In many children hope shines forth[40]. I would rather[41] live with you, than[42] with another[43]. We travel[44] into[45] Italy. The Germans[46] dwell[47] beyond[48] the Rhine[49]. This way is dangerous[50] on account of[51] the narrowness[52]. The Romans occupied[53] Egypt[54] as far as[55] Ethiopia. God created the birds for* flying[56], horses for running[57], and wild beasts[58] for cruelty[59]. Beneath[60] the moon, there is nothing except[61] what is mortal[62] and perishable[63]; but[64] above[65] it, all is eternal[66]. I was educated[67] with you under[68] the same teacher. Of these writers we cannot judge[69]. We walk about[70] among these poplars[71] on[72] the green[73] and shady[74] bank[75]. Among[76] so many[77] species[78], no creature except[79] man, has a knowledge[80] of God. Thou wilt live here[81] with thy friends[82] and with us. Cicero's life was spent[83] in praiseworthy[84] labors[85].

[1] praedicĕre. [2] ante. [3] infēlix. [4] pugna. [5] gallus. [6] canĕre. [7] lux. [8] facĕre. [9] voluntas. [10] sine. [11] oratio. [12] mutus. [13] animal. [14] signum. [15] per. [16] gallīna. [17] flumen. [18] fluĕre. [19] mittĕre (perf.). [20] legatus. [21] ad. [22] Romanus. [23] creare. [24] puer. [25] conservare. [26] apud. [27] illustrare. [28] quid. [29] dicĕre. [30] sub. [31] serēnus. [32] aether. [33] nubes. [34] pendēre. [35] pugnāre (perf.). [36] adversus. [37] controversia. [38] inter. [39] philosŏphus. [40] elucēre. [41] malle (would rather). [42] quam. [43] alius. [44] migrare. [45] in. [46] Germanus. [47] habitare. [48] ultra. [49] Rhenus. [50] periculosus. [51] ob. [52] angustiae. [53] occupare (perf.). [54] Aegyptus. [55] tenus (as far as). *ad. [56] volātus. [57] cursus. [58] fera (wild beast). [59] saevitia.

[60] infra. [61] nisi. [62] mortāle (what is mortal). [63] cadūcum [64] sed. [65] super. [66] aeternus. [67] educare. [68] sub. [69] judicare. [70] ambulare (to walk about). [71] popŭlus. [72] in. [73] virĭdis. [74] opācus. [75] ripa. [76] ex. [77] tot (so many). [78] genus. [79] praeter. [80] notitia. [81] hic. [82] tuus (thy friends). [83] consumĕre. [84] gloriosus. [85] labor.

30. From what has been said of the cases, it is evident, that the student must early accustom himself to find out the word by which any case is governed. He should also learn what cases particular words may or must govern.

The different cases which the governing words require, will be treated in the second Part of this book.

ADJECTIVES.

31. Adjectives express quality in various relations. When this quality can be conceived of as greater or smaller, it admits of two degrees, a higher and a highest; e. g. *attentive, more attentive, most attentive.* These two degrees are the *Comparative* and the *Superlative.*

32. (1) *The Comparative.*

With the comparative, the word *than* and the expression connected with it, is either expressed or understood; e. g. *Thou art wiser than many others; this poet is more learned —.* In both of these examples the quality expressed by the adjective, is in the comparative. In the last some such phrase as, *than this man*, or *than that man*, or *than the others*, is understood.

Very often the force of the Latin comparative may be given by the English words, *too*, or *very;* e. g. serius venit, *he came very late*, or *too late*, i. e. *later than he ought.*

The formation of the comparative by means of the ending *ior* or *magis* placed before the positive, should be learned from the grammar before the following examples are translated.

Examples for practice.

Nothing seems[1] to man more beautiful than man. No beast[2] is more intelligent[3] than the elephant. What is better or more excellent[4] than goodness[5] and beneficence[6]. Nothing is more lovely[7] than virtue. Nothing has greater strength[8] and power[9] than God[10]. Things of nature are better than things of art. The younger[11] nightingales imitate[12] the older[13]. The price[14] of nightingales has sometimes[15] been greater than the price of slaves. What affinity[16] is nearer[17] or more certain[18]. The upright[19] man is more happy[20] than the rich one, and enjoys[21] greater pleasure. A foolish[22] man is an unhappy[23] man. Nothing is greater, nothing is more blissful[24], nothing is more pleasant[25] than friendship. You are more timorous[26] than we. The sense of sight[27] is more important[28] and necessary[29], than the sense of smell[30]. No one was more liberal[31] and beneficent[32] than the emperor Titus. I have not seen worse men. The Consuls had less[33] power[34] than the Dictators.

[1] vidēri. [2] bellŭa. [3] prudens. [4] praestans. [5] bonĭtas. [6] beneficentia. [7] amabĭlis. [8] vis. [9] potestas. [10] Deus. [11] juvĕnis. [12] imitari. [13] senex. [14] pretium. [15] interdum. [16] cognatio. [17] prope. [18] certus. [19] bonus. [20] beatus. [21] percipĕre. [22] stultus. [23] miser. [24] uber. [25] jucundus. [26] timĭdus. [27] visus. [28] magnus. [29] necessarius. [30] odorātus. [31] liberālis. [32] benefĭcus. [33] parvus. [34] potestas.

33. (2) *Superlative.*

The Superlative represents a particular quality in the *highest degree.*

The formation of the superlative by means of the endings *rĭmus*, *issĭmus* and *lĭmus*, or by means of *maxĭme* placed before the positive, should be learned from the grammar before the following examples are translated.

Examples for practice.

Demosthenes is the most illustrious[1] orator[2] of antiquity[3]. Nero was (perf.) the most cruel[4] emperor[5] of the Romans. The most trusty[6] animal is the dog. The shortest[7] time of life is often the most miserable[8]. The wisest and most prudent man is sometimes[9] deceived[10]. The swiftest[11] animal is the dolphin[12]. Lucullus possessed[13] (perf.) a most splendid[14] country-seat[15]. The most useful[16] limbs[17] of man are the hands. The ape[18] is the animal most like[19] man. The smallest trees are in the northern[20] regions[21]. The army[22] of Xerxes was (perf.) the greatest. These grapes[23] are the sweetest[24]. My dream[25] was (perf.) the most wonderful[26]. The death of Codrus was the most glorious[27]. Pleasure is not the highest[28] good. This garden is the nearest[29]. Rome was the most populous[30] city. Titus was (perf.) the most beneficent[31] emperor. The earth holds[32] the lowest[33] place[34]. This poem[35] is most elegant[36]. My brother has selected[37] the worst[38] flowers. I have procured[39] only the most necessary[40] books. The richest[41] Romans were Lucullus and Crassus. These mountains are the lowest[42], and these shores[43] the steepest[44]. The greatest good is friendship, for the most[45] pleasures[46] are in friendship.

[1] clarus. [2] orator. [3] antiquĭtas. [4] crudēlis. [5] imperator. [6] fidēlis. [7] brevis. [8] miser. [9] interdum. [10] decipĕre. [11] celer. [12] delphīnus. [13] possidēre. [14] magnifĭcus. [15] villa. [16] utĭlis. [17] membrum. [18] simia. [19] simĭlis. [20] septentriōnālis. [21] regio. [22] exercĭtus. [23] uva. [24] dulcis. [25] somnium. [26] mirus. [27] gloriosus. [28] supĕrus. [29] prope. [30] celĕber. [31] benefĭcus. [32] obtinēre. [33] infĕrus. [34] locus. [35] carmen. [36] elĕgans. [37] eligĕre. [38] malus. [39] comparare. [40] necessarius. [41] dives. [42] humĭlis. [43] litus. [44] ardŭus. [45] multus. [46] delectatio.

34. The Latins sometimes use the neuter plural of an adjective, where the singular would be used in English; e. g. *mine*, mea; utilia, *that which is useful*, or *those things which are useful;* omnia, *everything;* plura, *more.* The connection must determine whether one thing or more is meant.

When these neuters are the subject of a proposition, the verb must be in the plural; e. g. *Everything is*, omnia sunt.

When, moreover, an adjective stands without a substantive, and refers to men, it is put in the masculine; e. g. *The poor*, pauperes; *the mortals*, mortales.

Examples for practice.

The rich and the poor, the high[1] and the low[2] are subject[3] to death. The future[4] is not known. What is dishonorable[5], is to be avoided[6]. What is praiseworthy[7], is to be sought[8]. The past[9], the present[10] and the future are very[11] different[12]. Truth and falsehood are not the same[13]. Mine is also thine. That which is weak[14] and fragile[15], is mortal[16]. Some[17] of[18] what he said, is wicked[19] and base[20]. Every[21] animal[22] perceives[23] the warm[24] and the cold[25], the sweet[26] and the bitter[27]. Hear[28] much and speak[29] little[30].

[1] nobĭlis. [2] ignobĭlis. [3] obnoxĭus [4] futūrus. [5] turpis (what is dishonorable). [6] effugiendus. [7] laudabĭlis. [8] expetendus. [9] praeterĭtus. [10] praesens. [11] admŏdum. [12] diversus. [13] idem. [14] cadūcus (that which

is weak). [15] fragĭlis. [16] mortālis. [17] quidam. [18] ex. [19] flagitiosus. [20] foedus. [21] omnis. [22] animal. [23] sentire. [24] calĭdus. [25] frigĭdus. [26] dulcis. [27] amārus. [28] audire. [29] loqui. [30] pauci, ae, a.

35. *Remark.* The Latins often use the word *res* also, making the adjective agree with it, instead of using the adjective alone in the neuter; e. g. *mine*, mea res; *useful things*, or *what is useful*, utiles res, instead of utilia; *he speaks of these things*, loquitur de his rebus; *on this account*, hac de re, eam ob rem, etc. On the other hand, the word *things*, etc. is sometimes not expressed in Latin; e. g. *boys do boyish things*, pueri puerilia tractant; *these three points are the most important*, haec tria sunt maxima.

36. Lastly, when the adjective stands as predicate of an infinitive or of a whole sentence, it is always in the neuter, because an infinitive or a whole sentence is considered as neuter. In English such a subject may stand either before or after the verb. In the last instance, we supply the word *it;* e. g. *To practice virtue is honorable*, or *it is honorable to practice virtue*, virtutem exercēre est honestum.

Examples for practice.

To do injustice[1] to others is base[2]. It is right[3] to repel[4] passion[5]. It is dishonorable[6] to praise[7] one's self. To speak prudently[8] and briefly[9] is always better than to speak imprudently[10] and eloquently[11]. It is sweet and honorable[12] to die[13] for[14] our* country. It is necessary to have faithful friends. It is useful and just[15] to do good[16] to men. To learn much is beneficial[17] to you and others. It is proper[18] to know[19] one's* faults[20].

[1] injuria. [2] turpis. [3] rectus. [4] repellĕre. [5] iracundia. [6] deformis. [7] praedicare. [8] prudenter. [9] brevĭter. [10] imprudenter. [11] diserte. [12] decōrus. [13] mori. [14] pro. * omitted in Lat. [15] honestus. [16] benefacĕre. [17] salutaris. [18] bellus. [19] nosse. [20] vitium.

Remark. But when the word *it* with an adjective refers to a preceding substantive, then the adjective is in the same gender as that substantive; e. g. *Whose book is it?* *It is mine*, Cujus est liber? Est meus. *Is this house great?* *No, it is small*, Estne haec domus magna? Immo, est parva.

PRONOUNS.

37. Most pronouns are of such a nature, that they relate to substantives. But here two cases occur:

(a) If they stand in the same clause with the substantives, they are to be considered as adjectives, and must agree with the substantive in gender, number and case; e. g. *I have seen this man* (*hunc hominem*). *What man* (*quem hominem*) *hast thou seen? I have seen these men* (*hos homines*). *Thou dost please this man* (*huic homini*).

(b) If the substantive to which the pronoun refers stands in a preceding clause, the pronoun can agree only in gender and number with its substantive, but not always in case, because that depends on the nature of the sentence in which the pronoun stands; e. g. *The youth* (*quem adolescentem*) *you recommended to me, he* (i s) *is agreeable to me. The youth* (*adolescens*) *whom* (*quem*) *you recommended to me, is agreeable to me. Your oration* (*tua oratio*) *which* (*quam*) *I have read, pleases me. Thy friend came to me; I said much to him* (*huic*).

Examples for practice.

Cicero said this in those books which you have read[1]. Pliny had (perf.) two country-seats[2], the one[3] he called[4] Tragedy[5], the other[6] Comedy[7]. Among[8] those animals which live with us, the dog is the most faithful[9]. Memory[10] is necessary for the orator[11],—and this is especially[12] strengthened[13] by exercise[14]. Show[15] me the book which you praised[16] to me. The syllable[17] which we protract[18], is long. The hope[19] which we cherish[20], is often deceptive[21]. All men whom we consider happy[22], are not happy. All[23] the food[24] which the hungry[25] take[26], satisfies[27] them[28]. Virtue does not value[29] highly[30] the pleasure which she has approved[31].

[1] legĕre. [2] villa. [3] ille. [4] nominare. [5] tragoedia. [6] hic. [7] comoedia. [8] ex. [9] fidus. [10] memoria. [11] orator. [12] praecipue. [13] confirmare. [14] exercitatio. [15] monstrare. [16] praedicare. [17] syllăba. [18] producĕre. [19] spes. [20] fovēre. [21] vanus. [22] beatus. [23] omnis. [24] cibus. [25] esuriens. [26] occupare. [27] satiare. [28] is, ea, id. [29] aestimare. [30] magni. [31] probare.

THE VERB.

38. The verb, next to the subject, is the principal word in a sentence, because it either unites the subject and predicate

with each other, or, by denoting the existence of some property or quality, it contains the predicate in itself. There is no sentence without a verb; although sometimes, for the sake of brevity, the verb is omitted, yet it must be understood.

The verb is, both as to its definition and form, so comprehensive, that it is of the first importance for beginners to make themselves thoroughly acquainted with it.

39. (1) *The Persons of the Verb.*

The verb has different endings for the different persons, both in the singular and plural.

When a subject, of whatever person it may be, has two or more verbs connected with it, then the subject is expressed with the first only, and is not repeated with the following verbs; e. g. I read and (I) write; we read and (we) write. In the Latin, these several verbs, because they refer to the same person, must have the same personal form; e. g. lego et scribo; legimus et scribimus, etc. *I have read and written*, legi et scripsi; *I shall read and write*, legam et scribam, etc. This is true, also, when the verbs are in different tenses, provided the person remains the same; e. g. *I have always esteemed you, and always shall esteem you*, te semper dilexi, ac semper diligam.

Examples for practice.

I arm[1] and equip[2] the legions. We write back[3] to you immediately[4] and send the book which you wish[5]. I shall write to you as soon as possible[6] and tell[7] you all the news[8]. We have told you the whole[9] case[10], and explained[11] our meaning. Thy letter pleased[12] me and truly[13] cheered[14] me. We shall soon[15] come to you and congratulate[16] you. We study[17] and hunt[18] at our country-seat[19], and sometimes[20] do both[21] together[22]. All which we have heard and seen, has happened to us.

[1] armare. [2] parare. [3] rescribĕre. [4] statim. [5] optare. [6] quam primum (as soon as possible). [7] nuntiare. [8] nova res. [9] omnis. [10] res. [11] exponĕre. [12] delectare. [13] vere. [14] exhilarare. [15] mox. [16] gratulari. [17] litteris operam dare. [18] venari. [19] villa. [20] interdum. [21] uterque. [22] simul.

40. (2) *Number.*

The number of the verb corresponds with the number of the subject. Hence if the subject is singular in English, but plural in Latin, the verb also must be in the plural; e. g. ***Wealth is uncertain,*** divitiae sunt incertae. See § 34 above. It is not usual to find the subject plural in English, when it is singular in Latin. The word ***both,*** however, which is plural, is frequently expressed by the Latin ***uterque,*** which is singular. ***How few*** or ***how many,*** is expressed by ***quotusquisque.***

Examples.

Both[1] are absent. Both have left[2] me. Both laugh[3]. Both weep[4]. How few understand[5] this?

[1] uterque. [2] relinquĕre. [3] ridēre. [4] flēre. [5] intelligĕre.

41. (3) *Different classes of Verbs.*

The beginner should early learn the difference between the ***transitive, intransitive, passive*** and ***deponent*** verbs.

A ***transitive*** verb expresses an action which the subject performs upon itself or upon another object. The subject is therefore considered as active, and is occupied with itself or some other object; e. g. I love myself, I love my father, I love my books, teach the scholars, paint a horse, eat bread, etc. Here the verb always takes an accusative after it as its object.

42. An ***intransitive*** or ***neuter*** verb expresses only the condition of a subject, often indeed an active condition, but one in which there is no object on which the action is performed; e. g. I run, I dance, I spring, etc. Here the verb is followed by no accusative.

A *passive* verb denotes that something either good or bad is done to the subject. Hence, the subject is not active itself, although sometimes it can be regarded as in a state of motion; e. g. I ***am loved*** by my father; I ***am instructed*** by my teacher—*am bitten* by the dog—*am carried away* by the storm; history *is learned;* the action *will be investigated.*

Every passive verb comes from a transitive one, and every sentence with a transitive verb and an accusative belonging to it, can be changed into a passive sentence; e. g.

My father teaches me,
I am taught by my father.
The storm prostrates the trees,
The trees are prostrated by the storm.

The subject of an active sentence becomes only a subordinate word in a passive sentence, and is denoted by the preposition *by;* on the other hand, the object which stands in the accusative, in the active sentence, becomes the subject-nominative, in the passive.

The *deponent* verb is only a secondary form of the transitive or intransitive, since it has the passive form *or,* instead of the active *o,* but in signification, it is either transitive or intransitive; e. g. *I accompany you,* te comitor; *I exhort my friend,* amicum exhortor; *I arise,* orior; *I advance,* proficiscor.

Examples for practice.

We shall praise others, and we are also[1] praised by others. Thou wilt praise[2] this youth. Thou art praised by all men. Cicero will defend[3] him. Cicero is defended by him. The messenger will bring[4] a letter to me. A letter is brought to me. We are not surpassed[5] by animals. We will deceive[6] those by whom we are deceived. Thou wilt love, esteem[7] and honor[8] this man. Thou art loved, esteemed and honored by all. I have come into the city. I have been praised by you. You had scarcely come hither[9], when you were invited[10]. We have fallen[11] upon the camp[12]. Hannibal had fled[13] to Antiochus. We have met[14] with many evils[15]. What men have you escaped[16]. No one has appeared[17] to-day. Thy friends have remained[18] in the city. Our actions[19] have been extolled[20] or undervalued[21]. My parents returned[22] to the city yesterday.

[1] quoque. [2] praedicare. [3] defendĕre. [4] reddĕre. [5] superare. [6] decipĕre. [7] suspicĕre. [8] ornare. [9] huc. [10] invitare. [11] invadĕre (to fall upon). [12] castra. [13] confugĕre. [14] incidĕre (to meet with). [15] malum. [16] effugĕre. [17] apparēre. [18] remanēre. [19] factum. [20] tollĕre. [21] deprimĕre. [22] redire.

43. It will be a very useful exercise for the beginner to change active into passive sentences, and passive into active; for almost every active sentence, which has an accusative governed by the verb, can be changed into a passive sentence, by making the object which stands in the accusative, the subject, and by subjoining to the passive the previous subject by the preposition *by;* e. g. *Alexander conquers Darius* — *Darius is conquered by Alexander.* Let the following examples be expressed both actively and passively.

Examples for practice.

I love you. Thou lovest me. The father loves the son. The son loves the father. The parents love the children. The children love the parents. Ye love us. We love you. A good man loves equity[1]. We do not see all the stars. Caesar exercised[2] the soldiers. My brother has chosen[3] the best way. We bear[4] the pains. Archelaus gave (perf.) a golden goblet[5] to Euripides. Augustus dedicated[6] a temple to Jupiter. Nature has given reason[7] to man. I prefer[8] friendship to riches. Others prefer riches to friendship. We prefer the soul to the body. Camillus conquered[9] the Gauls[10].

[1] aequĭtas. [2] exercēre. [3] eligĕre. [4] tolerare. [5] scyphus. [6] consecrare. [7] ratio. [8] anteponĕre. [9] vincĕre. [10] Gallus.

44. (4) *Tenses.*

The tenses of the Latin, in the principal sentences, correspond for the most part with those of the English, except in the use of the imperfect. On the contrary, when the thought is expressed indefinitely in the subjunctive, or in connection with conjunctions, there are many differences, because the English does not express an action so precisely as the Latin. These differences will be pointed out in the second Part of this book. Here only a part of the usage of the *imperfect* will be spoken of.

45. The English imperfect has two significations:

(1) It is used for the purpose of expressing a condition or state continuing in past time. In this sense the imperfect is used in Latin also; e. g. *While I was sitting at my ease, my brother was reading*, dum ego otiosus sedebam, frater meus legebat.

(2) The imperfect is used in English to describe an action simply as past. Here the Latin imperfect is never used, but the perfect; e. g. *Alexander died in Babylon*, mortuus est. *Alexander conquered* (vicit) *Darius*. *Alexander was killed* (interfectus est) *by his wife*. In these last three examples, the actions are described as simply past,—in English by the imperfect, in Latin by the perfect.

But the Latin imperfect is often used to express *habitual* or *customary past action*, in which sense the English imperfect* is rarely found; e. g. *Socrates was accustomed to think the same*, Socrates idem censebat. *When Alexander went into his bed-chamber, he was wont to command* (jubebat) *a slave to go before with a sword*, i. e. he commanded it as often as he went.

Examples for practice.

Phalaris did not perish[1] by[2] treachery[3], but the whole[4] multitude[5] of Agrigentines made an attack[6] upon him. The Macedonians[7] went[8] to Pyrrhus. The wars of the Romans were carried on[9], either for their allies[10], or for the sake of[11] power[12]. The Roman magistrates[13] sought for[14] the most worthy praise. The Roman armies[15] and generals yielded[16] to Viriathus. Socrates discoursed[17] in prison on the immortality of the soul. Mummius demolished[18] Corinth. Scipio destroyed[19] Carthage. The Lacedemonians banished[20] Lysander from the city. Romulus and Remus built[21] Rome. Romulus was the first king of the city, Rome. The same killed[22] his brother Remus. Two commanders[23] were appointed[24] against Hannibal and two armies[15] sent[25].

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* Although the English imperfect may sometimes be used to express customary action, yet that idea is usually expressed by, *he was accustomed*, *wont*, *he always*, etc.

[1] interire. [2] ex. [3] insidĭae. [4] universus. [5] multitūdo. [6] impĕtus. [7] Macĕdo. [8] se conferre. [9] gerĕre. [10] socius. [11] de (for the sake of). [12] imperium. [13] magistrātus. [14] appetĕre. [15] exercĭtus. [16] cedĕre. [17] disserĕre. [18] evertĕre. [19] delēre. [20] expellĕre. [21] condĕre. [22] necare. [23] imperātor. [24] creare. [25] mittĕre.

46. (5) *Modes.*

The indicative is used in all principal sentences, when something is affirmed and said of the subject with definiteness and certainty; e. g. *This is laborious,* hoc est laboriosum; *this man abounds in every virtue,* abundat; *I shall be greatly indebted to you,* maximam tibi gratiam habebo.

But the indicative is used also in introductory and subordinate sentences after some conjunctions, when in like manner something is said with definiteness and certainty. Such are, *quia,* because; *quoniam,* since or because; *etsi* and *quanquam,* although; *postquam,* afterwards; *ubi,* when; *ut,* as or when; *quando,* when; *si,* if; *nisi,* unless; *simulac, simulatque,* as soon as; *quod,* because that; e. g. *As I believe,* ut arbĭtror; *because you think,* quia putatis; *although you know,* etsi (quanquam) scitis; *after I heard,* postquam audīvi; *when the day dawned,* ubi illuxit dies; *when I see,* quando video; *if this is true,* si hoc verum est; *as soon as he saw me,* simulac me vidit; *you do well, that you do not doubt,* bene facis, quod non dubitas.

47. The subjunctive is used in the principal sentence, only when something is said of the subject without definiteness and certainty. In English the potential mode is generally used, and sometimes the imperative; e. g. *Let each one exercise himself diligently,* se quisque studiose exerceat; *I would come to you, if I had time,* venirem ad te, si mihi otium esset; *who can believe this?* quis hoc credat? *let us believe,* credamus.

48. The subjunctive stands, moreover, in introductory and in dependent sentences:

(1) In *narration,* in which the words and thought of another are not stated directly in his own language, but in an

indirect narrative form. Then none of the conjunctions mentioned above take the indicative, but the subjunctive, which is expressed in English by the indicative; e. g. quod cuique privatim opus est becomes in narration, quod — sit; and si nunc non sumus becomes si — sint. *Because it was necessary*, quia opus esset; *as you had asked*, ut exegisses; *although you were sick*, etsi aegrotares. Hence the subjunctive is used also in dependent and indirect questions; e. g. *He asked me where I was going* (direct question, *where are you going?*), me interrogavit quo tendĕrem; *I do not know, whether he makes verses*, nescio, an faciat versus.

49. (2) The subjunctive stands after some conjunctions, although the sentence itself contains nothing uncertain or indefinite. These conjunctions are:

1. *Ut*, in the sense of, *that*, *so that*, *in order that*, *to;* e. g. *I pray you, that you would defend me*, or *to defend me*, ut me defendas.

2. *Quo*, in the sense of, *in order that*, and with *minus* following it, *that not*, *from;* e. g. *In order that the cucumber may be more tender, the seeds are soaked in milk*, cucŭmis quo tenerior existat. *Nothing will prevent me from accomplishing this*, quo minus hoc exsĕquar.

3. *Ne*, in the sense of, *that not*, *lest*, *from;* e. g. *He has advised us that we should not be* (not to be) *too liberal*, ne nimis liberales simus.

4. *Quin*, in the sense of, *that not*, *but that*, *who* or *which not*, *that;* e. g. *I doubt not that virtue makes us happy*, quin virtus nos beatos faciat.

5. *Utĭnam*, *O that*, *would that;* utĭnam ne, *O that not;* e. g. Utĭnam scias, *O that you knew.*

6. *Licet*, *though*, *although;* e. g. *Although I am wretched*, licet miser sim.

7. *Velut* and *quasi*, *just as if*, *as if;* e. g. *As if thy honor were at stake*, quasi tuus honos agatur.

8. ***Quamvis**, however, however much*; e. g. ***However wretched you are***, quamvis miser sis.

The subjunctive is also used in the phrases, non (nihil) est, quod, *there is no reason, that*, and quid est, quod, *why is it that*, or *why?* e. g. *There is no reason, that you should fear my coming*, quod adventum meum extimescas. *Why do you hasten?* quid est, quod festinētis?

Examples for practice.

So narrate the matter, that* the narration[1] may be probable[2]. Who does not know[3], that[4] Miltiades conquered[5] the Persians, at Marathon? I will mention[6] my own, that I may not speak of the misfortunes[7] of the state[8]. I earnestly[9] pray you to[10] do this. However[11] rich you are, you are not therefore happy. There is no reason[12] that we should hasten[13]. Nothing deters[14] me from[15] being always prepared[16]. The winter has hitherto[17] prevented[18] us from[19] knowing[20] what you were doing. The gods can make me announce[21] such things[22] to you often, (Lat. can make that I should announce). If that which thou doest is honorable[23], let all know it. Why[24] dost thou not write to me? Let us read this book. Although[25] many dangers[26] threaten[27] me, yet I am safe[28]. Many cities have so disappeared[29], that* no trace[30] is now[31] seen[32]. I could not be prevented[33] from[34] declaring[35] my affection to you. Entreat[36] him to[10] be silent[37]. We are often influenced[38] to[10] be good men by some[39] advantage.

* ut. [1] narratio. [2] verisimĭlis. [3] ignorare (not to know). [4] quin. [5] vincĕre. [6] commemorare. [7] incommŏdum. [8] civĭtas. [9] vehementer. [10] ut. [11] quamvis. [12] non est, quod (there is no reason that). [13] festinare (present). [14] deterrēre. [15] quo minus. [16] paratus. [17] adhuc. [18] prohibēre. [19] quo minus. [20] certum habēre. [21] nuntiare (See § 541). [22] talia. [23] honestus. [24] quid est, quod. [25] licet. [26] pericŭlum. [27] imminēre. [28] secūrus. [29] evanescĕre. [30] vestigium. [31] jam. [32] apparēre. [33] tenēre. [34] quin. [35] declarare. [36] exorare. [37] silēre. [38] movēre. [39] alĭquis.

50. The imperative mode entreats, commands, forbids and prohibits. When it is used to forbid, the English word *not*, must be expressed by *ne*, and be placed *before* the verb, and, if a following sentence is connected by *and not*, *neither*, *nor*, these must be expressed by *neve;* e. g. *Trust him*, crede ei; *trust him not*, ne ei crede; *you should help your bro-*

ther, and not desert him, fratri tuo subvenito neve deserĭto.

Examples for practice.

Take away[1] this difficulty[2] from me. Do not bury[3] a dead person[4] in the city, nor burn[5] him. Calm[6] your passion as soon as possible[7]. Deliver[8] me from this torment[9]. Do not demand[10] too much[11]. Farewell[12], and love me and write to me soon.

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[1] eximĕre. [2] scrupŭlus. [3] sepelire. [4] mortŭus. [5] cremare. [6] restinguĕre. [7] quam primum (as soon as possible). [8] eripĕre. [9] tormentum. [10] postulare. [11] nimĭum (too much). [12] valēre.

51. (6) *The Infinitive with its Gerunds.*

The infinitive is used as a substantive, and therefore is considered either as a nominative or as an accusative. As nominative, it is the subject of a sentence; e. g. *To praise everything is foolish,* omnia laudare est ridiculum; as accusative, it is the object of a sentence, and as such is used with very many words which do not express a complete idea of themselves, but require other verbs after them. Such are, *velle, nolle, malle, cupĕre, posse, debēre, solēre, coepisse, incipĕre, statuĕre, constituĕre, decernĕre, desinĕre,* etc.; e. g. *Many prefer to serve rather than fight,* multi servire malunt, quam pugnare; *we are wont to say,* solēmus dicĕre; *I wish to hear you,* te audire cupio. Here the subjoined infinitives are the object-accusative of the verbs with which they are connected.

52. The genitive of the gerund is translated into English by a present participle, a participial noun, or the infinitive; e. g. *The art of loving,* ars amandi; *desirous of drinking,* cupĭdus bibendi; *an opportunity was given of burying,* or *to bury the slain,* sepeliendi caesos potestas facta est.

The dative of gerunds is used to denote the purpose for which something serves or is adapted; e. g. *He gives him legs fit for swimming,* apta natando crura dat; *you devote all your time to learning,* discendo.

The accusative with the ending *andum* or *endum* is governed by the prepositions *ad* and *inter*, which may usually be rendered by *to, for the purpose of*, and *while;* e. g. *My mind inclines me to write*, ad scribendum; *he came in order to see* or *to see*, venit ad videndum; *while writing, the thought occurs to me*, inter scribendum.

The ablative stands sometimes alone, and may be usually rendered by the preposition *by;* sometimes it is governed by the prepositions *in* and *a;* e. g. *You effect nothing by weeping*, flendo nihil proficis; *you cannot prevent him from writing*, a scribendo eum retinēre non potes.

Examples for practice.

Thou knowest[1] the art of writing. It is difficult[2] to correct[3] this. By contradicting[4] we make enemies[5] to ourselves. He comes to me daily[6] in order to read, to write and to hear[7]. I devote[8] my time to[9] reading and writing. Many are accustomed to sleep by day[10] and to watch[11] by night[12]. I have resolved[13] to go[14] and see[15] you. The spring and autumn are the best seasons of the year[16] for ploughing[17]. We are desirous of reading this oration[18], and we venture[19] to ask[20] you to[21] give it to us. Rhetoric[22] is the art of speaking[23] well; but the orator knows[24] how[25] to speak well.

[1] novisse. [2] difficĭlis. [3] corrigĕre. [4] adversari. [5] inimīcus. [6] quotidie. [7] audire. [8] impendĕre. [9] (in the dative). [10] diu. [11] vigilare. [12] noctu. [13] capĕre consilium. [14] proficisci. [15] visĕre. [16] anni tempus (season of the year). [17] arare. [18] oratio. [19] conari. [20] exorare. [21] ut. [22] rhetorĭce. [23] dicĕre. [24] scire. [25] (omitted in Lat.).

53. The two supines have a different signification. The first with the ending *um*, which is active, is often used with verbs of motion, for the purpose of expressing the design of the action; e. g. *I go to Italy for the purpose of seeing*, or *to see the ancient monuments*, vetĕra monumenta visum. The second with the ending *u*, which is passive, stands with some adjectives, for the purpose of showing *in what respect*, the adjective belongs to its substantive; e. g. *This monument is worthy of being seen* or *to be seen*, hoc monumentum visu est dignum.

Examples for practice.

In eulogies[1], the virtues are the most agreeable[2] to be heard. Caesar came[3] quickly[4] with the whole army[5] to besiege[6] Alesia. This mountain is difficult to be ascended[7]. Tatia descended[8] from[9] the hill[10] for the purpose of obtaining[11] water.

[1] laudatio. [2] jucundus. [3] venire. [4] cito. [5] exercĭtus. [6] oppugnare. [7] ascendĕre. [8] descendĕre. [9] de. [10] collis. [11] petĕre.

54. (7) *Participles.*

The participles are very important in writing Latin. These, however, are reserved for the second Part and only the verbal adjective in *endus* and *andus*, as connected with the verb *esse*, will be treated here.

When the verbal adjective, e. g. *amandus*, *diligendus*, is united with the verb *esse*, it can stand only in the nominative with the verb, except where the infinitive is used. Then the verbal adjective refers either to some declinable word, which is considered as its subject, or to a whole sentence, which is also its subject. Properly, sentences which contain the verbal adjective must be considered as passive; but we can also express them actively, by placing the indefinite words *one* or *we* before them; e. g. *Virtue must be honored*, can be expressed, *one must honor virtue*, virtus est colenda; *one* (we) *must honor the virtues*, virtutes sunt colendae; *one* (we) *must respect the king*, rex suspiciendus est; *one* (we) *must honor the kings*, reges suspiciendi sunt; *one* (we) *ought to pray* (it ought to be prayed) *that a sound mind may be given to us*, orandum est. And so through the remaining tenses and modes. The above examples may be translated with the words *one* or *we*.

But when in the place of the indefinite *one* or *we*, a definite person is used, the Latin puts that person in the dative, —which in English is better translated actively, as the nominative; e. g. *There must be honoring by me*, i. e. *I must honor*, mihi colendum est; *it must be honored by us*, i. e.

we must honor, nobis colendum est. Therefore, *I must read this book*, is expressed by, mihi hic liber legendus est; *thou must read these books*, tibi hi libri legendi sunt; *we must honor our parents*, nobis parentes colendi sunt.

Examples for practice.

One must always keep[1] the fidelity[2] of an oath[3]. We must explain[4] the nature[5] of justice[6]. Thou must confirm[7] thy health[8]. One must prefer[9] many things to pleasure (Lat. many things must, etc.). We must sometimes[10] fight with the hand and prefer death to slavery[11] and disgrace[12], (Lat. it must sometimes be fought, and death must be, etc.). Every man ought to avoid[13] the suspicion[14] of boasting[15]. One must not hearken[16] to all men (Lat. all men must, etc.). The vine-dresser[17] must break off[18] the highest[19] shoots[20] of the trees and[21] preserve[22] only one or two. We must form[23] new words[24] and give[25] new names to things.

[1] servare. [2] fides. [3] jusjurandum. [4] explicare. [5] natūra. [6] jus. [7] firmare. [8] valetūdo. [9] anteponĕre. [10] nonnunquam. [11] servĭtus. [12] turpitūdo. [13] vitare. [14] suspicio. [15] ostentatio. [16] audire. [17] vinĭtor. [18] defringĕre. [19] summus. [20] flagellum. [21] nec nisi (and only). [22] servare. [23] parĕre. [24] verbum. [25] imponĕre.

THE POSITION OF SOME WORDS.

55. Many words in Latin have their definite position. Some always stand first in the sentence, others after one or two words of a sentence; others again have a more indefinite position according to the signification they have in the sentence.

(1) *Nam*, *etenim*, *at*, *sed*, *verum*, *sin*, and *qui* with all the phrases belonging to it, as *qua re*, *qua de re*, etc., stand only at the beginning of the sentence; e. g. *For I deny this*, nam hoc nego; *but this is nothing*, at hoc nihil est; *but it rarely happens*, verum raro evĕnit; *if this happens*, quod si evĕnit; quae quum vera sint.

56. (2) *Enim*, *vero*, *autem*, *quoque*, *que* and *quidem*, do not stand at the beginning of a sentence, but after one or more words. The last three, *quoque*, *que* and *quidem*, stand after the words to which they refer; e. g. hoc enim nego, hoc vero est nihĭli. *This also pleases me,* hoc quoque mihi placet; *this pleases me also,* hoc mihi quoque placet; pater materque, boni malique. *This is great indeed,* hoc magnum quidem est; *this indeed is great,* hoc quidem magnum est.

57. (3) The particle *non* never stands after the word to which it belongs but before it. When there are two verbs, one depending on the other, then *non* stands before the leading verb, unless the infinitive is to be contrasted with something following; e. g. *I do not write,* non scribo. Fraus non dissolvit perjurium; epistŏla non est scripta *or* scripta non est; eum amare non possum; non est ita *or* non ita est (not est non ita, *or* ita non est); non quidem adjĭcit; non omnia possŭmus.

58. (4) *Quisque, quaeque, quidque* (quodque), are placed:

(a) Usually after the reflexive pronouns, *sui, sibi, se* and *suus;* e. g. *Each one loves himself,* se quisque amat; *every people has its own custom,* suus cuique popŭlo mos est;

(b) After the superlative, when it belongs to the pronoun; e. g. Optĭmus quisque Ciceronem laudabat;

(c) After ordinal numbers; e. g. *Every third year he went to Rome,* tertio quoque anno Romam migravit.

59. (5) The verb, for the most part, is placed after those words which are governed by it; e. g. *I gave him two books,* ei duos libros dedi; *I remind the scholars of this one thing,* discipulos hoc unum moneo.

Examples for practice.

But[1] we congratulate[2] them at least[3]. The thoughts[4] themselves also[5] are apparent[6]. For[7] in every[8] art and science[9] whatever[10] is best, is rarest. Epicurus was not acute[11] enough[12]. Thou canst not surely[13] deny[14] this. Every[15] fourth year a day is inserted[16]. These things at least (quidem) can be easily distinguished[17]. For[18] who willingly[19] undertakes[20] any[21] laborious[22] exercise[23] of the body? Every fifth year the Olympic games[24] are celebrated[25]; but[26] the Pythian[27], at first[28], every ninth year. When[29] this had been announced[30] to him[31], he sent[32] for him. Each[33] one cares[34] more for himself than for others. Wherefore[35], let the Stoics reserve to themselves[36] the name of wisdom. Old men also[37], hope for long[38] life. Every one wishes his work[39] praised. God[40] has given its own nature to every animal[41]. Every one truly wise[42] is exposed[43] to the jealousy of evil men. I have lost[44] nothing; for[45] all mine is with[46] me. It is not so, as most have hitherto[47] believed[48], and every one has hitherto dreamt[49]. Wherefore[50], all my hope rests[51] upon[52] you. Wherefore[53], I do not ask you, but the poet himself. How[54] dost thou explain[55] the actions[56] of these[57] men? As[58] each one is disposed[59] towards[60] himself, so let him be disposed towards his friend. Very many things[61] are indeed true, but not very[62] credible[63]. Many praise that which is not to be praised[64].

[1] verum. [2] gratulari. [3] quidem. [4] sententia. [5] quoque. [6] eminēre. [7] enim. [8] omnis. [9] scientia. [10] quidque. [11] acūtus. [12] satis. [13] vere. [14] negare. [15] quisque. [16] intercalare. [17] distinguĕre. [18] enim. [19] libenter. [20] suscipĕre. [21] ullus. [22] laboriosus. [23] exercitatio. [24] Olympia (Olympic games). [25] celebrare. [26] vero. [27] Pythia. [28] primo. [29] quum (with subjunctive). [30] nuntiare. [31] qui. [32] arcessĕre (to send for). [33] quisque. [34] providēre. [35] quare. [36] sibi habēre (to reserve to themselves). [37] quoque. [38] diuturnus. [39] opus. [40] Deus. [41] animans. [42] sapientissĭmus (truly wise). [43] exposĭtus. [44] perdĕre. [45] enim. [46] cum. [47] adhuc. [48] opinari. [49] somniare. [50] quam ob rem. [51] esse. [52] in. [53] quapropter. [54] quemadmŏdum. [55] interpretari. [56] factum. [57] qui. [58] quemadmŏdum. [59] animatus. [60] in. [61] plurima (very many things). [62] parum (not very). [63] credibĭlis. [64] laudandus (to be praised).

J Fischer

PART II.

CONTAINING

THE IDIOMATIC AND THE MORE DIFFICULT USAGE OF THE LATIN LANGUAGE.

(A.) GENERAL REMARKS WITHOUT REFERENCE TO SINGLE CASES.

60. In English, where two or more persons are named, we put the name of the *gens* and the family in the singular number; e. g. Marcus and Quintus *Tullius Cicero.* But in Latin, these family and gentile names are put in the plural, where two or more persons are spoken of; e. g. Marcus et Quintus Tullii Cicerones; Cneus et Publius Sciphones. But Quintus pater et filius, is right, not Quinti, as a plural. But where neither the praenomen nor the name of the *gens* is used, the English, also, must have the plural, if more than one person is referred to, e. g. *two Ciceros,* but Marcus and Quintus *Cicero.*

Examples for practice.

The brothers Lucius and Spurius Mummius were inferior[1] orators. There are many orations of Lucius and Caius Aurelius Oresta. Celer and Nepos Metellus were not unlearned men. Daniel and Nicolaus Heinsius, father and son, as well as John Frederic[2] and Jacob Gronovius, were learned Hollanders[3]. At that time lived Marcus and Lucius Porcius Cato. These Carbos were three brothers, viz[4]. Caius, Cneus and Marcus Carbo.

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[1] mediocris. [2] Fredericus. [3] Batavus. [4] see § 534.

AGREEMENT OF THE SUBJECT AND PREDICATE.

61. It has been already stated, § 16, that the subject and predicate must be of the same gender, number and case. This is the simplest principle of agreement. Here, therefore, others more difficult will be presented.

(1) In certain English sentences which begin with *that*, this conjunction is omitted in the Latin, and the accusative takes the place of the subject-nominative, but the verb is put in the infinitive. See § 380. If then the verb has a substantive, adjective or participle connected with it, as predicate, this also must be in the accusative, because its subject is in that case; e. g. *I believe, that my father is sick*, credo patrem esse aegrotum—*that my mother is sick*, matrem esse aegrotam—*that my teachers are sick*, magistros esse aegrotos—*that you have been praised*, vos laudatos esse.

Examples for practice.

(In all the following examples the accusative with the infinitive is used.)

I believe, that my antagonist[1] is timid[2]. I believe, that the nature of man is wonderful[3]. We think[4], that piety[5] is the greatest virtue. It is certain, that many men are rude[6] and hard-hearted[7]. I know, that the Lacedemonians were a brave nation[8]. The Stoics[9] say, that the wise man is the most happy. The same think[4], that the world is, as it were[10], a common[11] city, and a state[12] of gods and men, and that every[13] man is a part of this world. It is certain, that we were born[14] for a natural fellowship[15].

[1] adversarius. [2] timĭdus. [3] mirus. [4] censēre. [5] piĕtas. [6] asper. [7] durus. [8] gens. [9] Stoicus. [10] quasi (as it were). [11] commūnis. [12] civĭtas. [13] unusquisque. [14] nasci. [15] communĭtas.

62. (2) The predicate is not always an adjective or a participle; it may also be a substantive, either denoting a person, e. g. *teacher*, *guide*, *attendant*, or a substantive denoting a thing, e. g. *cause*, *source*. When the substantive denotes a thing, it agrees with its subject only in case, not

in gender and number; e. g. *Riches are to many the highest good of life*, divitiae multis sunt summum vitae bonum. But when the substantive denotes a person, it must agree with its subject, not merely in case, but also in gender and number. But these substantives have in Latin, either two distinct forms, one masculine and one feminine, e. g. *rex*, *regīna; rector*, *rectrix; victor*, *victrix; pater*, *mater*, etc., or only a single form, which is of the common gender; e. g. *dux*, *comes*, *parens;* hence, dux fidus, and dux fida; comes perpetuus, and comes perpetua. But where there are two forms of a substantive, it is always necessary to select the one which is of the same gender as the subject; e. g. *The sun is the king of heaven*, sol est rex (rector, moderator) coeli; *the moon is the queen of the stars*, luna est regina (rectrix, moderatrix) sidĕrum; *fear is a poor guard*, metus est malus custos; *Athens is the inventress of many arts*, Athenae sunt inventrices multarum artium. The following are somewhat different: *Athens was the most honorable seat of wisdom*, Athenae fuerunt (fuit) honestissimum domicilium sapientiae; *This youth is my delight*, hic juvenis est (sunt) meae deliciae. When the subject is neuter, the predicate substantive is masculine rather then feminine; e. g. tempus vitae magister est, not magistra.

Examples for practice.

The soul[1] is eternal[2], and the guide[3] of the human race. Money is the source[4] of many and great pleasures. Virtue is the greatest[5] good[6], and vice the greatest evil[7]. The laws are the best defenders[8] of the citizens. A good conscience[9] is a safe[10] keeper[11] and companion[12] of man. Grief[13] is a cruel[14] tormentor[15] of the soul. Want[16] is the bitterest[17] enemy[18] of virtue. Fortune[19] is the blind[20] mistress[21] of all things. The memory[22] is a treasury[23] of all things, and an excellent[24] companion[25] of the orator. Let the mind[26] be the constant[27] judge[28] of all things. Praise is the almost constant companion of good actions[29]. Athens was the teacher[30] of eloquence and the poetic art[31].

[1] anĭmus. [2] aeternus. [3] rector, rectrix. [4] effector, effectrix. [5] supĕrus. [6] bonum. [7] malum. [8] patrōnus, patrōna. [9] conscientia. [10] tutus. [11] custos. [12] comes. [13] aegritūdo. [14] saevus. [15] carnĭfex. [16] inopia. [17] acer. [18] adversarius, adversaria. [19] fortūna. [20] caecus. [21] domĭnus, domĭna. [22] memoria. [23] thesaurus. [24] egregius. [25] comes. [26] mens. [27] perpetŭus. [28] judex. [29] recte factum (good action). [30] magister, magistra. [31] ars poëtica.

63. (3) When a predicate-verb, e. g. *amare*, *scribĕre*, refers to two or more subjects of the third person singular, two cases occur:

(a) The subject are *living things.*

Here the verb is generally in the plural when it stands after the subjects; e. g. *Homer and Hesiod lived before the building of Rome,* Homĕrus et Hesiŏdus fuerunt ante Romam condĭtam. The singular is used more rarely.

But when the verb stands after the first subject only, then it is naturally only in the singular; e. g. Homerus fuit et Hesiodus ante Romam conditam.

Finally, when the verb stands before the first subject, then it is sometimes in the singular, sometimes in the plural. Therefore we can say, fuit and fuerunt Homerus et Hesiodus —; hic nobiscum sunt (est) Nicias et Valerius.

After the phrase, *Senātus populusque Romānus*, generally the singular only is used by the best writers; e. g. *The Senate and Roman people gave thanks to Cicero,* Senatus populusque Romanus gratias egit Ciceroni, not egerunt.

After *aut* or the distributing *et—et*, *aut—aut*, *cum—tum*, *non solum —sed etiam*, etc., the singular is used more than the plural; e. g. *If Socrates or Antisthenes said,* si Socrates aut Antisthenes diceret or dicerent; *both Socrates and Antisthenes thought the same,* idem et Soc. et Antisth. censebat or censebant.

(b) The subject are *things without life.*

Here, whenever the subjects of a verb are singular, the verb, for the most part, is singular, seldom plural; e. g. *Reason and truth convince,* convincit; *the force of justice and the will of the Praetors will avail nothing,* nihil valebit.

When the verb stands after or before the first subject, the verb is only in the singular; e. g. *Civility and kindness of* *speech conciliate the feelings*, conciliat animos comitas affabilitasque sermonis.

When *aut*, or the distributing *et—et*, *nec—nec*, *cum—tum*, *non solum—sed etiam*, and the like, come between the subjects, then the verb is better in the singular; *Not only our favor, but also our authority, is diminished*, et gratia et auctoritas minuitur.

When a plural subject is connected with a subject in the singular, and the singular subject stands before the verb, the Latins put the verb in the plural, as well as in the singular; e. g. *The bodies themselves and nature contribute much to the health of bodies*, multum ipsa corpora et natura valent (valet); me illam causam non solum homines, sed etiam locus ipse lacusque docuit; nunc mihi nihil libri, nihil litterae, nihil doctrina prodest.

Examples for practice.

In the most ancient times lived Orpheus and Linus. Hunger and thirst are allayed[1] by food and drink[2]. Fannius and Scaevola came to Laelius. Porcius Cato and Valerius Cato together[3], held[4] the consulship and censorship. Not only[5] favor[6], but honor is obtained[7] mostly[8] by defending[9]. Thus the society and union[10] of men will be best preserved[11]. Time and necessity demand[12] this. Justice and liberality chiefly effect[13] this. Critias, Theramenes and Lysias followed[14] Thucydides. After Thucydides, Theopompus and Ephorus devoted themselves[15] to history. Life, death, wealth and poverty, affect[16] all men.

[1] depellĕre. [2] potio. [3] conjunctus. [4] gerĕre. [5] et (not only). [6] gratia. [7] parĕre. [8] maxĭme. [9] defensio. [10] conjunctio. [11] servare. [12] postulare. [13] efficĕre. [14] sequi. [15] se conferre (to devote themselves). [16] permovēre.

64. (4) When the predicate is an adjective or participle, and relates to two or more subjects, then here also, two cases occur:

(a) The subjects are *living things*.

When the predicate is placed after the first subject, it agrees with that subject in gender and number; e. g. Malleolus a me productus est, et mater ejus atque avia.

But when the predicate is placed after the last subject, then if the singular is prominent in the mind, the predicate agrees with the last in gender and number; but when the plural is prominent, then, if the subjects be of like gender, the predicate is of the same gender; but if the subjects be of different gender, the masculine is used; e. g *My father and mother died long ago*, jam pridem pater mihi et mater mortui sunt (mortua est).

(b) The subjects are *inanimate objects.*

When the subjects are singular and of the same gender, the singular or plural can follow, in the same gender as the subjects: e. g. *The greatest ardor and desire for carrying on war were natural to him*, huic summa alacritas et cupiditas belli gerendi innata est or innatae sunt.

When the subjects are of the same gender but of a different number, either the singular or plural may be used when the plural subject stands first; but when it is the last, the plural only is used e. g. *Our houses and the country itself were plundered*, domus nostrae et patria ipsa direpta est or direptae sunt; but, patria et domus nostrae direptae sunt.

When the subjects are of different genders, the predicate is either singular and in the same gender as the subject to which it is joined, or plural and in the neuter gender; e. g. *Literary pursuits and their delight are to be preferred to all pleasures*, studiorum et usus et delectatio est omnibus voluptatibus anteponenda or sunt anteponenda.

When all the subjects are plural and of different genders, then the predicate agrees in gender with the noun to which it is joined; e. g. Ex eo leges moresque constituti sunt (mores legesque constitutae sunt).

Examples for practice.

The virtues and customs of this man are to be praised[1]. Your valor and fidelity have been tested[2] by me. Foolishness[3], rashness[4], injustice and extravagance are to be avoided[5]. Pain, sickness, poverty[6] and obscurity[7] have been despised[8] by certain[9] philosophers. Men and women were terrified[10] on account of[11] this report. Fields[12], islands and coasts[13] glitter[14], studded[15] with houses and cities. Beauty, constancy[16] and order, ought to be praised[17]. When[18] hunger and thirst are allayed[19] by food and drink, we rejoice[20].

[1] laudandus. [2] spectātus. [3] stultitia. [4] temerĭtas. [5] fugiendus. [6] paupertas. [7] ignobilitas. [8] contemnĕre. [9] quidam. [10] conturbātus. [11] de (on account of). [12] ager. [13] litus. [14] collucēre. [15] distinctus. [16] constantia. [17] praedicandus esse (ought to be praised). [18] quum. [19] depellĕre. [20] laetari.

65. (5) When two or more subjects of a different person, *I* and *thou*, *I* and *he*, *we* and *ye*, *we* and *they*, *ye* and *they*, belong to one verb, and the same thing is affirmed of them, the verb must not only be in the plural, but must be in the person that takes precedence. The first person takes precedence of the second, and the second of the third. The person of the verb is therefore determined according to this rule; e. g. *You and I are brothers*, ego et tu sumus fratres; *thy father and I are cousins*, ego et pater tuus sumus patruēles. *You and your brother owe your life to this man*, tu et frater tuus huic viro vitam debētis. Neque vos neque sorores vestrae invitati estis.

Yet this rule holds, only when the same thing is affirmed of the different subjects; for, when this is not the case, the verb agrees with the person, with which one may wish to join it; e. g. *I obtained this place in peace*, *you in war*, ego hunc locum in pace, nactus sum, tu in bello, or ego hunc locum in pace, tu in bello nactus es.

Examples for practice.

I and my brother value[1] this man on account[2] of his learning[3]. Since[4] this day, I and that man have lived in the same[5] house. Then[6] I was in safety[7], and he was in danger. You and your father have done[8] many good deeds for the republic[9]. Since that time, I have engaged in[10] the study of grammar, and my brother, in the study of philosophy. Our Cassius and I, will be at your house to-morrow[11], as you desire[12].

[1] magni aestimare. [2] ob (on account of). [3] doctrīna. [4] ex. [5] idem. [6] tum. [7] tutum. [8] praestare. [9] respublica. [10] tractare (to engage in). [11] cras. [12] cupĕre.

APPOSITION.

66. When two substantives, near to each other, denote but one thing, e. g. *The philosopher Socrates*, or *Socrates the philosopher, Julius Caesar, the greatest commander*, then the substantive, which is annexed to the more important word, is said to qualify it, and to be in apposition with it. This is an abridged expression for, *Socrates who is or was a philosopher.* Every substantive, which defines more definitely another preceding substantive, with and without the word *namely*, is in apposition; e. g. *Despise not all external blessings*, (namely) *riches, rank and birth*—where the word *namely* is omitted in Latin. Substantives thus annexed must be in the same case, as those to which they are annexed; e. g. Ciceroni, magno oratori; pro Socrate, homine sapientissimo.

The gender and number must also be the same, when the noun in apposition is a personal substantive (see § 62); e. g. *Fear, the master of the human mind*, timor, dominus; *fortune, the mistress of our life*, fortuna, domina vitae nostrae; *Athens, the inventress of many arts*, Athenae inventrices multarum artium. But if the substantive in apposition, denotes something inanimate, the gender and number of this substantive need not agree with the other; e. g. *Fear, the cause of much misery*, timor, causa; *Athens, the city*, Athenae, urbs; *Cicero, my delight*, Cicero, meae deliciae meique amores.

The same rule applies, when words or phrases with *as if, as, either—or, neither—nor*, explain a preceding substantive; e. g. *Nature has given to man sensations, as if messengers and attendants*, natura homini sensus, tanquam nuntios ac satellĭtes attribuit.

There is but one seeming exception to the rule, which requires nouns in apposition to be in the same case, viz. when a noun is put in apposition with the name of a city, which, in answer to the question, *Where?* according to the form, is in the genitive, then the noun in apposition is put in the ablative with or without *in;* e. g. *At Rome, the chief city of Italy,* Romae, (in) prima urbe Italiae.

But since that genitive form to denote the place, where something happens, is probably an old ablative form, the natural case follows in apposition. See § 69.

When another substantive with an explanatory relative (qui), follows the substantive with which it would be in apposition, then that other substantive is put in the same case with *qui;* e. g. *he destroyed Corinth, a city, which,* delevit Corinthum quae urbs.

Examples for practice.

Marcellus routed[1] Hannibal, the commander of the Carthaginians at (apud) Nola, a city of Campania. When[2] Marcellus had taken[3] Syracuse[4], the famous city of Sicily, he ordered[5] every one to[6] spare[7] Archimedes[8], that famous mathematician. Cupid[9] was represented[10] near[11] Hymenaeus, the god of marriage. Apelles had very often[12] painted Venus, the goddess of love. Dionysius, the elder[13], had two wives[14], namely, Aristomache, his country-woman[15], and Doris, a Locrean[16]. At[17] Capua, a beautiful city of Campania, the soldiers of Hannibal lived luxuriously[18]. Milo was in vain[19] defended[20] by Cicero, at that time[21], the most illustrious orator. An eruption[22] of Vesuvius destroyed[23] Herculaneum and Pompeii, two cities of Campania. Carthage produced[24] Hamilcar and Hannibal, two brave Africans, the latter of[25] whom was conquered[26] by the Roman commander, Scipiò the elder[13], near Zama, a city of Africa. Conon, having been banished[27] from Athens, that most splendid[28] city of Greece, went[29] to Pharnabazus, the kinsman[30] of the king of the Persians. Let industry, the mother of renown and happiness[31], belong[32] to every man. Already has the stork, the messenger[33] of spring, appeared[34] again[35]. Death spares[36] no one, neither the rich nor the poor. Fortune[37], that mistress[38] of human life, rules[39] over[40] us all. Cicero and Marius were born[41] at[42] Arpinum, a free town[43] of Latium. Coriolanus, influenced[44] by anger, a bad[45] counsellor[46], fought[47] against[48] his country. Geese, the preservers[49] of the capitol, were highly[50] valued at[51] Rome. Popular applause[52], a rash[53] panegyrist[54] of faults, impairs[55] the beauty of virtue. Besides[56] Juno, the queen of Heaven, the sister and wife of Jupiter, the ancients worshipped many other goddesses. There was a contest[57] concerning[58] the possession[59] of the city, Athens*, between two deities, Neptune and Minerva. In every[60] pure mind dwells[61] modesty[62], the controller[63] of lust. We avoid death, as if[64] a dissolution[65] of nature. Many ancient people worshipped the dog and the cat as[66] gods. Sulla was the teacher[67] of three pernicious[68] vices, luxury, avarice and cruelty.

[1] fundĕre (perf.). [2] quum (with subjunctive). [3] capĕre. [4] Syracusae. [5] edicĕre. [6] ut. [7] parcĕre. [8] (dative). [9] Amor. [10] pingĕre. [11] juxta. [12] saepius. [13] major. [14] conjux. [15] civis. [16] Locrensis. [17] (the genitive). [18] luxuriose. [19] frustra. [20] defendĕre. [21] tum (at that time). [22] eruptio. [23] delēre. [24] gignĕre. [25] ex. [26] vincĕre. [27] expulsus. [28] amplissĭmus. [29] se conferre. [30] propinquus. [31] felicĭtas. [32] proprius. [33] nuntius, nuntia. [34] apparēre. [35] rursus. [36] parcĕre. [37] fortūna. [38] domĭnus, domĭna. [39] dominari. [40] in. [41] nasci. [42] (the genitive). [43] municipium (a free town). [44] ductus. [45] malus. [46] consultor, consultrix. [47] dimicare. [48] adversus. [49] servator, servatrix. [50] magni. [51] (the genitive). [52] fama populāris (popular applause). [53] temerarius. [54] laudator, laudatrix. [55] corrumpĕre. [56] praeter. [57] certāmen. [58] de. [59] possessio. [*] Athenae. [60] omnis. [61] inesse. [62] pudor. [63] moderator, moderatrix. [64] quasi (as if). [65] dissolutio. [66] ut. [67] magister. [68] pestĭfer.

USE OF CASES TO DESIGNATE PLACE.

67. A place can be spoken of, either in relation to something which is done *in* it, and then the question is asked by, *where?* or in relation to something which is directed *towards* it, and then the question is asked by, *whither?* or in relation to something which comes *from* it, and then the question is asked by, *whence?* These questions may be distinguished thus: *Where? Whither? Whence?* For other designations of place, see § 74.

68. *The question, Where?*

(1) With the divisions of the earth, with countries and islands, the preposition *in* with the ablative is used; e. g. In Europa; in Italia; in Creta. *In* is often omitted, but only when *totus* or *omnis* (the whole) agrees with the noun. But if the writer wishes to express, with precision, the idea of the *where*, then also *in* stands before the ablative; e. g. *In the whole of Europe*, tota Europa; tota Graecia, moreover also, in tota Eur.

(2) With the names of cities, villages and small islands, no preposition is used, but the genitive or ablative, according to their difference of declension and number.

The genitive is used, when the word is of the first or second declension, and singular number; e. g. *At* (or *in*) *Rome*, Romae; *at* (or *in*) *Corinth*, Corinthi. Compare the remarks respecting this genitive under § 69.

The ablative is used, when the word is of the third declension, or plural number; e. g. *At* (or *in*) *Carthage*, Carthagine; *at* (or *in*) *Athens*, Athenis (from Athenae); *at Delphi*, Delphis; *at Andes*, Andibus (from Andes, -ium). The following table shows the different usage.

Genitive.	*Ablative.*
Declension 1 and 2. Singular number.	With all others.

It has already been stated above, § 66, under apposition, that, when the name of a city, island or village, in reference to the question, *where?* is in the genitive, and a noun with an adjective, or another explanatory clause is in apposition with it, this is put in the ablative, with or without *in;* e. g. *At Rome, the capital of the old world*, Romae, (in) capĭte veteris orbis terrarum. So, Neapoli, in celeberrimo oppido; Tusculi, salubri et propinquo loco. This is not the case where a single city or village is in apposition; e. g. *In the city Rome*, is expressed only by *in urbe Roma*, not *in urbe Romae*, nor *Romae, urbe.* It can be written *in urbe Romae*, only when *in urbe* is contrasted with *in agro*.

69. (3) The words, *domus* (home), *humus* (ground), *militia* (war), *bellum* (war) and *rus* (country), are constructed in the same manner. Hence, *at home*, is expressed by *domi;* *on the ground*, by *humi*, instead of which sometimes *humo*, as ablative of place; *abroad*, by *militiae* or *belli; in the country*, by *ruri*, seldom *rure*. *Militiae* and *belli*, however, are used in this way in prose, only when they are connected with *domi;* because then *domi* signifies *in peace*. Thus, *In peace and war*, domi militiaeque, domi bellique, domi et belli, domi bellique, and so also, vel belli vel domi.

With the substantive *domi*, an adjective denoting the possessor, or the genitive of the possessor, can be joined; hence, domi meae (at my house), tuae, suae, nostrae, vestrae, alienae (in the house of another), regĭae (in the house of the king), domi Caesaris (in Caesar's house);

and so similar words, when they refer to the possessor, and not to any internal or external quality of the house. Hence, *In a spacious house*, is expressed, not by *amplae domi*, but by *in ampla domo; in the royal* (i. e. worthy of a king, splendid) *house*, not by *regālis domi*, but *in regāli domo*. But with *totus* (whole), *tota domo*, without *in*.

Although the cases in *ae* and *i*, denoting place, as *Romae, militiae, domi, humi, belli*, are called by the usual name of genitive, yet those forms, in these significations, do not indicate the relation of the genitive, but that of the ablative* or dative. As it respects the right use of them, however, the name is not important.

70. (4) With all other names of places, e. g. city, mountain, island, etc. the preposition *in* with the ablative is used; e. g. *In the city*, in urbe; *in the island*, in insula; *in the mountain*, in monte; *in the world*, in mundo; *in the forum*, in foro; in coelo; in libro;—in short, in every instance, where the idea of place only is expressed by the preposition; e. g. *In our parents is the greatest piety*, in parentibus summa pietas; *in Cicero we feel the want of firmness*, in Cicerone desideramus constantiam. But when the name of a person stands only for his works, *apud* is used; e. g. *In Cicero we do not find this*, apud Ciceronem.

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* The proper ending of the ablative in all declensions is *e*, e. g. *mensa-e* (mensa), *horto-e* (horto), *color-e*, *fructu-e* (fructu), *re-e* (rē); but the *e*, especially when the ablative denotes the place *where*, was changed into *i*, e. g. *Romai*, contracted *Romae*, *Tarentī*. Thus this form, in the first and second declension, corresponded with the genitive form. In the third declension the *e* of the ablative remained; yet there are still some traces of the ablative in *i*, e. g. *ruri* (not *rure*), *Lacedaemŏni*, *Carthagĭni* and *e*. In this way, *domi* is formed from *domui*, which is found even in Cicero. But whatever may be the explanation, there can be little doubt that all the forms denoting the place *where* are in the ablative. As all plural nonus of the first and second declension, denoting the place *where*, and all, both singular and plural of the third declension, have regular ablative forms,—and as all such nouns, whatever be their declension and number, take the noun in apposition with them, in the ablative, it is naturally inferred that these words themselves are all ablatives. See Kühner's Lat. Gr. Syntax, § 16, Rem. 4, also Reisig on the Lat. language, § 347 seq.

Here, also, when *totus* and *omnis* are joined to the noun, the preposition *in* is omitted; e. g. *In the whole city*, tota urbe; *in the whole forum*, toto foro; *in the whole camp*, totis castris; *in this whole battle*, hoc toto proelio. Comp. § 68.

In is omitted only with *locus*, place, situation, condition, qualified by an adjective or adjective pronoun, though more seldom when *locus* signifies place; with *status*, position, condition; with *terra*, in the phrase, *by land;* with *mari*, in the phrase, *by sea;* and with *via*, way, when it is definitely named; e. g. *Then our affairs were in a better situation* (condition), meliore loco (statu); *in this place*, hoc loco; *in many places*, multis locis; *nothing remains permanently in its own condition*, suo statu; *we lose everything by sea and by land*, terra marique; *in the Appian way*, via Appia; *upon another road*, alia via; *on the same way*, eodem itinere.

Examples for practice.

(The following detached expressions may be used first.)

In Asia. At Tusculum. At Baiae. In Asia Minor[1]. At Capua. In this house. In thy house. At Carthage. At Thebes[2]. In Germany[3]. In the earth[4]. At Ephesus. In the temple. At Gabii. In the country[5]. In peace and war. In this war. At Troy. In Troas. At Neapolis. At Paris[6]. In Palestine[7]. At Jerusalem[8]. In the water. In the stable[9]. In Cyprus, an island of the Mediterranean sea. At Andes[10]. At Philippi. At Verona, a city of upper[11] Italy. In Ionia. In the valley[12]. In the grove. At our house. At Patăra[13]. In Delos, the birth-place[14] of Apollo.

[1] Asia Minor. [2] Thebae. [3] Germania. [4] terra. [5] rus. [6] Parissii. [7] Palaestīna. [8] Hierosolyma, -ae, or -a, -orum. [9] stabulum. [10] Andes, -ium. [11] Italia superior. [12] vallis. [13] Patăra, -orum. [14] locus natālis.

71. *The question, Whither?*

This question denotes motion towards or into a place.

(1) With the divisions of the earth, with countries and

large islands, the preposition *in* with the accusative is used; e. g. *To* or *into Europe*, in Europam; in Italiam; in Siciliam.

(2) With cities, villages and small islands, merely the accusative is used without a preposition, whatever be the declension of the noun; e. g. *To Rome*, Romam; *to Corinth*, Corinthum; *to Sulmo*, Sulmonem; *to Athens*, Athenas; *to Delphi*, Delphos; *to Cures*, Cures. A noun in apposition is used with or without *in;* e. g. Cures, (in) urbem Sabinorum.

(3) The same also applies to *domus* and *rus*. Hence *to the house, home, into the house*, is expressed by *domum*, or, when several houses of different men are spoken of, by *domos* (yet even then the singular is often used), yet the Latin says, in domum meretriciam induci, in domum veterem remigrare e nova; *to the country*, is expressed by *rus*. The accusative *humum* is not so used. *Domum* and *domos*, like the genitive *domi*, can have a possessive adjective, or a genitive joined with them (§ 69); e. g. *To my house*, domum meam, tuam, etc.; domum Caesaris.

(4) With all other names of places, *in* with the accusative is used; e. g. *Into* (to) *the city*, in urbem; *to the island*, in insŭlam; in mundum; *to* or *upon the mountain*, in montem; in librum.

Ad, however, is used when only the direction towards a place is denoted; e. g. *To travel to the coasts of Africa*, ad oras Afrĭcae proficisci; *he hastened into Volaterrae to the camp of Sulla*, ad Volaterras in —. So always where the march of an army to a place is spoken of; e. g. Caesaris ad Brundusium cursus, *Caesar's march to Br.*

Examples.

(Here also the following detached expressions may be used first.)

To Asia. To Tusculum. To Baiae. To Asia Minor. To Capua. Into this house. To his house. To Carthage. To Thebes. To Germany. To the earth. To Ephesus.

Into the temple. To Gabii. To the country. To the war. To Troy. To Neapolis. To Paris. To Palestine. To Jerusalem. Into the water. Into the stable. To Cyprus, an island of the Mediterranean sea. To Andes. To Philippi. To Verona. To Aulo. To Ionia. Into the valley. Into the grove. To your house. To Patăra. To Delos, the birth-place of Apollo.

72. *The question, Whence?*

This question is used to denote a local object, or a place, out of which, or from which, something comes.

(1) With divisions of the earth, with countries and large islands, the preposition *a* is used; e. g. *To come from Italy,* ab Italia venire; *from Sicily,* a Sicilia.

(2) With cities, villages and small islands, not only the preposition *a* is used, but also often the ablative alone, without *a;* e. g. *To come from Corinth,* a Corintho, and Corintho. At the close of Cicero's letters, the place from which the letter comes is usually in the ablative; e. g. Capua, *from Capua;* Lucade, *from Lucas,* etc., where we, according to our mode of expression, should say, *Capua, Lucas,* to denote the place where the letter was written. Yet sometimes also the genitive is used, (where the nouns are of the first or second declension,) with which *scripta* or *scripsi* is to be understood. When the removal or going from one place to another, or from the place where something happens, is denoted, *a* cannot be omitted; e. g. *From Rome to Neapolis,* a Roma ad Neapolim; *he was carrying on war as soon as he left Brundusium,* jam a Brundusio.

73. (3) *Domus* and *rus* are put in the ablative without a preposition; thus, *To come from home,* domo; *to come from the country,* rure, or ruri. The ablative *humo* is not so used. *Domo* can also take a possessive adjective with it, § 69; e. g. *To come from my house,* domo mea.

(4) With other relations of place, the prepositions *a, de* and *ex* are used; *a* mostly, when the place is on a level with

the other, seldom when it is higher; *de* and *ex* mostly, when it is higher; e. g. *To come from the forum,* a foro; *to come from Cicero,* a Cicerone; *to be seen from the tower,* de or ex turri.

Examples.

(The following detached expressions may be used first.)

From Asia. From Tusculum. From Baiae. From Asia Minor. From Capua. From this house. From my house. From Carthage. From Thebes. From Germany. From Ephesus. From the temple. From Gabii. From the country. From Troy. From Troas. From Neapolis. From Paris. From Palestine. From Jerusalem. From the stable. From Cyprus. From Andes. From Philippi. From Verone. From Ionia. From the valley. From the grove. From your house. From Patara. From Delos, the birthplace of Apollo.

74. *Other relations of place.*

All other relations of place are denoted by the appropriate prepositions.

Through, per; e. g. *Through* Asia, per Asiam; *through* the city, per urbem; *through* Thebes, per Thebas.

By, near by, at, apud, ad, prope; e. g. *At* or *near* Thermopylae, apud Thermopylas; *at* Nola, ad Nolam; *near* Veseris, ad or apud Veserim; *near by* the city, prope urbem; *very near* Rome, proxime Romam.

Towards a place, ad; e. g. *I went to* Capua, profectus sum ad Capuam. Comp. § 71, 4.

Before, ante; e. g. *Before* the city, ante urbem.

Out of, e, ex; e. g. *Out of* Italy, ex Italia; *out of* Rome, e Roma. But this preposition is used with a city, only when something really comes *out of* it, not where something only comes *from* it; e. g. Navis Tyro, Epheso, Alexandria—venit, *the ship came from Tyre*—not ex Tyro, ex Epheso, ex Alex.

Within, intra; e. g. *Within* the city, intra urbem.

Around, circa and circum; e. g. *Around* Capua, circa Capuam.

Without, extra; e. g. *Without* Rome, extra Romam.

Even to, as far as, ad, usque* (with cities), usque ad (with countries); e. g. *Even to* Egypt, usque ad Aegyptum; *as far as* Delphi, usque Delphos, or Delphos usque; *as far as* the borders, ad fines.

Above, super; e. g. *Above* Macedonia lies Thrace, super Macedoniam.

Between, inter; e. g. *Between* the Apennines and the Alps, inter Apenninum Alpesque.

Beyond, trans, ultra; e. g. *Beyond* the Apennines, trans Apenninum.

On this side, cis, citra; e. g. *On this side* of Rome, citra Romam. And so the other relations of place are expressed by the appropriate prepositions.

Examples on §§ 67—74.

(1) That year, the Roman people were not more quiet[1] at home, than they had been before[2] in war. At Constantinople[3], or, at Byzantium, as it was then called[4], the eastern* Roman empire was established[5]. At Arpinum, a small free city[6] of Latium, Cicero and Marius were born. In Upper Italy[7], many writers were born; Catullus at Verona, Livy[8] at Padua[9], Virgil at Andes[10], a village[11] near Mantua, and Cornelius Nepos probably[12] at Hostilia, a small city of that region. Cicero came near[13] being killed[14] at his house by two Roman knights[15]. At Venice[16], a famous ancient city of Upper Italy, is the extensive[17] library of Saint[18] Mark. The largest libraries are found[19] at Paris[20], Göttingen[21], Vienna[22], Munich[23] and London[24]. This year was distinguished[25] by nothing at home or abroad. In war, Marius rested[26] mostly on the ground[27]. What happens to-day at Tralles[28], does not happen at Pergamus. I have resolved[29] to send him to the farms[30] which you have[31] at Nola. Pliny[32] had a villa near lake Larius. At Pergamus, Smyrna, Tralles, Apamēa,

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* Only the poets and the later prose writers use *usque* alone without *ad*.—*Zumpt*.

Adramyttium and in other cities of Asia Minor, many Roman bankers[33] sojourned[34]. The poet Archias was born at Antioch[35], once[36] a famous and wealthy[37] city. I had rather[38] live at Rome and in thy house, than at Mitylene or Rhodes[39]. Then there was the greatest confusion[40] in the whole city. The north-west wind[41] is accustomed to blow[42] in this place[43].

[1] quiētus. [2] antĕa. [3] Constantinopŏlis. [4] nominari. * oriens. [5] condĕre. [6] municipium. [7] Italia superior. [8] Livius. [9] Patavium. [10] Andes, -ium. [11] pagus. [12] probabilĭter. [13] paene. [14] interficĕre (indic. perf.) [15] eques. [16] Venitiae. [17] copiosus. [18] sanctus. [19] reperiri. [20] Parissii. [21] Gottinga. [22] Vindobōna. [23] Monachĭum. [24] Londīnum. [25] insignis. [26] quiescĕre. [27] humus. [28] Tralles, -ium. [29] destinare. [30] praedium. [31] possidēre. [32] Plinius. [33] negotiator. [34] morari. [35] Antiochēa. [36] quondam. [37] copiosus. [38] malle (had rather). [39] Rhodus. [40] perturbatio. [41] Caurus (north-west wind). [42] flare. [43] locus.

(2) I was with him at Ephesus, as if[1] in my house. The soul dwells in the body, as if in another's[2] house. The Roman exiles[3] often went[4] to Rhodes, or Mitylene, or Marseilles[5]. The Luculli received[6] into their house the famous poet, Archias, when[7] he had come to Rome. Ten thousand Greeks marched[8] to Persia, and Xenophon led them back[9] to Athens, after a bloody[10] battle[11] at Cunaxa. My brother went by ship[12] from Ephesus to Athens, I, on foot[13], through Macedonia to Attica. In very important[14] business[15] of the state, the Roman senators, who in peace lived mostly[16] on their farms, were called from the country[17] into the city. Cicero travelled from Tarsus to Asia, and he made his journey[18] in such a manner[19] that the famine[20], which then was in all Asia, was checked[21]. The townsmen[22] brought[23] gold and silver and other expensive articles[24] into the royal palace[25]. The Vagēnni invited[26] the Romans sojourning[27] in their city, to their houses, and slaughtered[28] them all. In Sicily, the death of Hiero had changed everything, and at Syracuse[29], many factions[30] had arisen[31]. Then, many miraculous signs[32] appeared[33]; at Lanuvium, the ravens[34] built[35] a nest within the temple of Juno; in Apulia, a green palm-tree[36] burnt[37]; near Mantua, the river Mincius appeared bloody[38]; at Cales[39], it rained[40] clay[41], and at Rome, blood. A certain[42] Hadrianus was burnt[43] alive[44] by the Romans, in his own house at Utica. In the whole camp there was the greatest disturbance[45]. The pirates[46] in separate bodies[47] wandered[48] over the whole sea. I have commanded[49] that[50] the fugitive[51] should be sought[52] by sea and land.

[1] tanquam. [2] aliēnus. [3] exul. [4] se conferre. [5] Massilia. [6] recipĕre. [7] cum (with subj.). [8] proficisci. [9] reducĕre. [10] cruentus. [11] pugna. [12] classe (by ship). [13] pedibus (on foot). [14] summus. [15] res. [16] plerumque. [17] rus. [18] iter. [19] tam (in such a manner). [20] fames. [21] sedare. [22] oppidānus. [23] comportare. [24] res pretiosa (expensive article). [25] domus. [26] invitare. [27] commorari. [28] obtruncare. [29] Syracusae. [30] factio. [31] exoriri. [32] prodigium (miraculous sign). [33] apparēre. [34] corvus. [35] facĕre. [36] palma. [37] ardēre. [38] cruentus. [39] Cales, -ium. [40] pluĕre aliqua re. [41] creta. [42] quidam. [43] exurĕre. [44] vivus. [45] perturbatio. [46] praedo maritĭmus. [47] dispersus (in separate bodies). [48] vagari. [49] mandare. [50] ut. [51] fugitīvus. [52] conquirĕre.

USE OF CASES TO DENOTE RELATIONS OF TIME.

75. Time can be expressed in very different relations. In English, we have different prepositions, to express the different ideas of time; e. g. *in*, *after*, *before*, *during*, *on*, *about*, etc. In Latin, also, time is variously expressed, as may be seen from the following divisions.

(1) *When? in* or *at what time?* This is a single point or period of time in which something happens, and is often qualified by an ordinal number. In English we sometimes use prepositions; e. g. *in*, *on*, *at*, *upon;* sometimes the accusative merely; e. g. The first of January; the third year. The Latins use only the ablative; e. g. *in a moment he perished*, momento interiit; *at the sixth hour*, sexta hora; *on the fifth day*, quinto die; *the first of January*, Calendis Januariis; *in the first month*, mense primo; *in the spring*, vere; *with the rising of the sun*, ortu solis; *at mid-day*, meridie.

Here also belongs the phrase, *in war*, when the war is definitely named, because it then denotes time; e. g. *in the first Punic war*, primo bello Punico, or bello Pun. primo. In bello would not denote time. So *festivals;* e. g. *at the Saturnalia*, Saturnalibus. So also other substantives, which do not of themselves denote time, are put in the ablative to express such a relation, with and without *in*, oftener without; e. g. initio and principio, adventu and discessu alicujus, comitiis and tumultu. See § 213, (5).

Here also belong many adverbs of time, most of which are obsolete ablatives; e. g. mane, *early;* diluculo, *at day-break;* diu, *by day;* noctu, *by night;* sero, *late;* raro, *seldom;* vespĕri, *at evening;* luce (luci), *early*, *at day-break*.

Periods of life form an exception to this rule. With these *in* is used, because the whole time of the age referred to is meant to be included; e. g. *in boyhood*, in pueritia. So when the circumstances of times, *condition*, especially *dangerous condition* are translated by *tempus*, *in* is also used with it; e. g. in hoc tempore, *in this condition, during this time*. *In tempore* or merely *tempore* is also used in the sense of, *at the right time*.

76. (2) *During, within what time?* A space of time during which something takes place. The numeral used is a cardinal number, or such words as *biduum*, *biennium*, are employed. Cicero uses either *inter*, or *intra*, or *per*, or still more frequently, the ablative with or without *in;* Everything which has happened *within* ten years, inter decem annos; no one *in, during, within* the last twenty years was an enemy of the state, (in) his annis viginti; this happened *within* the last three years, per hoc triennium. Moreover, also, *intervallo* or *spatio;* e. g. spatio bienni, *in two years*.

Where an action is repeated within a given period, *in* is generally used, being omitted but seldom, e. g. *twice a day*, bis in die; *three times a year*, ter in anno.

(3) *How long?* The period during which an action or event continues. In English we use the prepositions, *through*, *throughout*, *during*, often the simple accusative without a preposition. The Latins use the preposition *per*, or the accusative without a preposition;* e. g. *Through* the whole night, per totam noctem, totam per noctem, totam noctem; *I have tarried here two months*, (per) duos menses hic commoratus sum. But the preposition *per* must stand *before*, not *after* the substantive.

This must not be confounded with *how long?* i. e. *how much time* before or after something, for which see below.

77. (4) *Before* or *after* what time or event? The Latins express this by *ante* and *post* with the accusative; e. g. *He came to me two days before* or *ago*, ante duos dies; *I re-*

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* Cicero rarely uses the ablative to denote duration of time, e. g. Scriptum est trigenta annis vixisse Panaetium.—*De Off*. This usage is more frequent in the writers of the silver age, e. g. quatuordecem annis exilium toleravit.—*Tacit*.

turn after two years, post duos annos. Here the reckoning always commences from the present time.

(5) *How long before* or *after* an event? For this the Latins use the ablative. There are here two dates, one earlier and the other later, or one later and the other earlier. The earlier or later event is either positively expressed and put in the accusative, depending on *ante* or *post,* or it must be determined from what precedes, and then, in English we say, *before,* or *before that, after,* or *after that;* e. g. *Homer lived many years before Hesiod,* multis annis ante Hesiŏdum; *Virgil lived many years after Ennius,* multis annis post Ennium; *three years before,* or *before that this war broke out,* tribus annis ante, or tribus ante annis; *two years after Horace died,* duobus annis post, or duobus post annis. When the time before or after which anything took place, does not stand in the sentence itself, as in the last two examples, then the prepositions or adverbs *ante* and *post* can stand with two words which are in the ablative, after or between them, as the examples show, but seldom before; e. g. Ante multo, *long before,* for multo ante. But *antea* and *postea* cannot be used here.

Here also belong those words which express time how long before or after, indefinitely; viz. *long* (multo); *not long, short* (non multo, paulo, brevi); *not very long* (non ita multo); *pretty long* (aliquanto); *as long* (quanto); *so long* (tanto); e. g. *This happened long before* (after), multo ante (post).

With the words *ante* and *post,* a sentence with *quam* is often joined; e. g. *I knew this man a year before you did,* anno ante, quam tu eum cognovisti. So with pridie, *a day before,* and postridie, *a day after,* often followed by *quam;* e. g. Pridie, quam has litteras dedi, *the day before I gave this letter. Quo,* in the sense of *after that,* sometimes follows such words as *biduo, triduo,* two, three days.

Here belongs the question, *by how much time* something is longer or shorter than another, or differs from another,—where the ablative only is used; e. g. *You are two years older* (younger) *than I*, duobus annis, not duo (duos) annos.

Finally, the rule *how long* before or after must not be mistaken for this. That denotes the real continuance of an action before or after another. It is put, according to § 76, 3, in the accusative; e. g. *Marius continued seven years after his praetorship without authority*, septem annos post praeturam, i. e. seven years long. There is also a difference between the question *how long* before or after, and the similar one, *When before* or *after* something else,—where the ablative is used, and the particular point of time is marked by an ordinal; e. g. *On the fifth month* (quinto mense) *after the death of her husband, she married another.*

78. (6) *When before the present time?* The present time is expressed by *abhinc*, and the other time mentioned is usually put in the accusative, seldom in the ablative; e. g. *My father died twenty years ago* (before this time), abhinc viginti annis or annos mortuus est, for ante viginti annos, which is equally good.

(7) *Since when, since what time?* Here the preposition *ex* is used; e. g. *Since that time*, ex illo tempore, also ex illo merely; *since* or *since the time that*, ex quo; also *quum*, when a period of time has been mentioned before; e. g. *since the first Punic war broke out*, ex quo primum bellum Punicum exarsit; *it is four years, that I have not seen you*, or *since I have seen you*, quum te non vidi, not quod te non vidi, which is found only after the classic period. The similar relation, *from what time*, is usually expressed by *a;* e. g. *He was drunk from the third hour*, ab hora tertia; *from the eleventh to the fourteenth*, ab undecimo die (usque) ad quartum decimum.

(8) *About what time?* Here *ad*, *sub* and *fere* are used; e. g. *Towards* or *about day-break*, ad primum auroram; *towards* (about) *evening*, sub (ad) vesperum; *towards, about the ninth hour*, hora fere nona.

(9) *Till when? to what time?* or *for what time?* Here *in* with the accusative is used; e. g. *I defer this matter till to-morrow*, in crastĭnum diem eam rem differo; *the*

auction is fixed for the month of January, in mensem Januarium.

Examples on § 75—78.

(1) In the second Messenian[1] war, Aristomenes was commander of the Messenians. The planet of Saturn completes[2] its course[3] in about[4] thirty* years, but the moon her course[3] around the earth, in twenty-eight** days. In the seventieth year before the birth of Christ[5], October fifteenth,*** Virgil was born, and he died in the nineteenth year, September† twenty-second. It is proper[6] to pluck out[7] the feathers[8] of the goose twice a year, in the spring and autumn. The gosling[9] is fed[10] the first ten days in the stable[11]. Pompey made preparations[12] for this war, at the close of the winter[13], he entered upon[14] it, at the commencement of spring[15], and ended[16] it, in the middle[17] of summer. A hundred and six years before the birth of Christ, Jugurtha was taken captive[18] by[19] Sulla. The very[20] same[21] day on which he was taken prisoner, Crassus was put to death by Surena. The eclipses[22] of the sun can be foretold[23] for a thousand years. C. Flaminius first proposed[24] an agrarian law[25], some years before the second Punic war. It pleased[26] Sulpicius Gallus to predict the eclipses of the sun and moon to the Romans long before. At length[27] the Macedonians with the Persians came at the same time, about day-break[28], into a valley surrounded[29] by a thick[30] fog. Animals are born, which live one day; among[31] these, that which died about the eighth hour[32], died in advanced[33] age. Cicero travelled from Tarsus on the fifth of January[34]. On the thirteenth of February[35] he held court[36] at the forum of Laodicēa. Thence[37] he returned to Cilicia, where he remained[38] the whole month.

[1] Messenius. [2] conficĕre. [3] circuĭtus. [4] circĭter. * triceni. ** duodetriceni. [5] Christus natus (birth of Christ). *** Idus Octobres. † decimus Calendas Octobres, 22d Sep. [6] licet (it is proper). [7] evellĕre. [8] pluma. [9] anser pullus (gosling). [10] pascĕre. [11] stabulum. [12] apparare aliquid (to make preparations for something). [13] exiens hiems (close of winter). [14] suscipĕre (to enter upon). [15] iniens ver (commencement of spring). [16] conficĕre. [17] medius. [18] capĕre (to take captive). [19] per. [20] ipse (comp § 126). [21] idem. [22] defectio solis. [23] praedicĕre. [24] ferre. [25] lex agraria—aliquot (some). [26] delectare. [27] aliquando. [28] lux. [29] circumfusus. [30] densus. [31] ex. [32] hora. [33] provectus. [34] Nonae Januariae (fifth of January). [35] Idus Februariae (the thirteenth of February). [36] agĕre (to hold court). [37] inde. [38] commorari.

(2) I will deliberate[1] fully[2] with you concerning this thing, on the next[3] day. The emperor Tiberius enjoyed excellent health[4], during almost the whole time of his government[5]. In the times of Pompey[6] and Cicero, pirates wandered[7] over the whole sea. Antony[8] was Cicero's school-fellow[9] in boyhood[10], his intimate friend[11] in youth[*], and his colleague in the quaestorship. Socrates, a few days before his death, could have fled[12] from prison. The command[13] against the Gauls was intrusted[14] to Julius Caesar for many years. Yesterday evening, the seventh[15] of March, I received your letter, which was written the first of February[16]. Julius Caesar received joyful intelligence at mid-night; therefore, on the following day, he broke up[17] his camp at day-break[18], and arrived at noon[19], at the camp of the enemy. After[20] Caesar had routed[21] the Treveri, he received intelligence, after some days, that[22] the Suevi had collected[23] all their forces[24]. The very thing[25] which you write to me, I had written to Cassius four days before. Ask[26] him why he left[27] the city so long after, rather[28] than immediately[29]. Not very long after Horace, his patron[30] and friend Maecenas died. From the first[31] of January to[32] this hour, I have not heard anything of you. Caesar sent auxiliaries[33] to the townsmen[34], about midnight[35]. Charles the Great subdued[36] almost all Germany, but after twenty years, his son Lewis[37] lost[38] it again[39]. A monk[40] predicted[41] this to Charles when dying; Thy son, said[42] he, after twenty years, will lose everything which you have conquered[43]. Appius Claudius died a year before the censorship of Cato, and nine years after his consulship. Pythius invited[44] the knight[45] Canius to supper[46], on the following[47] day. On the seventh day, in the night, I came home, where I remained[48] twenty days.

[1] agĕre. [2] accurate. [3] proxĭmus. [4] valēre optĭme (to enjoy excellent health). [5] imperium. [6] Pompeius. [7] vagari. [8] Antonius. [9] condiscipulus. [10] pueritia. [11] familiaris (intimate friend). [*] adolescens. [12] effugĕre. [13] imperium. [14] committĕre. [15] Nonae Martiae (seventh of March). [16] Calendae Februariae (first of Feb.). [17] movēre. [18] lux prima. [19] tempus meridiānum. [20] postquam (with perfect indic.). [21] fundĕre. [22] (accus. with the infin.). [23] contrahĕre. [24] copiae. [25] id ipsum. [26] quaerĕre ex aliquo (to ask any one). [27] relinquĕre (comp. § 48). [28] potius. [29] continuo. [30] fautor. [31] Calendae. [32] usque ad. [33] auxilia. [34] oppidānus. [35] media nox. [36] subigĕre. [37] Ludovīcus. [38] amittĕre. [39] rursus. [40] monăchus. [41] praedicĕre. [42] inquit. [43] occupare. [44] invitare. [45] eques. [46] coena. [47] postĕrus. [48] commorari.

ADJECTIVES AND PARTICIPLES.

79. The simpler and more general use of these has already been treated in the first Part. Other remarks will now be made on their more difficult features.

(1) Sentences containing the pronouns *who, which,* or a conjunction, e. g. *when, while, after, as,* and a verb belonging to these, can be abridged by means of adjectives and participles. As in English, instead of, *The teachers esteem a scholar who is attentive,* we can say, *an attentive scholar;* or instead of, *I fear the storm which approaches, the approaching storm;*—instead of, *Scipio consecrated the temple after it had been built,*—*Scipio consecrated the temple built;* so in Latin. By this abridgement, the adjectives and participles become qualifying words, and agree with their substantive in gender, number and case. Hence the foregoing examples can be translated, Magistri discipulum attentum (for qui attentus est) aestimant; timeo tempestatem impendentem (for quae impendet); Scipio aedem exstructam (for quum exstructa esset) consecravit.

In the same manner also, similar sentences, which contain a substantive, are abridged, since they are the same as a case of apposition; e. g. This opinion was maintained by Torquatus *who was a learned man,* a Torquato homine erudito, for qui homo eruditus erat.

Examples.

This never pleases some[1] who are not very[2] unlearned. Many censure[3] our labor[4], which is by no means[5] unpleasant to us. Who does not willingly[6] read books which are good and useful? Who willingly undertakes[7] any[8] exercise of the body, which is laborious? There are others who, much[9] unlike[10] those, are simple-hearted[11] and ingenuous[12]. The remembrance[13] of a life which has been well spent[14], affords[15] great consolation[16]. The Romans fled for succor[17] to any one[18] who was distinguished[19] for his virtue. The fear[20] of an affliction which threatens[21], torments[22] us. The condition[23] of men when dead[24], is different[25]. The remembrance of calamities[26] which are past[27], is pleasant. We rejoice on account of[28] calamities which are past. You name to me two Romans, who are not only[29] the most just[30], but also[31] the most learned[32] men. We see the changes[33] of the moon, which not only[34] increases[35] but also decreases[36]. We admire[37] the sun, not only when it rises[38] but when it sets[39]. The multitude of stars which do not wander[40] in the heaven, is very great[41]. The Romans went against[42] the enemy, who were going[43] to Rome, and met them as they were descending[44] into the Alban[45] vale. Tullus Hostilius received[46] the Albans into the city, after they had been conquered[47]. A pleasing message[48] was brought[49] to Cincinnatus, when he was plowing.

[1] quidam. [2] admŏdum. [3] reprehendĕre. [4] labor. [5] minĭme (by no means). [6] libenter. [7] suscipĕre. [8] ullus. [9] multum. [10] dispar. [11] simplex (simple-hearted). [12] apertus. [13] memoria. [14] actus. [15] praebēre. [16] solatium. [17] confugĕre (to flee for succor). [18] unus aliquis. [19] praestare. [20] timor. [21] impendēre. [22] torquēre. [23] status. [24] mori. [25] diversus. [26] labor. [27] praeterĭtus. [28] de (on account of). [29] partim (not only). [30] bonus. [31] partim (but also). [32] erudītus. [33] variĕtas. [34] tum (not only). [35] crescĕre. [36] senescĕre. [37] admirari. [38] oriri. [39] occidĕre. [40] inerrans. [41] maxĭmus. [42] obviam ire. [43] petĕre. [44] descendĕre. [45] Albānus. [46] accipĕre. [47] vincĕre. [48] nuntius. [49] afferre.

80. (2) Many English substantives governed by a preposition, may be translated into Latin by adjectives or participles, which then agree as adjectives with the substantives to which they refer. Such are, *against one's will*, invitus; *in one's life, in one's lifetime*, vivus; *contrary to expectation*, imprudens, necopīnans, inopīnans; *with knowledge*, sciens; *without knowledge*, ignarus, inscius, insciens; *in the presence of*, praesens; *in the absence of*, absens; *after death*, mortuus, etc.

In English we often unite with these words the pronouns, *my*, *thy*, *his*, etc., but in Latin these are omitted; e. g. *My brother gave this to me against my will*, frater mihi invīto; *my brother gave this to us against our will*, frater nobis invītis; *divine honor was paid to Augustus during his life and after his death*, Augusto vivo et mortuo divīnus honor contĭgit.

Examples.

Great honor is but seldom[1] paid[2] to great men during their life. We have erected[3] a statue[4] to that emperor against our wishes. The Indian sages burn[5] themselves often during their life. Cicero surprised[6] me, contrary to my expectation. In war, many things often happen[7] to the commanders, contrary to their expectation. Thou hast defended[8] me, without my knowledge. The Greeks conveyed[9] Achilles to Troy, contrary to his wish. Wicked men persecute[10] their enemies[11], not only during their life but also after their death. Nothing will be more pleasant to me in my lifetime, than thy friendship. I have written two letters to you in your absence. Why do you compel[12] your daughter to marry[13] against her wish?

[1] raro. [2] contingĕre. [3] ponĕre. [4] statŭa. [5] cremare. [6] occupare. [7] accidĕre. [8] defendĕre. [9] deducĕre. [10] persĕqui. [11] inimīcus. [12] cogĕre. [13] nubĕre.

(3) The Latins commonly employ adjectives of *countries*, *islands*, *cities* and *villages*, where the English uses both the name of the place with the prepositions *of* or *from*, and the adjective. As adjectives, they must agree with the substantive to which they belong; e. g. *Diodōrus of Sicily*, Diodōrus Siculus; *Cicero of Arpinum*, Cicero Arpīnas; *Virgil of Andes*, Virgilius Andīnus.

Examples.

(The adjectives not given below may be found in the Lexicon.)

Miltiades of Athens (or the Athenian). Pausanias of Lacedemon (or the Lacedemonian). Pelopidas and Epaminondas of Thebes[1] (or Thebans). Timoleon of Corinth. Dion of Syracuse. Hannibal of Carthage (or the Carthaginian). Zenodotus of Ephesus. Heraclides of Pontus[2]. Aristophanes of Byzantium. Livy of Patavium (Padua). Theophrastus of Eresus[3]. Aristotle of Stagīra[4]. Democritus of Abdĕra[5]. Antipater of Tyre. Ovid of Sulmo. Horace of Venusia. Catullus of Verona.

[1] Thebānus. [2] Ponticus. [3] Eresius. [4] Stagirītes. [5] Abderītes.

81. (4) When two or more adjectives belong to a sub-

stantive and denote really distinct qualities, they are connected almost wholly by *et*, *ac* or *atque;* e. g. *A long and excellent oration,* oratio longa et praeclara; *a great and wise man,* vir magnus ac sapiens. So, magnifica et praeclara defensio; dubia formidolosaque tempora; nobilis homo et honestus. But when adjective pronouns, e. g. *hic*, *ille*, *meus;* definite and indefinite numerals, e. g. *multi*, *plures*, *duo;* adjectives denoting material, e. g. *aureus;* time, e. g. *hodiernus;* place, e. g. *Alexandrinus;* or a person (where it stands for the genitive), e. g. *civilis*,—are joined with adjectives of quality, or when an adjective with its substantive expresses but a *single idea,* then they have no connecting word; e. g. Magna mea officia; multi cives Romani; multa parva poemata; vasa argentea nobilia; tristis hodiernus dies; clarus ille portus Alexandrinus; novum bellum civile; magna mea vetera officia; externi multi clari viri. Yet the adjective that stands in connection with *multi, ae, a* (many), is usually joined to it by *et*, *ac* or *atque*, in order that the specification of the number may be expressed emphatically, by itself; e. g. tulit illa insula multos et crudeles tyrannos, *not only many, but also cruel.* Three or more qualifying words are all connected with the first by *et*, *ac*, *atque;* e. g. fortes et magni et clari homines. Orators, however, in animated discourse allow even many adjectives to follow one another, without a connective; e. g. Jupiter nos justos, temperatos, sapientes non efficit.—But the Latin always says only, Jupiter optimus, maximus, without a connective.

Examples.

The whole Campanian[1] district[2]. A good domestic education. The other[3] splendid[4] buildings[5]. A brave and patriotic[6] army. The frightful[7], insolent[8] tribune of the people[9]. No foreign[10], cruel[11] enemy. The poor[12], barren[13] soil[14]. A good and popular[15] law. An unadorned[16], rough[17] body. The little Esquiline[18] gate[19]. There are many ridiculous fables of the ancient[20] gods. Dionysius carried[21] away the great silver[22] tables from[23] all the temples.

[1] Campānus. [2] ager. [3] cetĕrus. [4] magnifĭcus. [5] aedificĭum. [6] patriae amans. [7] terribĭlis. [8] trux. [9] tribūnus plebis. [10] externus. [11] crudēlis. [12] exīlis. [13] macer. [14] solum. [15] populāris. [16] incultus. [17] horrĭdus. [18] Esquilīnus. [19] porta. [20] veteres. [21] auferre. [22] argenteus. [23] de.

82. (5) In English, as before remarked, adjectives are not declined, and nothing but the connection can determine whether they agree with this or that substantive. Hence, in some sentences of the same apparent import, the meaning may be very different. This is frequently the case, where the words *first*, *last*, *alone* and the like occur. Particular care is therefore necessary in rightly constructing the corresponding Latin words, *primus*, *prior*, *ultĭmus*, *postrēmus*, *extrēmus*, *solus*, *unus*, *totus*; e. g. *I read this book first*, ego hunc librum primus legi, or ego hunc librum primum legi,—primus, if *first* refers to I, and the meaning is, *I was the first who read the book*; primum, if *first* refers to book, and the meaning is, *this book was the first which I read*. *He said this to me first*, ille mihi primo hoc dixit, ille mihi hoc primum dixit, or mihi ille primus dixit, according as the word *first* relates to *me*, to *this* or to *he*. *What writers did you read first?* quos scriptores primos legisti? *Tell it to me alone and to no one else*, dic mihi soli. *Did he alone meet you, or was some one with him?* solusne ille tibi obviam venit? *Did he meet you alone, or was some one with you*, tibine soli ille occurrit? *Twelve vultures appeared to Remus first*, Remo priori.

The nominative of such words therefore refers to the subject, other cases to a subordinate case of the sentence. *Solum* and *primum* are also used as adverbs, when they refer to the verb of the sentence or make an object prominent, only adverbially; e. g. *I not only* (solum) *retain my estate, but also increase it; wisdom makes only happy*, solum beatos, i. e. not rich, not illustrious, etc. And so *after* stands in contrast with the adverb *first*.

Examples.

The pirates[1] attacked[2] every[3] ship in the rear[4] first. Aesculapius, as[5] it is said, first dressed[6] a wound[7]. Manlius Capitolinus alone had then[8] preserved[9] the Capitol. Ceres first gave[10] laws in Attica and Sicily. The Thessalians[11] first fought[12] on[13] horses, and the nation of the Phrygians[14] first joined[15] a span[16]. The Stoics alone, and the first among[17] all philosophers, asserted[18] this. I have often said this to you alone, when no one was present[19]. The ancient Germans communicated[20] the rumors heard to the magistrate[21] alone. I wish to read[22] the letter of my brother to you alone. Thou alone hast betrayed[23] my secret[24] to my brother. Give to me this letter only, the others I do not wish[25] to read. Furius weakened[26] the authority of the aged[27] Camillus by his youthful[28] age, the only means by which[29] he was able. The Aetolians were forsaken[30] by the Romans, in[31] whom alone they trusted[32]. Among* the Grecian states, the commander[33] entered[34] Corcyra first. This did not happen[35] to you alone. Bibulus attributes[36] this to himself alone. The wise man does not provide[37] for his body alone, but much[38] more[39] for the mind[40] and soul[41]. Only those indued[42] with virtue, are rich.

[1] pirāta. [2] adorīri. [3] quisque (see § 58). [4] postrēmus (in the rear.) [5] ut. [6] obligare. [7] vulnus. [8] tum. [9] servare. [10] ferre. [11] Thessălus. [12] pugnare. [13] ex. [14] Phryx. [15] jungĕre. [16] bigae. [17] ex. [18] discĕre. [19] nemine praesente (when no one was present). [20] communicare cum aliquo (to communicate to any one). [21] magistratus. [22] legĕre. [23] prodĕre. [24] res secrēta. [25] nolle (not to wish). [26] levare. [27] sen[illegible]venīlis. [29] qua (means by which). [30] deserĕre. [31] (dative). [32] [illegible]e. * (genitive). [33] praefectus. [34] adire. [35] contingĕre. [36] attribuĕre. [37] providēre (with dative). [38] multo. [39] magis. [40] mens. [41] anĭmus. [42] praedĭtus.

83. (6) English adverbs are sometimes expressed in Latin by adjectives, when they qualify not merely the verb in a sentence, but also the subject, of which the verb affirms something. Otherwise the adverb must be used; yet even in the first case, the adverb might be retained in the Latin.

The following examples will illustrate both; *This wheel runs swiftly,* haec rota cita or cito currit; but *this scholar paints beautifully,* hic discipŭlus pulchre (not pulcher) pingit; (for if a wheel runs swiftly, it is itself, at the same time, swift; but if a scholar paints beautifully, he is not therefore, at the same time, beautiful himself); *increase thy estate actively*, strenŭus or strenŭe auge rem tuam familiarem; *you have expressed your opinion clearly and perspicuously*, dilucĭde et perspicŭe; *I live happily*, beatus or beate; *I do this willingly*, libens or libenter; *he sits very near*, proximus or proxime.

Examples.

Old men[1] walk[2] slowly[3]. The woman spoke[4] fearlessly[5]. Aristotle has expressed[6] this thought[7] very happily[8]. I can by no means[9] pass[10] this over silently[11]. This is silently granted[12]. Since[13] it is not lawful[14] for them to speak freely[15], they ask[16] this of you silently. I live most unhappily[17]. When Epaminondas had heard this, he died joyfully[18], and breathed out[19] his life[20] fearlessly[21].

[1] senex. [2] incedĕre. [3] tardus. [4] loqui. [5] non timĭdus. [6] exprimĕre. [7] sententia. [8] egregĭus. [9] nullo modo (by no means). [10] praeterire. [11] tacĭtus. [12] concedĕre. [13] quoniam. [14] licēre (to be lawful). [15] liber. [16] rogare. [17] miserrĭmus. [18] laetus. [19] efflare. [20] anĭma. [21] animōsus.

84. (7) In English, we often use substantives governed by prepositions to denote *time* or *place*, e. g. *in the beginning*, *in the middle*, where the same may be expressed in Latin by adjectives; e. g. *In the beginning* or *first part*, primus; *in the middle*, medius; *at the end* or *last part*, extremus, ultĭmus; *on the summit*, *on the surface*, summus; *in the inner part*, intĭmus, etc. As adjectives, they must agree with their substantives; e. g. *I dwell in the first part of the city*, habito in prima urbe; *in the middle of the city*, in media urbe; *in the extreme* or *most remote part of the city*, in extrēma (ultĭma, summa) urbe; *on the top of the tree*, in summa arbŏre; *I touch the surface of the water*, tango summam aquam; *the enemy advanced into the middle of the city*, in mediam urbem. Hence, auricula infima, *the ear-lap*.

Examples.

At[1] the end of the letter, the farewell[2] is omitted[3]. In the beginning of spring, the swallows[4] and the storks[5] appear first. Decius Mus rushed[6] into the midst of the enemy. When I am pushed[7] in the middle of the way[8], I cannot accuse[9] one who is at the end[10] of the way. Many worms[11] do not die, when they are cut[12] in two in the middle. The ancient astronomers placed[13] the earth in the middle of the world. Pompey made preparations[14] for this war at the end of winter, entered upon[15] it in the beginning of spring, and terminated[16] it in the middle of summer. Anapis and Amphinomus carried[17] their father through the midst of the flames of Ætna. In the inner part of the sanctuary[18] was an image[19] of Ceres.

[1] in. [2] vale. [3] deesse. [4] hirundo. [5] ciconia. [6] immittĕre. [7] impellĕre. [8] via. [9] accusare. [10] summus. [11] vermis. [12] dissĕcare (to cut in two). [13] ponĕre (with in and the ablat.). [14] apparare (to make prep. for). [15] suscipĕre (to enter upon). [16] conficĕre. [17] gestare. [18] sacrarium. [19] signum.

85. *Comparative.*

The force of the Latin comparative may be expressed in English in the following ways: (1) *Somewhat, very, pretty, a little;* e. g. *The place is somewhat, a little dark,* locus est obscurior. (2) *Too, too much,*—in which case the comparative is usually followed by *quam ut;* e. g. *The times are too oppressive for us to rejoice,* tempora graviora, quam ut gaudēre possīmus. (3) *So—as;* e. g. *Nothing is so easy, as this,* nihil est facilius, quam hoc. (4) *More—than;* e. g. *This man is more fortunate, than prudent,* hic homo felicior est, quam prudentior. (5) *Not so—as,* where in both members of the English sentence the positive is used, but in Latin the comparative, yet both of the Latin comparatives are transposed, and the word *not* is omitted; e. g. *This advice was not so pleasing to Alexander, as useful,* hoc consilium Alexandro erat utilius, quam carius. (6) *Less—than,* where there is a similar transposition of the comparative; e. g. *This book is less entertaining, than profitable for study,* salubrior studiis, quam dulcior. But it is to be observed in all these six instances, that they can be translated in the usual way by positives.

86. The two phrases, *as, as much*, and *as little, just as little*, may also be expressed by comparative adverbs.

As, as much, may be translated by *non minus, nihilo minus;* e. g. *Alcibiades is as much distinguished by his virtues, as his vices*, Alcibiades non minus virtutibus, quam vitiis.

The phrases, *as little, just as little*, may be expressed by *non magis, nihilo magis*, or *non plus, nihilo plus;* e. g. *That will happen as little to-day, as yesterday*, hodie non magis, quam heri. For the difference between *magis* and *plus*, see under § 547.

87. (1) When but *two* persons or things are spoken of, the comparative is used in Latin, as in English, although the English superlative is sometimes used here. We say in regard to two sons of a father, *that is the elder, and this the younger.* So the Latin, ille est natu major, hic minor. *He spends the greater part of the year in the country, the rest in the city*, majorem anni partem. Hence the comparative is also used, at least more generally, when one tacitly divides a great whole, containing many things, into two parts, and treats of one of them; e. g. *Let us touch upon the more important only*, potiora tantum attingamus. When a discourse has two parts, then the *first* part is prior pars, and the *second and last*—posterior pars, and when the *first* of two persons answers, he answers prior; the *first six* of twelve books, is sex priores, of more than twelve, sex primi. The question *which*, is here asked by *uter, utra, utrum*, not by *quis, quae, quid;* e. g. *Which* (of two) *is the younger*, uter est minor?

(2) An affirmative superlative can also be well expressed by the periphrastic negative *nihil est* with the comparative, followed by *quam* with the nominative, or, instead of *quam* with the nominative, the ablative alone is still more frequently used; e. g. *The world is the most magnificent thing*, nihil est praestantius, quam mundus, or nihil est

mundo praestantius; *this is the greatest kingdom*, nihil est majus, quam hoc regnum, or nihil est hoc regno majus, or quo regno nihil est majus.

In phrases of this kind, *nihil* very often occurs with *persons*, for *nemo;* e. g. *No one was more cruel than Nero*, nihil fuit crudelius, quam Nero, or nihil fuit Nerone crudelius. The idea is expressed still more vividly by the interrogatives *quis est, quid est*, with the comparative: Quis (quid) fuit crudelior (crudelius) Nerone?

Examples.

Nothing is so desirable[1] as a sound[2] mind[3]. Ulysses was more cunning[4] than brave. The winter of the past[5] year was very severe[6]. This wine is too sour[7] to be drunk. (Lat. quam ut id bibi possit). Old age[8] is somewhat reserved[9] and morose[10]. Aristides was not so timid as modest. Themistocles was more shrewd[11] than just. Cicero's father had two sons,—the elder[12] is the renowned orator. The poems[13] of Catullus are too licentious[14]. These houses are not so splendid[15] as convenient[16]. Between Caesar and Pompey a civil[17] war broke out[18]; the cause[19] of the one[20] seemed[21] the better, that of the other, the stronger[22]. Jugurtha feared[23] his brothers just as little, as the Senate and Roman people. Our acquaintance[24] is most intimate[25]. Most[26] of the exploits[27] of Datames are very obscure[28]. Reason is the best thing, (according to No. 2). By too severe[29] diseases of the body, the pleasure[30] of life is interrupted[31]. No one is more dear[32] to me than my brother. I esteem[33] Pompey as much as Caesar. Philosophy is affected[34] just as little by threats[35] as by entreaties. I have received from you two letters; I will reply to the former first.

[1] praestans. [2] sanus. [3] mens. [4] versūtus. [5] praeterĭtus. [6] saevus. [7] acĭdus. [8] senectus. [9] tectus. [10] morōsus. [11] callĭdus. [12] magnus. [13] carmen. [14] lascīvus. [15] magnifĭcus. [16] commŏdus. [17] civīlis. [18] exardescĕre. [19] causa. [20] alter. [21] vidēri. [22] firmus. [23] timēre. [24] familiaritas. [25] conjunctus (according to No. 2). [26] plerique. [27] res gesta. [28] obscurus. [29] gravis. [30] jucundĭtas. [31] impedire. [32] carus. [33] diligĕre. [34] commovēre. [35] minae.

88. It is further to be remarked, that three different ablatives can be connected with the comparative. The one shows in *what respect* one person or thing excels another,

the next *how much* one person or thing excels another, and the third the person or thing that another excels; e. g. *Man is much more distinguished in boldness than woman*, here the words *in boldness*, *much* and *than woman*, are expressed by the ablatives, *audacia*, *multo*, *muliere*.

In reference to these three ablatives, the following is to be observed:

(1) The first ablative shows *wherein* or *in what respect*, one person or thing excels another; e. g. *I am greater in body*, corpŏre; *thou art more distinguished in genius*, ingenio.

89. (2) The second ablative shows *how much* one person or thing excels, or is inferior to another, in any respect; e. g. *Greater by half*, dimidio major; *smaller by two feet*, duobus pedibus minor; *three years older*, tribus annis major. In English the preposition is sometimes used, sometimes omitted; e. g. *I am an inch larger*, or *larger by an inch*, uno digito major; *a day younger*, or *younger by a day*, uno die minor. The general expressions by adjectives and pronouns to denote measure and degree, belong here, viz. *by much*, *much*, *by far*, multo; *by a little*, *little*, *not much*, parvo, paulo; *by how much*, *how much*, *how far*, *the*, quanto; *by so much*, *so much*, *the*, tanto; *by which*, *by which means*, *the*, quo; *by this*, *so much*, *the*, eo or hoc; *by a considerable*, *pretty much*, *considerable*, *by a good deal*, aliquanto; *in nothing*, *in no respect*, nihilo, etc.; e. g. *The closer the net is*, *so much* (or *the*) *better*, quo (quanto) densius est rete, eo (tanto) melius; *this is much* (by far) *more useful than that*, multo utilius. The English *even* and *still*, which also strengthen the comparative, may be expressed by *etiam* or *multo;* e. g. *This pain was now still more troublesome than before*, nunc etiam molestior, quam antea. In sentences of general import, which do not speak of a definite subject (this, that, this disease, that physician), e. g. *the more learned any one is*, quo-

quis or quisque is seldom used classically with the comparative, but *ut quis* with the superlative. Comp. § 95, 2.

90. (3) The third ablative denotes a person or thing which another excels, or to which it is inferior. This ablative consequently expresses the object, whether a person or thing, with which another of the first member of the sentence is compared. The English connects the two objects compared, by the particle *than.* The Latin expresses this by *quam;* but according to Latin usage, *quam* can also be omitted, in some instances, and instead of it, the declinable word which follows it, can be put in the ablative; e. g. *The earth is smaller than the sun,* terra est minor, quam sol; or, without *quam,* terra est minor sole; and with the usual transposition, terra est sole minor; *no virtue is more pleasing than liberality,* nulla virtus liberalitate est jucundior, for quam liberalitas.

91. But this change to the ablative without *quam,* does not always take place, where in Latin a declinable word follows *quam.* The ablative without *quam* can be used only in the following instances:

(1) When the nominative follows *quam;* therefore the subject of the first member is compared with another; e. g. *men are better than beasts,* meliores quam bestiae, instead of which, meliores bestiis, or bestiis meliores; *the palms are higher than other trees,* altiores, quam aliae arbores, instead of which, altiores aliis arboribus, aliis arboribus altiores.

It is no exception to this rule, if such a sentence is preceded by the conjunction *that,* and is translated into Latin by the accusative with the infinitive, by which construction both the English nominatives become accusatives in Latin; e. g. *It is certain, that men are better than beasts,* homines meliores esse, quam bestias. Here also, instead of quam bestias, the Latins can say bestiis, since the accusative takes the place of the nominative.

92. (2) When an accusative follows (quam) *than*, but which in English can be explained by the verb *to be*, and the nominative; e. g. *I know no more faithful friend than this youth*, which signifies, *than this youth is*, quam hunc juvenem,—instead of this, hoc juvene; *why shall I consider Herodotus more to be trusted than Ennius*, which signifies, *than Ennius is*, quam Ennium, or instead of it, Ennio. The ablative for *quam* with the accusative of the object, occurs very frequently among the poets, e. g. cur olivum sanguine viperino cautius vitat?—*Hor.* In prose this is far more seldom, but yet sufficiently well established, e. g. est boni consulis suam salutem posteriorem salute communi ducere.—*Cicero.*

93. On the contrary, an omission of *quam*, and a variation of the case (i. e. either *quam* and the nominative, or the ablative without *quam*) is not admissible in the following instances:

(1) When the use of the ablative, instead of *quam* with the nominative, might occasion ambiguity; e. g. Europa est Asia minor, can mean, *Europe is less than Asia*, and *Asia is less than Europe.*

(2) When a genitive, a dative, an accusative (the two cases mentioned under § 91 and 92 excepted), or an ablative, would follow *quam*, then *quam* cannot be omitted; and still less, can it be omitted, when it stands before an indeclinable word. Hence in the following phrases, there can be no omission of *quam*, or any variety in the construction: *If I forget this man less than my brother*, quam fratris mei, or quam fratrem meum; *my father has given me a greater part than my brother*, quam fratri meo; *my father has rewarded me more amply than you*, quam te; *he has given me more than I was expecting*, quam expectabam; *the inhabitants of Delos considered Apollo more holy than any of the other gods*, quam quemquam deorum.

Cicero and others do not always use the ablative when it could stand according to the rule, but they often introduce *quam* for the purpose of speaking more definitely and distinctly. Thus, Cicero says, Luna autem, quae est major, quam dimidia pars terrae, though he might have said, dimidia parte terrae. Catonem nostrum non tu amas plus, quam ego; and so very often.

Quam is omitted with such nouns and adjectives as, *expectatione* (opinione), *spe*, *dicto*, *solito*, *justo*, *aequo*; e. g. *Sooner than any one supposed*, omnium opinione celerius; *less than usual*, solito minor; *too long*, justo (aequo) longior. So the Latins often speak.

94. Finally, the following peculiar usage is to be noticed. After the comparatives *plus*, *amplius* and *minus* followed by a numeral, *quam* is not usually expressed, but yet the numeral with its substantive suffers no change of case, and does not pass into an ablative; e. g. *This field cannot support more than five thousand men*, non amplius hominum quinque millia; *not more than two hundred horsemen escaped*, haud amplius ducenti equites; *with not more than ten men*, cum haud plus decem hominibus; *this place is distant from the city less than three hundred paces*, minus trecentos passus. The Latins consider *plus* and *minus* as a mere addition, therefore, *two hundred horsemen, not more.*

Examples.

(1) The more cunning[1] and artful[2] any one[3] is, so much the more hateful[4] and suspected[5] is he. There is no surer[6] bond[7] of friendship, than sympathy[8] and a communion[9] of counsels[10] and wishes[11]. We ought[12] to be more ready[13] for our own, than for the common[14] dangers. Nature has bestowed[15] upon man nothing better than the shortness of life. The larger every[16] good book is, the better it is. Nothing can be more pleasant and dear to me, than thy life. In nothing[17] can we more easily obtain[18] the favor of the people[19] than by civility[20]. Although[21] Hector was inferior[22] to Achilles in courage[23], yet, in the mildness of his disposition[24], he was more distinguished[25] than he. The greater the renown which we obtain[26], the more shall we be exposed[27] to the envy of others. Doest thou believe[28], that[29] anything is better for man than friendship? When Mummius had destroyed[30] Corinth, he was in no respect richer than before[31]. Wise men consider[32] peace better[33] than innumerable triumphs. Epaminondas held[34] the command[35] four months

longer[36] than the people had ordered. Nature has given one[37] more[38] strength, than another. There are animals which do not live more than a year, and an insect which does not live more than a day. The Gymnasium lies[39] less than three hundred paces[40] from the city. I have lived with this man more than a year. The life of Prŏcles was a year shorter, than that[41] of his brother Eurysthenes.

[1] versūtus. [2] callĭdus. [3] quis. [4] invīsus. [5] suspectus. [6] certus. [7] vinculum. [8] consensus. [9] societas. [10] consilium. [11] voluntas. [12] debēre. [13] promptus. [14] commūnis. [15] praestare. [16] omnis. [17] nulla re. [18] adipisci. [19] vulgus. [20] comitas. [21] etsi. [22] parvus. [23] fortitūdo. [24] mitis animus (mildness of disposition). [25] praestans. [26] adipisci. [27] prope. [28] num credis (dost thou believe). [29] (acc. with the inf.). [30] delēre. [31] antea. [32] ducĕre. [33] potior. [34] gerĕre. [35] imperium. [36] diu. [37] alter. [38] plus (with the genitive). [39] esse. [40] passus. [41] (comp. § 125).

(2) Crassus was more desirous of gold than of renown. Anaxagoras was ignorant[1], that[2] the sun was much larger than the whole earth; for he believed, that it was only[3] a little smaller than the Peloponnesus. Spare[4] bodies have more blood[5] than the corpulent[6], which have more flesh[7] than blood. A walk[8] in[9] the open air[10] is far better and more healthful[11], than in a colonnade[12] — better in the sun, than in the shade[13]. Cicero was generally[14] accustomed to praise Caesar more[15] than Pompey. The Sicilians and the other Greeks sometimes[16] made the month longer, by one or two days. Any[17] peace with the citizens, seems to me more advantageous than a civil war. All this is much better known[18] to you than to me. The Lacedemonians lived more[19] than seven hundred years, with[20] the same[21] customs, and with unchanged[22] laws. Thy letter was more pleasing to our Atticus than to me. What is there in the whole[23] heaven, and upon the earth, more godlike than reason? A righteous man loves[24] himself, in no respect more[25] than another[26]. Not less than fifty cities revolted[27] to king Philip.

[1] nescire. [2] (acc. with inf.). [3] tantum. [4] tenŭis. [5] sanguis (gen.). [6] crassus. [7] caro (gen.). [8] ambulatio. [9] sub. [10] divum (open air). [11] salūber (salubris). [12] portĭcus. [13] umbra. [14] plerumque. [15] magis. [16] interdum. [17] omnis. [18] notus. [19] amplius. [20] (ablative). [21] unus. [22] immutātus. [23] omnis. [24] diligĕre. [25] plus. [26] alter. [27] deficĕre.

95. *The Superlative.*

This is used as follows:

(1) For our positive, strengthened by prefixing *very*, *ex-*

ceedingly, *extraordinarily*, *right*, *wholly*, *perfectly*, etc. e. g. *A very learned man*, vir doctissĭmus; *this man is wholly like you*, tibi simillĭmus. In general, the ancients use it more than we do, to express praise or blame.

(2) It is used almost always for the comparative, where the word *the*, before a comparative in one clause, is followed by *so much the*, or simply *the*, in another. This usage occurs where the proposition is general, and is not confined to a single definite person or thing, or to several, as *I*, *this*, *the physician*, *this teacher*, but to what is indefinite, as *any one*, *one*, *a physician*, etc. *The*—*any one* with the comparative, is expressed in Latin by *ut quisque* with the superlative, and *so much the*, or simply *the*, by *ita* with the superlative; e. g. *The more learned any one is, so much the more*, (or *the more*) *modest is he*, ut quisque est doctissimus, ita est modestissimus; *the more difficult any cause is, the more able* (so much the more) *advocate should be employed*, ut quaeque causa difficillima est, ita optimus patronus adhibendus est. Nevertheless, the comparative is also used in the same manner, yet seldom by the best classical writers; e. g. quo quis or quisque est doctior, eo est modestior. With the comparative, *quo quisque* is always used, when a substantive belongs to it, but without a substantive, both *quo quis* and *quo quisque*. In one of the two clauses, a superlative adverb can be used. Comp. § 96.

Examples.

The girl was very sad[1]. What is true, plain[2] and sincere[3], is perfectly adapted[4] to nature. The more powerful and wealthy[5] any one is, the more luxurious and vicious is he. The more ignorant[6] any one is, the more haughty[7] is he. The power[8] of conscience[9] is exceedingly great. The more brave any one is, the more noble[10] is he. A very great crowd[11] of men accompanied[12] the emperor. In diseases of the body, the more dangerous they[13] are, the better and more skilful[14] physician is sought.

[1] tristis. [2] simplex. [3] sincērus. [4] aptus. [5] opulentus. [6] imperītus. [7] arrŏgans. [8] vis. [9] conscientia. [10] generosus. [11] turba. [12] comitari. [13] quisque. [14] nobĭlis.

96. What has been said of the two degrees of adjectives, is true also of adverbs. These likewise occur in the comparative and superlative, not merely in their proper and natural signification, but also with the significations and different constructions already mentioned, of which adjectives admit.

In English, a periphrasis by the preposition *with* and a substantive, often takes the place of an adverb of quality, in Latin; e. g. *With pleasure,* libenter; *with more* (greater) *pleasure,* libentius; *with the greatest pleasure,* libentissime.

Examples.

A calm[1] mind[2] can do[3] everything better. Men very often err. Death and pain are most[4] feared[5]. Socrates lived far more happily[6] than Croesus. Caesar defended[7] himself with the greatest obstinacy[8]. Darius never drank impure water with greater pleasure[9], than when he was thirsty[10]. Men very easily believe what they hope for. Many men speak eloquently[11], but not prudently[12]; others on the contrary[13], do not speak so eloquently, as prudently. The ancient Romans observed nothing with more conscientiousness[14], than an oath[15]. We do not with propriety[16] call him happy, who possesses[17] much; with greater propriety, he takes[18] the name of happy, who wisely employs[19] the gifts[20] of the gods. Parents, with the greatest propriety, intrust[21] their children[22] to wise men. Thou hast pronounced[23] this syllable[24] too short. The more honestly any one lives, the less will he injure[25] others. The more any one refers[26] everything, which he does[27], to[28] his own advantage[29], so much the less is he a good man.

[1] tranquillus. [2] mens. [3] facĕre. [4] multum. [5] timēre. [6] beatus. [7] defendĕre. [8] pertinacĭter. [9] jucunde. [10] sitiens. [11] diserte. [12] prudenter. [13] contra. [14] religiose. [15] jusjurandum. [16] recte. [17] possidēre. [18] occupare. [19] collocare. [20] munus. [21] committĕre. [22] libĕri. [23] pronuntiare. [24] syllăba. [25] offendĕre. [26] referre. [27] facĕre. [28] ad. [29] commŏdum.

97. When an explanation, by the preposition *of* or *among*, is connected with the comparative or superlative, it is more usually ex-

pressed in Latin by the genitive, more seldom by the prepositions *ex* and *in;* e. g. *The elder of the brothers pleased me more*, major fratrum; *Demosthenes was the most distinguished among the orators of antiquity*, maxĭmus or summus oratorum; *Thales was the wisest among the seven wise*, sapientissimus in septem fuit Thales. See more on this below, under the genitive.

NUMERAL ADJECTIVES.

(Let the student learn, first of all, to distinguish the cardinal from the ordinal numbers.)

98. The *cardinal numbers* show *how many* persons or things are meant, and hence in all these numbers above *one* (unus, a, um), more than one person or thing is denoted; e. g. *Three boys*, *twelve scholars*, *thirty soldiers*. The cardinal number often occurs in English, where the Latin uses the distributive. Comp. § 101.

But the *ordinal number* never denotes more than one. It denotes *what one* in a series, a class and a regularly disposed number; e. g. *The third month, the fifth scholar, the fourth camp* (quarta castra).

We, however, often exchange the ordinal for the cardinal, when we place the numeral after, instead of before the substantive; e. g. *The year twenty before Christ.* We also sometimes mix the cardinal with the ordinal numbers; e. g. We say *twenty-third,* joining *twenty*, a cardinal, with *third,* an ordinal number. The Latins never adopt this usage. In both the cases just mentioned, the Latins use the ordinal number, e. g. anno vicesĭmo ante Christum, vigesimus tertius.

In the best ancient writers, the forms of certain ordinals, which have crept into some grammars, are not used; such as *decĭmus tertius*, *decĭmus quartus*, etc. to *decĭmus septĭmus.* In all these, the smaller number must stand before the greater; as, *tertĭus decĭmus*, etc. Hence, tertiadecimanus, *a soldier of the thirteenth legion.* But from twenty upward, the greater stands either before or after the smaller. If it stands before the smaller, *et* does not stand between, e. g. *tricesimus sextus.* But if it stands after the smaller, *et* is almost always placed between; e. g. *sextus et tricesimus*, not *sextus tricesimus.* It is more correct to say, *duodevigesimus*, not *octāvus decimus; duodeviginti*, not *decem et octo; undevigesimus*, not *nonus decimus; undeviginti*, not *decem et novem; tres et viginti*, not *viginti* (*et*) *tres*. Where *hundreds* occur, the smaller number is generally placed after, without *et;* e. g. *centesimus quadragesimus*.

99. The word *thousand* is expressed either by *mille* (mile), or *millia* (milia). But *mille* signifies only a thousand, and *millia*, many thousand. The singular, *mille*, is seldom used as a substantive, and is generally connected only with genitives denoting money and measure; e. g. mille denarium, mille passuum. It is for the most part considered as an adjective, and is joined, without inflection, to any case of a substantive; e. g. Mille milites, mille militum, mille militibus. But the plural, *millia*, which is declinable, is always considered as a substantive, and has the word connected with it, in the genitive; e. g. in the nominative, *Two thousand soldiers*, duo millia milĭtum, in the genitive, duorum millium milĭtum, in the dative, duobus millibus milĭtum, etc. But when another smaller number follows the word *thousand*, and the substantive belonging thereto is placed after this smaller number, then the substantive is not considered as dependent on *millia*, but is put in any case the sentence requires; e. g. 3300 *knights*, tria millia et trecenti equĭtes; 2500 *stadia*, duo millia et quingenta stadia; 5417 *sesterces* (accusative), quinque millia quadringentos septendĕcim numos. So also, when the substantive is placed first; e. g. 3300 *knights*, equĭtes tria millia et trecenti, where, however, the genitive also can be used. But if the substantive is placed immediately after the word *thousand*, it must be in the genitive, and the smaller number stands after, in the case required; thus, tria millia equitum et trecenti.

100. When the word *every*, is used with the English cardinal or ordinal, in Latin only the ordinal is found, and the word *every* is expressed by *quisque*, which is placed directly after the ordinal; e. g. *He comes to me every three days*, or *every third day*, tertio quoque die ad me venit; *every*

five years, or *every fifth year*, quinto quoque anno. The word *always*, if it stands with an ordinal, is also expressed by *quisque*, which is placed after the numeral; e. g. *The seventh day is always a festival*, septimus quisque dies est festus.

101. The distributives, e. g. *Two and two, two by two, three and three, three by three*, bini, terni, etc., are used to express a distribution into equal parts, among several. Hence they are employed:

(1) To denote, that the number named belongs especially to *each* person or thing (of two or more that are named); e. g. *He gave to each of us two books*, dedit nobis binos libros. On the contrary, dedit nobis duos libros would signify, *he gave us two books in all*, which we must divide among ourselves. The *each* or *every* (*unusquisque*) is therefore contained in the *bini*. Yet *each* or *every* can also be translated by *unusquisque* or *singuli*. In this case, however, the second numeral of the sentence must be a distributive; e. g. *To every soldier he gave one* (two, three) *sesterce* (sesterces), singulis militibus dedit singulos (binos, ternos) sestertios; *every pillar* (singulae columnae) *cost five hundred* (quingenis) *sesterces; to every one of you two feet of land is assigned*, unicuique vestrum bini pedes. The idea of *each* is also contained in *viritim*, which requires the distributive in connection with it.

But in English the words, *each, every* are sometimes not expressed, but must be supplied by the mind; e. g. *Lionesses first produce five young*, i. e. *each lioness produces*, — hence, leaenae primo pariunt quinos fetus; for it is not affirmed of all lionesses together, but only of *each* individually, and not of any definite one. If, on the contrary, it is affirmed of any single definite one, the cardinal is used, e. g. *This lioness produced five young*, quinque fetus. In the phrase, *This lioness produces six young, whereas they are wont to produce five*, — the number *six* must be expressed by *sex*, but the second number *five*, by *quinos*.

The distributive is generally used, when *each*, *every* or *always* is readily supplied by the mind, or is contained in the sentence; e. g. *The law* (always) *allows three hours to the* (every) *orator*, ternas horas; *the army in six divisions, went in turn every six hours into the battle*, senis horis in orbem successit proelio; *the laws prescribe three* (ternos) *sesterces as the highest for a meal, and thirty* (tricenos) *on holidays*, i. e. three for each, and thirty for each; *some continue in the course of instruction twenty* (vicenos annos) *years*, i. e. each of the *some* do this; *the walk to the right and left is ten feet wide*, i. e. is always so, or each walk is so wide, pedes lata denos; *he made divisions on the shore, I know not of how many acres* (each), nescio quotenorum jugerum; so the distributive is always used with numeral adverbs, e. g. *How much is twice two*, quot sunt bis bina ?

(2) The distributives are used with substantives denoting time; e. g. *daily, every day*, singŭlis diebus; *hourly, every hour*, singŭlis horis; *yearly*, singŭlis annis. Yet, instead of this, in horas, quot diebus, in dies, in annos, quotannis, omnibus annis, quot mensibus (*every month*), *monthly*, etc. So also the adjectives quotidianus, diurnus, horarius, menstruus, anniversarius have a distributive force.

(3) Distributives stand for the cardinal numbers with those substantives which are used in the plural and signify only a *single* thing, or with those substantives, whose plural has a different signification from the singular; e. g. *A letter*, litterae; *two letters*, binae litterae, (duo litterae being two letters of the alphabet); *a camp*, castra; *three camps*, trina castra (terna castra being each of three camps); *an army*, copiae; *two armies*, binae copiae; *two houses*, binae aedes; *two temples*, duae aedes. To these belong also *catenae*, *ludi* (public games), *gladiatores*, *molae* (a mill), etc. It is hence to be noticed, that the Latin here does not say, *terni*, but *trini, ae, a*,—*terni* retaining its distributive force; thus, trinae litterae, trinae nuptiae,

trini codicilli, and the like. So, not *singuli,—ae, a*, but *uni, ae, a,*—singuli also retaining its distributive force; e. g. Unae scalae, una castra; and so also with centesimae, *the per cent.*; binae cent., *two per cent.*; trinae, etc.

Examples on § 98—101.

(1) Ten men were appointed[1] to write[2] laws, who, after two years, proposed[3] the twelve tables[4]. The Romans contended in Spain nearly[5] two hundred years. If you* add[6] four pounds[7] to seven, it makes[8] eleven pounds; and if, from twenty-seven pounds, you subtract[9] six, twenty-one remain[10]. If two hundred and forty-two years are added to three hundred and sixty-five, there is[11] a series[12] of six hundred and seven years. The emperor Tiberius died[13] in the seventy-eighth year of his age, and in the twenty-third of his reign[14], the sixteenth** of March, in the seven hundred and ninetieth of the city of Rome, and in the thirty-seventh year after the birth of Christ[15]. Mithridates, with three hundred and forty soldiers, conquered[16] sixty thousand and two hundred of the enemy, by continual[17] assaults[18]. King Crotimus, with seven hundred and thirty-three companions[19] laid waste[20] all Egypt. The olive-tree[21] bears[22] every two years. Nero usually[23] gave the consulship for only six months. Turtle doves[24] usually lay[25] three eggs. Numantia, with four thousand Celtiberians[26], withstood[27], fourteen years, an army of forty thousand men[28]. In a battle of Alexander the Great against Darius, twenty-one thousand infantry[29] and ten thousand cavalry[30] were killed[31]. Archidamus in his will bequeathed[32] to each of his friends five talents[33]. Every five years the Olympic games[34] were celebrated[35] in Greece.

[1] creare. [2] conscribĕre (subj. with ut). [3] proponĕre. [4] tabŭla. [5] prope. * § 218. [6] addĕre alicui. [7] libra. [8] confici. [9] deducĕre. [10] relĭqui fit summa (with the genitive) [11] oriri. [12] series. [13] mori. [14] imperium. ** septimus decimus Calendas Apriles. [15] Christus natus (birth of Christ). [16] vincĕre. [17] assidŭus. [18] eruptio. [19] comes. [20] vastare. [21] olĕa. [22] ferre. [23] plerumque. [24] turtur. [25] parĕre. [26] Celtĭber, -ēri. [27] sustinēre. [28] miles. [29] pedes. [30] eques [31] occidĕre. [32] legare. [33] talentum. [34] Olympia (the Olympic games). [35] celebrare.

(2) Diodotus lived with Cicero in one house*. One thousand two hundred and seventy Numidian[1] and Spanish[2] knights revolted[3] to Marcellus. In the battle near Cannae, forty thousand infantry, two thousand seven hundred cavalry,

and nearly as many[4] allies[5], were killed. Hannibal offered[6] for[7] each[8] head, as[9] the price[10] of ransom[11], five hundred sesterces[12] for[13] every knight, three hundred for every foot[14] soldier, and one hundred for every slave[15]. I received[16] three letters[17] from you in one day. The Pythian[18] games were celebrated, at first[19], every nine years, afterwards[20], every four years. Christ was born[21] one thousand eight hundred and forty-one years ago, in the seven hundred and fifty-fourth year after the building of Rome[22]. Caesar made[23] two[24] ditches[25], of twelve feet[26] each. An Arcadian[27] ass was sold[28], in Cicero's times, for[29] a thousand and sixty sesterces. Tiberius made[30] three classes of companions[31], and gave to the first, six hundred sesterces, to the second, four hundred, and to the third, two hundred. Until[32] the autumnal equinox[33], the hives[34] are to be opened[35] every ten days. In the Picene[36] district[37], a goat[38] produced[39] six kids[40] at one birth[41]; generally[42] they produce only four.

* aedes. [1] Numidĭcus. [3] Hispanĭcus. [3] transire. [4] totĭdem (as many). [5] socius. [6] proponĕre. [7] in. [8] singŭli. [9] (*as* is not expressed in Lat.). [10] pretium. [11] redemptio. [12] sestertius. [13] (dative). [14] pedes. [15] servus. [16] accipĕre. [17] littĕrae. [18] Pythia (Pythian games). [19] initium. [20] postea. [21] nasci. [22] Roma condita (building of Rome). [23] ducĕre. [24] duplex. [25] fossa. [26] (genitive). [27] Arcadĭcus. [28] vendĕre. [29] (ablative). [30] facĕre. [31] comes. [32] usque ad. [33] autumni aequinoctium. [34] alveus. [35] aperire. [36] Picenus. [37] ager. [38] capra. [39] edĕre. [40] hoedus. [41] uno fetu. [42] alias.

PRONOUNS.

102. When it is said affirmatively in English, *This* is my father, or interrogatively, *Which* is my father? neither *hoc* nor *quid* can be used; but, in reference to the following *pater* (father)—hic and quis est meus pater? In Latin, the pronouns agree in gender, number and case with the following substantive. Hence, *That* is my mother, is expressed by, illa mea est mater; *what* is the cause of thy grief? quae est causa doloris tui; I consider *this* true friendship, hanc veram habeo amicitiam. The neuter *what*, however, is translated by *quid*, when the property, essence and nature of a person or thing, is to be denoted; e. g. *He does not know what God is*, quid Deus sit; *what is the memory*, quid est memoria? *What else is philosophy?* philosophia

quid est aliud? So the negative *nihil aliud*, e. g. *History is nothing else, than*, nihil aliud, nisi.

103. On the contrary, when *qui*, *quae*, *quod* has, in its sentence, a substantive as its predicate, referring to itself, the pronoun is put in the gender and number, either of the preceding substantive, or the one following, though the last is more usual. This construction is particularly found with the verb *sum* and with verbs of *naming*, *calling* and *considering*, e. g. dicere, vocare, appellare, nominare, habere, putare, etc. Hence, Summa pars coeli, qui (for quae) aether dicitur; venio ad Catonem, quod (for qui) est firmamentum —; domicilia conjuncta, quas (for quae) urbes dicimus. Yet the pronoun might refer to the other noun.

Examples.

This is the nearest[1], and, as it were[2], the shortest[3] way to renown. Both[4] are wholly different[5] opinions. What are the best writings[6] of the ancients[7]? These are the best exercises[8] of the mind[9]. It is an old question[10], What is man? What is this[11] voluntary servitude[12]? This is the cause of the dissension[13]. Our ancestors[14] regarded this as[15] true riches, this as[15] a good reputation[16] and great renown[17]. The Germans[18] are no longer[19] the same[20], that they were before. What are now called cities, were formerly[21] villages[22]. I am towards[23] you, what you are towards me. That which we find in ourselves, is the best remedy[24] for[25] troubles[26]. No one can certainly[27] say, what the soul is. These are not the faults[28] of art, but of man. The study of wisdom, which is called[29] philosophy, is ancient. Philosophy, the mother of all arts, what else is she, than a gift of the gods? This shows that emotion[30] of the mind, which I call madness[31].

[1] proximus. [2] quasi (as it were). [3] compendiarius. [4] uterque. [5] diversus (superlative). [6] scriptum. [7] vetĕres. [8] exercitatio. [9] ingenium. [10] quaestio. [11] iste. [12] servītus. [13] discordia. [14] majores. [15] (*as* is omitted). [16] fama. [17] nobilĭtas. [18] Germanus. [19] amplius. [20] idem. [21] olim. [22] vicus. [23] in. [24] medicīna. [25] (genitive). [26] labor. [27] certe. [28] vitium. [29] dicĕre. [30] concitatio. [31] furor.

104. The pronouns, *my*, *thy*, *his*, *her*, *your*, *our*, *their*, are not expressed in Latin, if they are not contrasted with

others, and especially, if they refer to the subject of the sentence; e. g. *The righteous man is also happy in his death*, in morte; *all love him on account of his courtesy*, propter humanitatem; *I love my brother, as I ought*, fratrem sic amo, ut debeo. But if, on the contrary, they do not refer to the subject of the sentence, and there is an evident antithesis, and a particular emphasis is placed on the pronoun, or if indeed the word *own* is connected with the English pronoun, then it is expressed, and is generally placed before the substantive. But the word *own* is either not expressed at all in Latin, or, if so, by *ipsius*, and in the plural by *ipsorum;* e. g. *You prefer your interest to the public*, tuam utilitatem praepōnis publicae; *I wrote this with my own hand*, haec mea manu scripsi: *this was written with his own hand*, ipsius manu; *in my opinion, this is worthy of praise*, ad meum sensum; *he killed his daughter with his own hand*, sua manu; *thy speech is evidence of this*, oratio tua,—where the addition of the pronoun is not superfluous, although without emphasis, and hence it is placed after the substantive. And so the pronouns are often supplied, when the relation would be indefinite without them, even when they refer to the subject, e. g. *We are accustomed to send our children to the best teachers*, liberos nostros.

Examples.

I learned[1] this from thy letter. Pompey showed[2] his kindness[3] towards[4] us by every[5] address[6]. The lion gently[7] licked[8] the feet of the man, and, according to the custom[9] of fawning[10] dogs, wagged his tail[11]. If we raise[12] our eyes to heaven at night, we see the most beautiful spectacle. You read and love only[13] your own writings, but the writings of others[14] you despise[15]. We make our way through Italy. Who will judge[16] of[17] our disagreement[18]? I have received your letter, and was surprised that[19] you wrote it with your own hand. Scipio exceeded[20] the highest[21] expectation[22] of his fellow-citizens[23]. Oxen defend[24] themselves by their horns, wild-boars[25] by their tusks, and lions by their bite[26].

Romulus killed[27] his brother Remus. We speak of friends, who are not before our eyes. Cato bore[28] the death of his son calmly[29]

[1] cognoscĕre. [2] significare. [3] benevolentia. [4] in. [5] omnis. [6] oratio. [7] lenĭter. [8] demulcēre. [9] ritu (according to custom). [10] adūlans. [11] cauda. [12] tollĕre [13] solum. [14] cetĕrus. [15] contemnĕre. [16] judicare. [17] de. [18] dissensio. [19] quod. [20] superare. [21] summus. [22] spes. [23] civis. [24] tutari. [25] aper. [26] morsus. [27] interficĕre. [28] ferre. [29] equo animo.

105. Since the possessive pronouns take the place of the genitives of their personal pronouns *ego*, *tu*, etc. and consequently stand for *mei*, *tui*, etc., therefore every addition or explanation, which refers to the *ego, tu, ille, nos, vos, illi* contained in the possessives, is put in the genitive, and if possible, directly after the possessive; e. g. *an oration by me*, (my oration), is expressed by, oratio mea; *an oration by me, thy father*, mea, patris tui, oratio; *my own hand*, mea ipsius manus; *our own children*, nostri ipsorum libĕri; *a fault of myself alone*, meum solius vitium; *this is the mistake of myself, who disclaim it*, hic est meus error, negantis. But when the word *all* is prefixed to or follows the words, *of us*, *of you*, *of them*, the Latin usually puts both in the genitive; e. g. *of all of us*, or *of us all*, nostrum omnium; *contrary to the expectation of all of us*, praeter nostrum omnium (omnium nostrum) expectationem, not nostram omnium. In all these examples, the genitives are in apposition or agree with the possessive pronouns, which contain the force of a genitive.

Examples.

I have done all for[1] my own sake[2]. My name was a source of honor[3] to him, while I was absent[4], and now my prayers, when I am present[5], have profited* him much. You have done this for your own sake only[6]. Our[7] anxiety[8], when we are absent[9], is relieved[10] by frequent[11] letters. I have undertaken[12] the journey for thy sake alone[13]. Camillus recounted[14] the wars which had been carried on[15] by[16] the direction[17] of himself alone[18]. Thou hast often seen my eyes, when I was weeping[19]. I perceived[20] thy zeal[21] when[22] thou wast a youth. The state is saved[23] by my efforts[24] alone. We have disappointed[25] the expectation of all of you. You have exceeded[26] the expectation of us all. Our country is the common[27] parent[28] of us all.

[1] (ablative). [2] causa [3] honor (dative, source of honor). [4] absens (while I was absent). [5] praesens. * prodesse. [6] solum. [7] (the possessive pronoun in Nom.). [8] desiderium. [9] absens. [10] lenire. [11] creber. [12] suscipĕre. [13] unus. [14] commemorare. [15] gerĕre. [16] sub. [17] auspicium. [18] solus. [19] flens (when I was weeping). [20] perspicĕre. [21] studium. [22] adolescens (when thou —). [23] salvus. [24] opĕra. [25] fallĕre. [26] superare. [27] communis. [28] parens.

106. *Quis*, *quid* is used when we speak of *more than two;* on the contrary, *uter*, *utra*, *utrum*, only when we speak of *two;* thus, *which of two;* e. g. *Virgil and Horace are great poets; which pleases you?* uter tibi placet? *Virgil, Horace and Tibullus are distinguished poets; which pleases you?* quis tibi placet? If, in these two questions, an adjective or an adverb occurs, the comparative is used with *uter*, because it speaks of but two (see § 87); but the superlative with *quis*, because it speaks of several, though where a comparison is made, the comparative degree must be used, even when the *who* or *what* does not refer to two substantives already named; e. g. *which* (among two already named) *pleases you more?* uter tibi magis placet? *Which* (of these two) *is the better?* utrum est melius? *Which* (among more than two named) *pleases you more?* quis tibi maxĭme placet? *Who is more eloquent than Demosthenes?* quis Demosthene eloquentior?

The same is true of *nullus* and *neuter*. *Nullus* refers to *more than two*, *neuter* to *two only*, and hence signifies *neither of two. Does Eutropius or Justin please you? neither pleases me*, neuter mihi placet. *Hast thou read a tragic poet of the Grecians? as yet, no one*, adhuc nullum.

Examples.

Lydus and Tyrrhenus determined by lot[1], which of[2] them should leave[3] the country. Which do you consider[4] the greatest general, Caesar, Scipio or[5] Hannibal? Which do you consider the better orator, Cicero or Demosthenes?

Thou hast read two tragedies[6] of Sophocles; which pleases you more? Epaminondas when[*] dying, asked[7] which had conquered, the Thebans or Peloponnesians? These are the different[8] opinions of Philosophers concerning[9] the Deity; which seems to you the most reasonable? Which is the richer, he, who is rich in mind[10], or he, who is rich in gold? Epicurus and Zeno are of different opinions respecting the highest good; but the opinions of neither please me. If thy neighbor[11] had a better farm[12] than thou hast, which farm wouldst thou prefer[13] We here bring[14] to you war and peace; which pleases you? The river Arar flows into the Rhone very[15] gently[16], so that it cannot be determined[17] by the eye which way[18] it flows. When Hercules saw two ways, the one[19] of pleasure, and the other of virtue, he doubted[20] which it was better to enter[21].

[1] sortiri (to determine by lot). [2] ex. [3] relinquĕre. [4] ducĕre. [5] an. [6] tragoedia. [*] see § 79. 1. [7] interrogare. [8] diversus. [9] de. [10] mens. [11] vicīnus. [12] fundus. [13] malle. [14] portare. [15] incredĭbilis. [16] lenĭtas. [17] judicare. [18] pars. [19] unus. [20] dubitare. [21] ingrĕdi.

107. The phrases, *and this too, and that too, and these too, and besides, and even,* which connect an important additional circumstance belonging to what precedes, especially an adjective with a foregoing substantive, are expressed in Latin by *et is, et hic, isque;* in like manner, *and at the same time, at once, and also,* are expressed by *et idem* or *idemque.* As pronouns, *is, hic* or *idem* must agree with their preceding substantives. But when they do not refer to a preceding substantive, but to the whole foregoing sentence, especially to the verb, they are put in the neuter singular; thus, *et id, idque, et idem;* e. g. *I have received a letter, and that too* (or *and that*) *a short one,* epistŏlam, eamque (et eam) brevem accēpi, or litteras, easque (et eas) breves accēpi. *He made use of historical illustrations, and besides* (or *and these too*) *beautiful ones,* exemplis, iisque illustribus. *Epicurus spent a happy, and at the same time, the last day of his life,* beatum et eundem supremum diem. *He accomplished his journey, and that too, in a short time,* cursum confēcit, idque (et id) brevi tempore. But if the additional circumstance is *negative,* then, instead of *et* or *que,* the word

nec or *neque*, is used; e. g. *At length he sent me a letter, and that too, not a long one*, epistŏlam, neque eam longam. The adverb *quidem* is often joined to the pronoun *is;* therefore, et eas quidem breves; et eis quidem illustribus.

Examples.

You sent me a single[1] book yesterday, and that too a bad one. We find, in most places of the earth, warm water, and that too in the winter. To philosophize[2] does not please* some[3], and those too, not very[4] learned men. Pompey fought[5] against Mithridates, and even with a small army[6]. The tyrant Alexander always had a barbarian[7] with[8] him and that too, tattooed with Thracian[10] letters. In all the letters, which I sent to Caesar, I subjoined[11] a recommendation of you[12], and besides, no common[13] one. Many bestow[14] upon[15] dark, and at the same time not necessary subjects[16], much pains[17]. The mind has a recollection, and that too, unlimited[18], of innumerable things. This food is the most delicious[19] and also the most wholesome[20].

[1] unus. [2] philosophari. * displicēre (not to please). [3] quidam. [4] admŏdum. [5] pugnare. [6] exercĭtus. [7] barbărus. [8] cum. [9] compunctus. [10] Threïcius. [11] adjicĕre. [12] commendatio tui. [13] vulgāris. [14] conferre. [15] in. [16] res. [17] opĕra. [18] infinītus. [19] suavis. [20] salūber (salūbris).

108. The reflexive pronouns, *sui*, *sibi*, *se* and *suus* must, according to their nature and signification, refer back to the subject or the most important word in the sentence; but the demonstrative pronoun, *is*, *ea*, *id*, does not refer to the subject, but to some other substantive.

The reflexive pronouns, *himself*, *herself*, *themselves*, etc. in their appropriate cases, are expressed by the reflexives *sui*, *sibi*, *se*, although the English does not always use a reflexive pronoun where the Latin does. This is particularly the case, in the construction of the Acc. with the Inf., when the Latin uses the reflexive; e. g. *my brother said that he would come*, frater dixit, se venturum esse. So also, the English generally use the personal pronoun without the reflexive form, where the Latin reflexive and the substantive to which it refers are in different clauses; e. g. *The general* *feared that the soldiers would desert* ***him***, **dux** metuebat, ne milites **se** desererent.

109. The reflexive pronouns *sui*, *sibi*, *se*, are used:

(1) When they refer to the subject of their own sentence; e. g. *Phidias inclosed a form like himself in a shield,* **sui** similem speciem. *He mentioned the honor bestowed upon himself* (sibi). *They mentioned the honor bestowed upon themselves* (sibi).

110. (2) When the pronoun stands in a dependent sentence, and refers to the subject of the leading or principal sentence.

Dependent sentences are such as do not stand alone, but require some other sentence to precede them, which contains the principal verb or thought, to which the dependent sentence refers. Sentences denoting a purpose, object, or result, and introduced by *ut*, *that, in order that*, *ne*, *that not*, *in order that not*, *quo*, *in order that, and the like*, and also indirect questions, belong to dependent sentences. Sentences, likewise containing an Acc. with the Inf., are dependent.

111. In such dependent sentences, the Latins use the reflexive pronouns, when the pronouns refer to the person speaking or thinking, and he speaks or thinks of himself (de se); e. g. *Whoever believes, that he,* (the one believing) *can be unhappy, is not happy*, se (not eum) posse misĕrum esse; *men do not often think, that evils can befall them* (the men thinking), mala sibi (not eis) accidĕre posse; *Verres asked Dolabella, that he would send him* (Verres speaking) *to king Nicomedes*, ut se (not eum) ad regem Nicomedem mitteret; *Cicero requested Pompey, that he would not demand this of him* (the one requesting), ne hoc a se (not eo) postularet.

From these examples it will be evident, that here the one speaking or thinking, always speaks or thinks of himself (de se).

(3) There are some instances in which one reflexive refers to the subject of the principal sentence, and another to the subject of the subordinate sentence; e. g. *The Scythians re-*

quested Alexander to marry the daughter of their king; Scythae petebant ab Alexandro, ut regis sui (sc. Scytharum) filiam matrimonio sibi (sc. Alexandro) jungeret.

112. When the dependent sentence has a subject, to which the reflexive pronoun might also be easily referred, the pronoun *ipse* can be employed to prevent this ambiguity, although in such cases, also, the reflexive is almost always used; e. g. *Jugurtha sent ambassadors to the consul to ask life for himself and his children*; J. legatos ad consulem mittit, qui ipsi liberisque vitam peterent, where *ipsi* can refer only to Jugurtha, whereas *sibi* might have referred to *legatos* also. On the contrary, *ipse* is often found where there is no ambiguity, since it always expresses the contrast more emphatically than the reflexive. Cicero uses this *ipse* in the intermediate clause, *as much as in his power*, quantum in ipso est, where others use in se.

113. On the contrary, the demonstrative *is*, *ea*, *id*, in its different cases, is used:

(1) When the pronouns in the leading and subordinate propositions, do not refer to the subject of these propositions; e. g. *Cicero promised all to him* (ei); *Laelius did everything for his sake* (for the sake of another), ejus causa; *Cicero left the city, when this had been announced to him* (ei); *Cicero, who was favorable to him* (ei), *defended him* (eum). In the last two sentences, Cicero does not speak of himself, but another speaks of him.

114. (2) When the pronouns stand in dependent sentences and refer neither to the subject of these, nor to that of the leading sentence; e. g. *Cicero hereby showed that he* (Galba) *had been rash*, eum (not se) vehementem fuisse; *some one told Claudius, that the consulship would be offered to him*, ei consulatum oblatum iri. Here *sibi* could not properly be used, for the *some one*, does not speak of himself, but of Claudius. *Cicero spoke so convincingly, that every one believed him*, ut ei quisque crederet, not sibi, for Cicero does not say this of himself, but another says it.

115. From these examples it will be seen, that, even when, in intermediate and introductory sentences, the person of the leading sentence is spoken of, the reflexive cannot be used, if the person does not speak of himself (de se), but another speaks of him (de eo). There is a difference between the following examples: *Prusias said when Hannibal lived with him in exile*—and *Prusias said that when Hannibal lived with him in exile*. The first *with him* would be expressed by apud eum, for Prusias does not speak of himself; the

other by apud se, for here Prusias speaks of himself (de se). *Alexander was vexed, that the city Miletus obstructed him*—and, *Alexander was vexed, because the city Miletus obstructed him*. The former *him* is expressed by sibi, because Alexander there speaks of himself (de se); the latter *him* by ei, because it is only related of him (eo). *Cincinnatus was informed, that he* (eum) *had been appointed Dictator*—and, *Cincinnatus, heard that he* (se) *had been appointed Dictator*. And so in many subordinate clauses, the reflexive or demonstrative pronoun is used according as the sentiment expressed is that of the subject of the principal sentence, or that of the writer; e. g. Ambiŏrix, in Aduatŭcos, qui erant ejus regni finitimi, proficiscitur; here the subordinate clause, qui erant ejus r. f., contains a remark of the writer; yet the sentence could have been expressed as the sentiment of Ambiŏrix, and would then have been written qui essent sui regni fin.

Examples.

(1) Some[1] scholars do not care[2], that[3] others are preferred[4] to themselves; but others are unwilling[5] that[6] they should be surpassed[7] by any. A judge casts[8] his eyes upon the countenance[9] of the accused[10]; and the fear and embarrassment[11] of the same, are to him the surest[12] proofs[13] of the crime[14] committed[15]. The tyrant Dionysius ordered[16], that[17] his daughters should burn[18] off his beard. The Spartans feared, that[19] king Philip would come upon them, and subjugate[20] them. Since you ask[21] me concerning[22] this orator, I will say to you, that[23] he was destitute[24] of many qualifications of an orator, although[25] he himself believed, that he had[26] all qualifications. The Allobroges (Allobrox) entreated[27] Umbrenus to[28] have pity on[29] them. Chabrias wished, that[30] a statue should be erected[31] to him, in that posture[32], in which he had gained[33] a victory. Dionysius entreated Damon and Phintias*, to[34] admit[35] him also, as[36] the third in friendship. We praise that youth, who, as much as[37] is in his power, strives[38] to be accomplished[39]. Vespasian thanked[40] the Senate, that it had thought him worthy[41] of the honor[42] of a triumph. The same dreamt[43], before[44] the dignity of an emperor[45] had been conferred on him, that his fortune, and that of his friends, would begin, as soon as[46] a tooth of Nero had been extracted[47]; and it truly[48] came to pass[49], that[50] the physician, on the following day, showed[51] him a tooth, that moment[52] extracted. Jugurtha admonishes[53] the soldiers to[54] defend him and his kingdom from the avarice of the Romans.

[1] quidam. [2] nihĭli facĕre. [3] (acc. with inf.). [4] praeponĕre. [5] moleste ferre. [6] (acc. with inf.). [7] superare. [8] conjicĕre. [9] vultus. [10] reus. [11] perturbatio. [12] apertus. [13] indicĭum. [14] facĭnus. [15] commissus. [16] in-

stituĕre. [17] ut. [18] adurĕre. [19] ne. [20] subigĕre. [21] rogare. [22] de. [23] (acc. with inf.). [24] deesse. [25] quamvis (subj.). [26] esse. [27] orare. [28] ut. [29] miserēri (to have pity on). [30] ut. [31] facĕre. [32] status. [33] adipisci. * Phintias, ae. [34] ut. [35] adscribĕre [36] (*as* is omitted). [37] quantum (as much as). [38] studēre. [39] perfectus. [40] gratias agĕre. [41] dignari (to think worthy). [42] (ablative). [43] somniare. [44] priusquam. [45] dignitas imperatoria. [46] simulac (as soon as). [47] eximĕre. [48] vere. [49] evenire (to come to pass). [50] ut. [51] ostendĕre. [52] tantum quod (that moment). [53] monēre. [54] ut.

(2) All commanders cannot call to mind[1] wars successfully[2] carried on[3] by themselves. Cicero, from the beginning of his consulship, had taken care[4] that[5] Curius should betray[6] to him the plans[7] of Catiline. Angry[8] men have no control[9] of themselves; hence Alexander, while angry, put to death Clitus who was most dear to him. A fugitive[10] of king Pyrrhus came to the camp of Fabricius, and promised[11] him, if he would offer[12] him a reward[13], that[14] he would return to the camp of Pyrrhus, and destroy[15] him with poison[16]. And truly[17], this man did not foresee[18], that[19] Fabricius would cause[20] him to be led back[21]. The Syracusians entreated, that[22] they might be pardoned[23] because[24] they had not yet given thanks[25] for the favors[26] shown[27] to them. The senators exclaimed[28], that[29] justice and freedom were snatched[30] from them, and the Roman citizens entreated me, not[31] to withdraw[32] from them. Nevertheless[33], I could not promise them this. Show[34] them the folly[35] of their resolution[36], in order that[37] they may understand[38] how[39] destructive[40] it may be to them.

[1] recordari. [2] bene. [3] gestus. [4] efficĕre. [5] ut. [6] prodĕre. [7] consilium. [8] iratus. [9] esse compos (to have control of). [10] perfŭga. [11] pollicēri. [12] proponĕre. [13] praemium. [14] (acc. with inf.). [15] tollĕre. [16] venēnum. [17] vere. [18] divinare. [19] (acc. with inf.). [20] curare. [21] reducendum. [22] ut. [23] ignoscere (see § 220). [24] quod. [25] gratias agĕre. [26] beneficium. [27] tribūtus. [28] clamare. [29] (acc. with inf.). [30] eripĕre. [31] ne (not to). [32] discedĕre. [33] neque tamen (nevertheless—not). [34] ostendĕre. [35] stultitia. [36] consilium. [37] ut (in order that). [38] intelligĕre. [39] quam. [40] perniciosus.

The pronouns *his*, *her*, *its*, *their*, and the Latin *suus*, *a*, *um*, and *ejus*, *eorum*, and *earum*.

116. The pronoun *suus*, *a*, *um*, (his, her, its, their) is an adjective, which must agree in gender, number and case, with the substantive to which it belongs; but the other words, *ejus* (his, her, or of him, of her), *eorum* and *earum*, (their, or of them), are the genitives of *is*, and in Latin, do not qualify substantives, but, as genitives, are governed by them.

As the English words *his*, *her*, *its*, *their*, have a double sense, viz. a reflexive and demonstrative, there is, consequently, some difficulty in translating them into Latin. When I say, Cicero was accustomed to write down *his orations*, *his* would be expressed by *suas;* but when I say, I am accustomed to note *his orations*, *his* is expressed by *ejus*. *His*, in the first example, is reflexive, in the second, demonstrative.

Hence, for the sake of a more clear distinction, it may be observed, that the words *his*, *her*, *its*, *their*, are to be translated by *suus*, *a*, *um:*

117. (1) When the pronoun refers to the subject of its own sentence; e. g. *But a very small part of mankind know their own faults and vices*, suos errores ac vitia; *most men do not know their vices*, sua vitia; *they guard the life of their king*, regis sui vitam; *he considers me the first of his defenders*, suorum defensorum principem; *many love us for the sake of their own advantage*, sui commodi causa. *His*, *her* and *their* are often so emphatic, that the word *own* stands with them; this is not translated into Latin by any corresponding word, but is expressed by placing *suus* before the substantive,—for when it is placed after, it is often used without emphasis, merely to prevent ambiguity.

118. (2) When the pronoun stands in a dependent sentence, and refers to the subject of the leading sentence. Compare the remarks above, § 110 and 111. What was there said, is applicable here also. When the words *his*, *her*, *their*, in a dependent sentence, refer to the subject of the leading sentence, and that subject speaks or thinks of itself (de se), i. e. when the sentiment expressed is that of the subject, they must be translated by *suus;* e. g. *The Macedonians hope, that you will be their king*, te regem suum fore; *Philodemus commanded this to be announced to his son*, ut hoc filio suo nuntiaretur; *Horatius confessed, that his sister was slain by his hand*, sua manu sororem (suam) interfectam esse; *It is pleasing to him* (i. e. he rejoices), *that his praise is spread abroad*, jucundum ei est, suam laudem proferri.

When a dependent sentence has for its subject a personal substantive, and consequently the use of *suus* might cause ambiguity, then, instead of *suus*, the genitives *ipsius* or *ipsorum* (ipsarum) are substituted; e. g. *The Macedonians entreated Cicero to defend their cause*, ut causam ipsorum (for suam) tueretur. *Suam* would not have been incorrect, but a little ambiguous, as it might refer to Cicero. Still, even then, the ancients used *suus* almost wholly. Hence, when the subjects of the principal and subordinate sentences are different, only the connection can determine, to which of the subjects the reflexive refers; e g. in the following sentences, the reflexive can refer either to *Caesar* or to *Milites:* Caesar milites hortatur, ut de salute sua acriter dimicarent;—Caesar speravit, milites de salute *sua* acriter dimicaturos esse.

The nature of the connective particle, also, by which two substantives are united, determines which of the pronouns is to be used; e. g. dux *ejusque* exercitus capti sunt, for by *que* or *et* two clauses independent of each other are connected; but dux cum suo exercitus captus est, for by cum, the idea expressed by exercitus is connected with that expressed by dux. The first construction is *coördinate*, the second, *subordinate*. So, Isocrates *et* discipuli *ejus* adfuerunt, but Isoc. cum discipulis suis adfuit.

119. (3) When the pronoun with its substantive refers to another subordinate substantive, (i. e. a substantive in an oblique case) in the same sentence; e. g. *His lusts enticed Verres to conduct shamefully*, Verrem suae libidĭnes flagitiose facĕre admonebant; *robbers waylaid the consul at his own house*, consuli domi suae; *you deprive this discourse of its ornament*, suo ornatu.

120. (4) When the pronoun stands in a sentence containing a general truth; e. g. *It is good to know one's own vices*, bellum est sua vitia nosse. It would be properly expressed by aliquem (that one) sua vitia nosse. Therefore it strictly belongs to No. (1).

121. On the contrary, the genitives *ejus*, *eorum* and *earum* are used, where there is no such reference, either to the subject of their own, or to that of the leading sentence, and therefore where a person does not speak and think of himself; e. g. *Verres is led to a certain Janitor, and his companions to others*, comitesque ejus ad alios; *some live in such a manner, that their life contradicts their profession*, ita vivunt quidam, ut eorum vita refellat (eorum) orationem. *You grieve on account of the death of your brother. Think*

of his modesty, and all his words and actions, cogita ejus modestiam et omnia ejus dicta et facta.

It will be seen from these passages, that *his*, *her*, *their*, are expressed by *ejus*, *eorum* and *earum*, when their sentences do not depend on each other. This will be evident from comparing the different ways by which the following sentence can be expressed: *Verres believed that an inheritance had fallen to him, because Antiochus had come into his kingdom.* The last clause can be expressed in Latin in two ways. First by, quod Antiochus in ejus regnum venerat; second by, quod Antiochus in suum regnum venisset. In the first, *ejus* is used, because the sentence is not dependent on the preceding; Verres does not speak of himself. In the other, *suum*, because the sentence is dependent on the preceding; Verres himself speaks of *his own* (suo) *kingdom.* So also in the following sentence: *The Aetolians were grieved, because the Romans were not thus disposed toward their people.* The phrase, *toward their people*, is either, erga suam gentem, or erga eorum gentem, according as the Aetolians are considered as speaking of themselves, or some one else of them.

Examples.

(1) When king Astyages was angry[1] with[2] Harpagus, he killed[3] his son. Whoever values little[4] his own estate[5], will value still[6] less the estate of others. Lucullus was the richest man in Rome; but his wealth[7] is differently[8] estimated[9]. Those who cannot subdue[10] their passions[11], are seduced[12] into evil deeds; but when we afterwards[13] hear their complaints[14], they cast[15] the blame[16], not upon their passions, but upon some other things[17]. The Corinthians presented[18] Alexander the Great with the freedom of their state[19]; but he derided[20] their gift[21]. In Homer, the aged Nestor proclaimed[22] his own virtues,—and* he does not seem[23] to be too loquacious[24], for his speech[25] flows[26] from[27] his tongue sweeter than honey. The general and all his troops were taken captive by the enemy. I saw Isocrates with his disciples.

[1] irātus. [2] (dative). [3] interficĕre. [4] parvi facĕre (to value little). [5] res familiāris. [6] multo. [7] divitiae. [8] varie. [9] tradĕre. [10] domare. [11] animi commotio. [12] inducĕre. [13] postea. [14] querēla. [15] transferre. [16] culpa. [17] res. [18] donare aliquem re (to present some one with something). [19] jus civitatis (freedom of the state). [20] irridēre. [21] donum. [22] praedicare. * nec (and—not). [23] vidēri. [24] loquax. [25] oratio. [26] fluĕre. [27] ex.

(2) Let the virtues be most desired[1] by man, because their pleasure is permanent[2]. When Alcibiades was thrown out[3] unburied[4], a friend covered[5] his body with his mantle[6]. Most men do not know[7] their faults, but when they judge[8] concerning their enemies, they believe, that* they know their

faults best. Kleobis and Biton were sons of a priestess[9]. When their mother could not be carried[10] to the temple, because** the cows delayed[12], they laid aside[13] their garments[14] and carried their mother to the temple. Verres brought[15] home the young[16] and beautiful[17] of[18] the pirates[19], who had been taken, and, in their place[20], Roman citizens were executed[21]. A good father believes, that[22] nothing must be neglected in respect to[23] his son; hence[24], his education[25] and the formation of his character[26] are his greatest solicitude[27].

[1] exoptātus. [2] perpetŭus. [3] projicĕre. [4] inhumātus. [5] tegĕre. [6] pallĭum. [7] novisse. [8] judicare. *(acc. with inf.). [9] sacerdos. [10] vehi. [11] bos. ** ob. [12] morans. [13] ponĕre. [14] vestis. [15] abducĕre. [16] adolescens. [17] formōsus. [18] ex. [19] pirāta. [20] locus. [21] necare. [22] (acc. with inf.). [23] in (in respect to). [24] quare. [25] educatio. [26] formatio (formation of character). [27] maxĭme esse cordi (to be his greatest solicitude).

122. The English pronouns, *some one*, *any one*, and in the neuter, *something*, *anything*, are expressed in Latin by *aliquis*, *quis*, *quisquam* or *ullus*. *Aliquis* has an affirmative sense, and denotes some person or thing indefinitely known, and the neuter *aliquid* and *aliquod*, something indefinitely known. *Aliquis* is also used in the sense of the English *somebody*, to denote a person of distinction; so *aliquid*, *something*.

But *quis*, *quisquam* and *ullus*, have, as it were, a negative sense, and hence, they are used, sometimes in sentences which contain a negative, and sometimes in questions which imply a negative.

Some examples: *I do not wish, that any one should depart in sadness from me*, nolo quemquam, for neminem. *Take care not to trust any one*, cave cuiquam. *Who is it, that fears anything?* quis est, qui quidquam timeat? *When nothing was written to me, either by you or any one else*, ab ullo alio quidquam scriberetur, instead of which Cicero elsewhere says, quum nihil mihi neque a te ipso, neque ab ullo alio scriberetur. *Just as if any one of us believes this*, quasi quisquam. *Without virtue we cannot secure friendship, nor anything desirable*, neque ullam rem. *Thou canst prefer him without the censure of any one*, sine cujusquam reprehensione. *Who has esteemed any one* (quemquam) *so highly as I have Pompey?* Hence, *and no one*, neque quisquam, *and nothing*, neque quidquam.

It is otherwise in the following sentences. *Every body is either water or air, or something, which is composed of these or some part of them*, aut aliquid, quod est concretum ex his, aut ex aliqua parte eorum. *We are offended with actors, as soon as any of the pleasure is diminished*, simulatque imminuitur aliquid de voluptate, (any, aliquid, even a little). *This happened to us first, and never to any one else*, nec alicui unquam, where *alicui*, as is often the case, stands in the definite signification of *any one else*, for *nulli*, *alii* or *alii cuiquam*.

It is further to be observed, that after the words, *si*, *nisi*, *num*, *ne*, *an*, *quo*, *quando*, etc., *quis* and *quisquam* are mostly used to denote only something general and indefinite, and *aliquis*, only something definite and limited. So *alicubi* and *aliquando* are definite, *cubi* in *sicubi*, and *quando* after *si* and others, are indefinite and general. Hence *si quando* signifies *if ever*, *whenever*, *when* indefinite, i. e. it can refer to any time; si aliquando, *if at some time*, *at some certain time*, which refers either to a *past* or a *future* time; si quis, *if any one*, *if one*; si aliquis, *if some one;* ne quis, *that no one*, *that one may not*—is general; ne aliquis, *that some one may not*—is limited. The following examples will illustrate this:

If any one (if one) on a walk muses on a place or thinks attentively of anything else, si quis—meditetur, aut si quid aliud cogitet. *An affection is produced, when we have found some one, whose character harmonizes with our own*, si aliquem nacti sumus. *If we, by our labor, have added anything to the praise of oratory*, si aliquid oratoriae laudi attulimus. *If any misfortune befalls you*, si quid tibi adversi accidit. *If ever a friend has saved another, who does not praise him*, si quando amicus —. *A spacious house, if it stand empty, is a reproach to its possessor, especially if it was once much frequented, while another possessed it*, et maxime si aliquando. *Did any one ever give thanks to the gods, because he* —, num quis gratias egit —? *If any one was a wise man, he was that man*, si quisquam, ille sapiens fuit.

Examples.

Pompey obtained[1] the highest[2] dignity[3] without any recommendation[4] of his ancestors[5]. In all these narrations, there is[6] a certain[7] hue* of truth, without any embellishment[8]. Take care[9] not to[10] do anything else, than what I command you. No one** can be named[11], more friendly[12] to my welfare[13] and honor, than you. I may not write to you immediately[14], unless perchance[15] something new[16] occurs[17]. The pirates[18] entered[19] the harbor[20] without any fear[21]. I do not believe, that[22] anything has been omitted[23] in this discourse, which belongs[24] to the subject. Neither this nor that can happen[25] to[26] any one of us. If any one (definite) had killed[27] a tyrant, he was praised by the Greeks and Romans. It is contrary to nature, to take[28] anything from another. Does any one deny[29] this ? Alexander seems to be somebody.

[1] adipisci. [2] supĕrus. [3] honor. [4] commendatio. [5] major. [6] inesse. [7] quidam. * color. [8] fucus. [9] curare. [10] ne (not to, with subj.). **(§ 527). [11] dicĕre. [12] amīcus. [13] salus. [14] statim. [15] forte. [16] (genitive). [17] accidĕre. [18] pirāta. [19] penetrare. [20] portus. [21] metus. [22] (acc. with inf.). [23] praetermittĕre. [24] pertinēre. [25] cadĕre. [26] in. [27] occidĕre. [28] detrahĕre. [29] negare (*num* is to be placed before the pronoun.)

123. The pronouns *he*, *she*, *it*, *these*, *those*, (is, ea, id) are often omitted in Latin before the pronouns *who*, *which*, (qui, quae, quod). This omission occurs, when the pronoun has no special emphasis; it takes place most frequently, when the relative clause stands first, or when the omitted demonstrative denotes some indefinite object, and has the sense of *aliquis*, or when the relative *qui* can be resolved into *si quis*, and also particularly where the relative and antecedent are in the same case; quis (for quibus) opes nullae sunt, (ii) bonis invident.—Utile est, uti motu animi, qui (= siquis) uti ratione non potest; e. g. *He, who loves virtue, is dear to me*, qui virtutem amat, mihi carus est. *I have seen those whom you expect*, vidi, quos tu exspectas. Yet where definiteness is required, the pronoun must be expressed.

124. The Latins sometimes put the antecedent and the relative in the same clause, and instead of saying: *The letters which you sent me are short*, they say, *what letters you sent me, these are short*, quas epistolas mihi misisti, eae breves sunt. *I meet you in the place, in which you wish*, quo loco vis, eo te convenio. Thus the substantive is attracted to the relative, and is put in the same case with it. Before the principal clause, which stands after the other, *is*, *ea*, *id*, or *idem* referring to that clause, is usually placed, as the above examples show, viz. *eae* and *eo ;* the pronoun, however, is often omitted, when it is not emphatic; e. g. urbem quam statuo, vestra est.

This mode of construction and agreement must always be adopted, when a substantive, to which *qui, quae, quod* refers, stands alone, and is in apposition with another; e. g. ***Mummius destroyed Corinth, a city, which, at that time, was the most magnificent in Greece,*** quae urbs (not urbem quae) tum amplissima Graeciae erat. *A state, which,* quae civitas; *a place, which,* qui locus; *everything, which,* quae omnia, quae res omnes; *at the time when,* quo tempore; *Alexander died in his thirty-third year, at an age, which,* quae aetas, not aetate, quae. The adjective, also, is sometimes put in the relative clause, and made to agree with the relative, instead of with the substantive to which the relative refers, e. g. veniat Caesar cum copiis, quas habet firmissimas.

Examples.

The money, which we have borrowed[1] from others, cannot be called ours. Those evils, which we suffer[2] with many, seem to us lighter[3]. The year in which Tarquinius Superbus was banished[4] from Rome, the Athenians banished Hippias. The herbs[5], which the flocks[6] do not eat[7], men often eat. The men, whom you commended, are worthy of[8] commendation. The expectation, which you have raised[9] of[10] yourself, is great. I live content[11] with that lot[12] which I have chosen[13] for myself. The Germans abandoned the booty[14] which they had obtained[15]. A thought[16], which lessens[17] all trouble[18]. Verres sends to king Antiochus to ask for those most beautiful vases, which he had seen.

[1] mutuari. [2] pati. [3] levis. [4] expellĕre. [5] herba. [6] pecŏra. [7] edĕre. [8] (ablative). [9] concitare. [10] de. [11] contentus. [12] sors. [13] dare. [14] praeda. [15] nancisci. [16] cogitatio. [17] extenuare. [18] molestia.

125. The pronouns *that* and *those,* followed by a substantive governed by the preposition *of,* are expressed in Latin by *hic* or *ille* referring to a person or thing before named, or to a place, when that substantive does not denote a second person or thing contrasted with a preceding one. Sometimes instead of the pronouns *hic* or *ille,* the substantive itself is repeated; e. g. *Virtue seeks no other reward, than that* (prae-

ter hanc) *of praise and renown.* (He had before spoken of this). *Not only is all arrogance hateful, but that of genius and eloquence is by far the most offensive,* cum omnis arrogantia odiosa est, tum illa ingenii, atque eloquentiae; *there is no speed which can compare with the speed of the mind,* nulla est celeritas, quae possit cum animi celeritate contendĕre.

But often both the pronouns *hic, ille* and the substantive itself are omitted before the genitive. This takes place, when the genitive is contrasted with a preceding genitive. But in English we must often supply, *this, that, these, those;* e. g. *I prefer the art of memory to that of forgetfulness,* memoriae artem, quam oblivionis malo; *the lineaments of the mind are more beautiful than those of the body,* animi lineamenta sunt pulcriora, quam corporis. Comp. Ramshorn's Lat. Gram. p. 317.

Examples.

The letters of Cicero are more frequently[1] read than those of Pliny. The name of Themistocles is more renowned[2], than that of Solon. There are three kinds[3] of blessings; the greatest are those of the mind[4], the second those of the body, and the third external[5]. In Gaul there are two kinds of honorable[6] men, one that of the Druids[7], the other that of the knights. The diseases of the mind are more dangerous than those of the body. Publius Considius had been in the army[8] of Sulla, and afterwards in that of Marcus Crassus. I can find no more beautiful[9] saying[10], than that of Seneca. The life of a man is not preserved[11], as that of a vine[12] and a tree. This letter is not that of a counsellor[13], but that of a petitioner[14]. The body of a sleeper lies[15] like that of a dead man.

[1] creber. [2] illustris. [3] genus. [4] anĭmus. [5] externus. [6] honorātus. [7] Druĭda. [8] exercĭtus. [9] praestans. [10] dictum. [11] conservare. [12] vitis. [13] suasor. [14] rogator. [15] jacēre.

126. The pronouns *he himself, she herself, this* or *that one himself,* etc. and also the neuters, *this* or *that* thing itself, are expressed in Latin by *ipse ille, ipse hic,* or also by *ille ipse, hic ipse;* but *even he, this* or *that very* person or thing is expres-

sed only by *hic ipse*, *ille ipse* not *ipse ille.* These two, therefore, must not be confounded with each other; *The self-same Gorgias* (or *Gorgias himself*) *professes in that very book of Plato*, ipse ille Gorgias in illo ipso Plătonis libro. With other pronouns also, *very* or *even* are expressed by *ipse*, but it is always placed *after* the other pronoun.

Examples.

Thou hast attributed[1] something to Epicurus, which was never said by himself. This very thing, which you write to me, has been most pleasing to me. If any one has been seized[2] with a bloody[3] sword[4], in the very place where a murdered man[5] lies[6], suspicion will fall on him. What can be found which is more repugnant to itself[7] even. Timoleon performed[8] the most successful acts[9] on his very birth-day[10]. This very thing, to do nothing and to be wholly* inactive[11], delights[12] me. Those very men, who are devoted[13] to the pursuits of science[14] and wisdom, employ[15] their knowledge for[16] the benefit of men. This is the very thing which is called useful.

[1] attribuĕre. [2] comprehendĕre. [3] cruentus. [4] gladius. [5] occīsus. [6] jacēre. [7] sibi repugnare. [8] gerĕre. [9] res. [10] dies natālis. * plane. [11] cessare. [12] delectare. [13] dedĭtus (see § 79). [14] intelligentia. [15] conferre. [16] ad.

127. The pronoun *ipse* in different sentences can express different relations.

It usually stands as the antithesis of, or in contrast with, *another* person or thing, or even *several.* A different case is used, according to the difference of the antithesis. If the antithesis is in the nominative, and consequently the subject of the sentence or the actor is to be considered antithetic, rather than the object to which the action is directed, the pronoun is in the nominative. If, on the contrary, the antithesis is in an oblique case, (in the genitive, dative, accusative or ablative,) and the word *self* refers to the person or thing to which the action is directed, and if it is also the same as is contained in the subject, and consequently the same person as the actor, the word *ipse* stands in the oblique case. If, e. g. it is said, *Know thyself*, and the meaning is, *do you yourself*, and *no other one*, know and examine yourself, then the word *self* refers to the subject, and stands in the nominative, and the idea is expressed by nosce te ipse or ipse te nosce; but if the meaning is *know yourself*, *your own self*, and *no other one*, then it refers to the accusative *te*, and is expressed by nosce te ipsum. Further; the phrases, mihi ipse faveo, and mihi ipsi faveo, have different meanings. In the first, the speaker contrasts himself with *others*, who do not favor him, hence *ipse;* in the second, with *others*, whom he does not favor, hence *ipsi*. Further; scribam ipse de me, or scribam de me ipso; in the first case, *he himself* will do it, no other one shall do it; in the second case, he will make *himself* and no other one the object of his writing, i. e. he will write of himself alone. The connection, therefore, must always determine to whom the speaker refers the pronoun.

In the phrase *by himself*, *herself*, *itself*, *ipse* always belongs to the subject, therefore *per se ipse*, or *ipse per se*. And so in classical writers the nominative is often used, where, on account of a possible and conceivable contrast, the case of the other pronoun connected with it, might be expected. On the contrary, in connection with *egomet*—*tumet*—through all the cases, the strengthening *ipse* is put in the same case with these; therefore, *egomet ipse*, *mihimet ipsi*, *memet ipsum*, *nobismet ipsis*, etc.

Examples.

Nero was accustomed to proclaim[1] himself the conqueror, in the sacred[2] contests[3], not the public crier*. If we do not persuade** you to write[4] our exploits[5], we will write ourselves. Pardon[6] me, if I say[7] something of myself. If I deplore[8] the neglect[9] of eloquence, I seem to complain[10] of myself. Justice must be honored, in order that we may be pleasing to ourselves and the immortal gods. If we praise ourselves, it is not necessary[11] that others should praise us; but if we censure[12] ourselves, it is also proper[13] to censure others. One[14] of the vestals[15] killed herself. That is the best remedy[16] in trouble[17], which we find in ourselves. Virtue has so great strength[18], that she can protect[19] herself. That man is wise[20] to no purpose[21], who cannot benefit[22] himself. I esteem[23] myself more[24] daily[25], since[26] you began[27] to esteem me. There are none, who hate[28] themselves. I say all these things, partly[29] for myself, partly for you and others. I, who encourage[30] you, cannot encourage myself. Caesar must fall[31], either by his enemies[32], or by himself. Lentulus, whom I prefer[33] to all and to myself, did not think otherwise[34].

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[1] pronuntiari. [2] sacer. [3] certamen. * praeco. ** impetrare (fut. perfect). [4] scribĕre. [5] res gesta. [6] ignoscĕre. [7] praedicare. [8] deplorare. [9] intermissio. [10] queri. [11] necesse esse (followed by subjunctive without *ut*.) [12] reprehendĕre. [13] licēre. [14] alter. [15] Vestalis. [15] medicīna. [17] labor. [18] vires. [19] tuēri. [20] sapĕre. [21] nequidquam. [22] prodesse. [23] facĕre. [24] pluris. [25] quotidie. [26] ex quo. [27] coepisse. [28] odisse (subjunct.). [29] partim. [30] confirmare. [31] corruĕre. [32] adversarius. [33] anteponĕre. [34] aliter.

(B.) PARTICULAR RULES.

I. *Government of the Cases of declinable words.*

128. It has already been shown, in the first Part, that the different cases of declinable words depend mostly on words which are in the same sentence. Sometimes the cases are dependent upon substantives, adjectives, pronouns, verbs, adverbs and prepositions; sometimes the case is determined by a particular thought, which is to be expressed. But since there is a marked difference, in the two languages, in respect to what the different words govern, it is important to be able to understand the principal points of difference. The order of the cases will be followed.

THE NOMINATIVE.

129. The nominative case is either the *subject* or the *predicate* of a sentence.

In stating the subject, the English seldom differs from the Latin, because the subject, consequently the nominative, remains in most instances, the same as in English, and is used for the subject in the nominative. There is a difference, however, where the Latin employs the accusative with the infinitive, which becomes the nominative in English, and also where a phrase is changed, because a verb, wholly different from the one in Latin, is used, e. g. when the verb *to have* is expressed by *esse*, compare § 172. a, often also with impersonal verbs, see § 189 and § 220.

The two languages more frequently differ in stating the predicate. A certain class of verbs, of themselves, give only an imperfect idea, which is completed by the addition of a definite predicate or explanatory word, which may be a substantive or an adjective. As the predicate is in the same case as the object of which it is predicated, it must be in the nominative, since it is the predicate of the subject. In English this predicate sometimes stands simply as a nominative, e. g. *Hercules* became a *demi-god;* sometimes also it is preceded by an explanatory word, e. g. *as*, *for* — which explanation the Latin omits; e. g. Brutus was given him *for* or *as* a companion (comes); Claudia was known *as* the most chaste (castissima). Of this class of verbs are *esse*, *fiĕri*, *evadĕre*, *reddi*, *creari*, *nominari*, *habēri*, and many others similar, which express but an incomplete idea. That the word added to the subject and defining it more clearly, is its predicate, is evident from the fact, that the subject and predicate can be united; for when Cicero was chosen consul, he was the *Consul Cicero*. Explanatory adjectives are to be considered in the same manner; as, *My brother has arrived safe*, salvus.

When such a phrase as the following is used, viz. *Virtue is seldom taken for what it really is*, we must refer to § 103, according to which, it must be expressed, Raro virtus (ea) habetur, quae revēra est, not id quod. The nominative is rarely used in exclamations, these being oftener expressed by the accusative; e. g. O magna vis veritatis, quae facile se per se ipsa defendat.

Examples.

Many dreams[1] prove[2] true. No one is born rich. The Chinese[3] have become wiser by the instructions[4] of Confucius. Scipio was chosen[5] as a commander against Hannibal. Virtue is justly considered[6] as the greatest good, and vice the greatest evil. Everything earthly[7] must be considered weak[8] and perishable[9]. Brutus and Tarquinius Collatinus were appointed[10] the first consuls of Rome. Those who are honored[11], seem happy, but those unhappy[12], who are without honor[13]. This whole[14] world must be considered as a common state of gods and men. The poets were always considered by the ancients as sacred[15], and were so[16] called. That which at first was considered by me as joy, afterwards proved[17] the greatest destruction[18]. We are seldom taken for what we really[19] are.

[1] somnium. [2] fiĕri. [3] Chinensis. [4] praecepta. [5] eligĕre. [6] existimare. [7] terrestris. [8] cadūcus. [9] fragĭlis. [10] creare. [11] honoratus. [12] miser. [13] inglorius. [14] universus. [15] sanctus. [16] (*so* is omitted). [17] existĕre. [18] exitium. [19] revēra.

130. *Opus est.*

When *to be in need of* or *to be necessary*, is expressed by *opus esse*, in English, the person or thing in need of something is put in the nominative, and the thing needed, in the accusative (objective) after the verb or a preposition. But in Latin, the former is put in the dative, and the latter in the nominative or ablative, more frequently in the ablative. When the nominative is used, the verb *esse* depends upon it, and must agree with it in number. But when the ablative is used, the verb is impersonal, and stands without a subject, and only in the singular; e. g. *I need aid,* mihi opus est auxilium or auxilio; *I need guards,* mihi opus sunt custodes, or mihi opus est custodibus. The word *opus* is never declined.

Where this phrase occurs, all the tenses and all the modes can be used; e. g. *The father was surprised, that his son was so soon in need of money,* quod filio jam nunc opus esset pecunia. When the construction of the accusative with the infinitive occurs, then, instead of the nominative, the accusative is used, and the verb agrees with it; e. g. *That helpers will be needed,* adjutores opus esse futuros. But the ablative is not changed, and the verb in the neuter gender is joined with opus; thus, *That there will be need of helpers,* adjutoribus opus esse futurum.

It is to be noticed, also, that substantives are usually put in the ablative, but adjectives and neuter pronouns, for the most part, in the nominative, because the ablative of the neuter pronouns could not be distinguished from the masculine; e. g. Haec mihi opus sunt (I have need of these), not his mihi opus est, but, *I have need of help,* mihi opus est auxilio, more seldom auxilium.

When instead of the substantive, a verb is connected with *opus esse*, e. g. *It is not necessary for you to sit here*, then it is not the dative with the infinitive that is used, but the accusative with the infinitive. Therefore, Nihil opus est te hic sedere, not tibi.

Examples.

The unfortunate[1] have need of help only, not mere[2] commiseration[3]. Where there are proofs[4] of action, the judges have no[5] need of words. Thou hast promised[6] me everything, which I needed. We believe that we shall need no expense[7] for this[8]. For life, we need many things, but for a happy one, only[9] a sound[10] mind[11] and a sound body. If, for a happy life, men needed gold, silver, and other such like[12] things, many must be regarded[13] as the most unfortunate men. Fleet[14] horses will never[15] need spurs[16]. Why[17] did you have need of this ship? We do not need to go[18] home. It is not[19] necessary for you to wait longer[20]

[1] miser. [2] solus. [3] miseratio. [4] documentum. [5] non. [6] pollicēri. [7] sumptus. [8] ad hoc (for this). [9] tantum. [10] sanus. [11] mens. [12] ejusmŏdi. [13] habendus. [14] currens. [15] nunquam. [16] calcar. [17] quid. [18] proficisci. [19] nihil. [20] diu.

THE GENITIVE.

131. This case generally denotes the object from which something proceeds, and has its origin, and that which refers to the object. It marks quality, character and obligation, expresses the relation of the whole to its parts, worth and price, and more fully explains the meaning of a substantive, adjective, verb and adverb.

GENITIVE WITH SUBSTANTIVES.

After substantives, any other substantive can stand in the genitive, when it does not form with them a single idea (e. g. Cicero orator).

This genitive denotes sometimes the person acting, or the efficient cause; sometimes the possessor, either a person or thing, to which something belongs; e. g. *The order of the commander* (imperatoris); *the bow of Diana* (Dianae).

The relation between the Latin genitive and the substantive by which it is governed, is usually expressed in English by the preposition *of*. For exceptions to this, see § 134.

132. Gerunds in the genitive are also governed by the substantives which they explain; e. g. *The art of reading well is difficult*, ars bene legendi; *my hope of spending a happy life is idle*, mea spes beatam vitam agendi vana est.

133. Instead of the substantive pronouns *mei*, *tui*, *sui*, *nostri*, *vestri*, in the genitive, the Latins use the possessives *meus*, *tuus*, *suus*, *noster*, *vester*, agreeing in gender, number and case with their substantives. When to these possessive pronouns, which are used instead of the Gen. of the substantive pronouns, any explanatory word is added, to define more clearly the person contained in the possessives, such explanatory word must be in the genitive, as stated above, § 105. These pronouns are sometimes rendered into English as if they were in the genitive.

Examples.

Many orations of Cicero are lost[1]. The people[2] of Spain[3] revolted. Your last letter was not pleasing[4] to me. The art of riding[5] well is difficult. The desire[6] of doing good[7] is strong in many men. Scarcely[8] a trace[9] of Corinth is left[10]. Herds[11] of oxen[12] and horses feed[13] near Clitumnus. Tigranes, king of Armenia, received Mithridates, king of Pontus, kindly[14]. Men have the faculty of speaking and thinking[15]. Yesterday I received[16] some letters of yours. I see, that[17] my last[18] writings[19] are known to very few men. In the houses of the Spartan kings, no one could see any[20] evidence[21] of luxury.

[1] deperdĭtus. [2] gens. [3] Hispania. [4] jucundus. [5] equitare. [6] voluntas. [7] benefacĕre. [8] vix. [9] vestigium. [10] relictus. [11] grex. [12] bos. [14] pasci. [14] amīce. [15] cogitare. [16] accipĕre. [17] (acc. with inf.). [18] novissimus. [19] scriptum. [20] (comp. § 122.) [21] signum.

GENITIVE OF THE OBJECT.

134. When the genitive denotes the object to which the action implied in the other noun refers, it is called the objective genitive, or the genitive of the object. The object

here receives the action, i. e. is passive, and is not an actor or possessor. The Latins usually employ the genitive here, as they consider one substantive as dependent on the other.

Where, however, ambiguity would arise from the use of the Gen., the Latins use the preposition with its proper case. The preposition is used, when the genitive of a personal substantive follows, because such a substantive more frequently denotes the actor or possessor, than it does the passive object; e. g. *Love for learning*, is expressed by, amor litterarum; but, *love for parents*, by amor in parentes, not amor parentum, which signifies the love which parents have for others. So impietas in deos for deorum. But yet, very often with these and other substantives, the genitive only is used; e. g. *Desire for one's father*, desiderium parentis.

In English also there is often ambiguity; e. g. *The love of God*, i. e. either the love which he exercises, or that of which he is the object. So the Latin amor Dei. So, injuria sociorum; odium Oppianici; misericordia hujus adolescentis, etc. In such examples, the connection must determine the sense. The objective genitive is expressed in English by different prepositions.

Examples of such genitives: Memoria patriae, *memory of one's country*; recordatio itinĕris, *recollection of* or *respecting the journey;* laetitia victoriae, *joy on account of victory*; admonitio virtutis, *encouragement to virtue;* praemium industriae, *reward for industry;* reverentia religionis, *respect for religion;* solatium doloris, *consolation in affliction;* judicium tui facti, *judgment respecting thy act;* peritia historiæ, *acquaintance with history;* excusatio senectutis, *excuse on account of old age;* studium salutis meae, *desire for my welfare;* via laudis et gloriae, *the way to praise and glory;* gloria posteritatis, *renown with posterity;* Pyrrhi pax, *peace with Pyrrhus;* poenae doloris, *punishment for pain;* aditus honorum, *access to places of honor;* deorum opinio, *belief in the gods;* laudatio mortis, *encomium upon death*, etc.

135. But when the English personal pronoun denotes the object of the substantive with which it is connected, the Latin possessive is not used, but the genitives of the personal pronouns, *mei*, *tui*, *sui*, *nostri*, *vestri*, *sui*; Memoria mei, *remembrance of me*; desiderium nostri, *desire for us*. Here the *mei* is the object of memory, or the object remembered, and the *nostri*, the object of desire. There is need of care therefore in choosing between *mei* and *meus*, *tui* and *tuus*, etc., although *meus* and *tuus* are sometimes used ambiguously; e. g. Injuria mea, *the injury done to me*. Mea conservatio, signifies, that I preserve *another*; mei conservatio, that I am preserved *by another*; mea memoria, *that I think of some person or thing*; mei memoria, *that I am thought of*, i. e. *am the object of which some one thinks*. The pronouns *meus*, *tuus*, etc. properly denote the *actor*, and the genitives *mei*, *tui*, etc. the person *receiving* the action.

Examples on §§ 134, 135.

(1) The recollection of their past[1] life is very pleasant to many. Pleasure is an enticement[2] to baseness[3]. The remembrance of you always fills[4] me with the greatest joy; and I doubt[5] not, that[6] the remembrance of me gives[7] joy to you also. Regulus burned[8] with love for his country. Confidence[9] in our strength gives us courage[10]. The contest[11] for riches, honor, and glory is common[12] to almost[13] all. I am very solicitous concerning[14] your recommendation[15], although I have said everything, which could recommend you. Not the fear of punishment, but the inculcating[16] of duty is the best incentive[17] to virtue. Many have a desire for nothing, except[18] for pleasure. Almost all animals have strength for their defence[19]. All men are not captivated[20] by equal desire for glory. Patience is the best remedy[21] for affliction. Cato was inflamed[22] with deadly[23] hatred[24] against Carthage. Tiberius Gracchus left[25] an ardent longing for himself among the Roman people.

[1] superior. [2] illecĕbra. [3] turpitudo. [4] afficĕre. [5] dubitare. [6] quin. [7] parare. [8] flagrare. [9] fiducia. [10] animus. [11] certāmen. [12] commūnis. [13] fere. [14] de. [15] commendatio. [16] admonitio. [17] incitamentum. [18] nisi. [19] tutēla. [20] tenēre. [21] medicīna. [22] inflammare (active). [23] perniciosus. [24] odium. [25] relinquĕre.

(2) I will cause[1] you to[2] rejoice in the midst[3] of your affliction and your desire for us. Nature has implanted[4] in

man a desire for truth[5] and rectitude[6]. Epicurus when dying, asked, that not only his memory, but also that of Metrodorus might be celebrated. May every[7] recollection of discord be obliterated[8] by perpetual[9] forgetfulness[10]. Glory is the greatest incentive to danger and toil[11]. We pray you always[12] to retain[13] the remembrance of us. To whom his own preservation is an object of solicitude[14], to him all parts of the body are dear[15] also.

[1] facio. [2] ut (with subj.). [3] medius. [4] ingignĕre. [5] verum. [6] rectum. [7] omnis. [8] delēre. [9] sempiternus. [10] oblivio. [11] labor. [12] perpetuo. [13] servare. [14] cordi esse (object of solicitude). [15] carus.

136. But the genitive stands in such phrases, only when in Latin there is a substantive, on which the genitive depends; for when instead of the substantive, some other word is used, then the genitive is put in the case which that word requires; e. g. *I long for my country*, mihi est desiderium patriae, but desidĕro patriam. *I take into consideration your industry*, rationem habeo tuae industriae, but respicio industriam. *I care for thy father*, mihi cura est tui patris, but curo tuum patrem, and provideo (prospicio, consŭlo) tuo patri,—and so in similar instances.

137. On the other hand, we have many phrases, in which there is no substantive, but which in Latin, are expressed by phrases containing a substantive, as the principal word, and hence it takes a genitive; e. g. *To regard something*, rationem habēre alicūjus rei; *to mention something*, mentionem facĕre alicujus; *to avenge something*, vindĭcem esse alicujus; *to advise something*, *to relate something*, auctorem esse alicujus; *to try something*, periculum facĕre alicujus; *to know something*, *to be acquainted with something*, scientiam habēre alicujus; *to reckon among something*, in numĕro alicujus habēre; *to end something*, alicujus rei finem facĕre; and also many other similar phrases. Hence, *Balbus relates this occurrence*, is expressed by hujus rei auctor est Balbus.

Examples on §§ 136, 137.

Why[1] dost thou mention[2] this worthless[3] man? He who does not regard[4] the dignity of him, with whom he lives, is called foolish[5]. I always advise[6] to peace, not to war. Caesar considered[7] Pompey and others among[8] the enemies[9] of the state. The furies revenge[10] the crimes[11] and wickedness[12] of men. Epaminondas, Caesar and Hannibal were better acquainted[13] with military affairs[14], than any others[15]. Regard[16] thine own advantage first, then[17] mine. Hesiod first related[18] this fable. Demosthenes closed[19] his oration unexpectedly[20].

[1] quid. [2] mentionem facĕre. [3] infĭmus. [4] rationem habēre. [5] ineptus. [6] auctor esse. [7] habēre. [8] in numero. [9] hostis. [10] vindex esse. [11] facĭnus. [12] scelus. [13] scientiam habēre. [14] res militāris. [15] ante omnes (bet-

ter than any others). [16] rationem habēre. [17] deinde. [18] auctor esse. [19] finem facĕre. [20] improviso.

138. Some Latin substantives govern a genitive, whether they are translated by adverbs or other parts of speech : (1) Instar (a likeness), *as, like, just as;* (2) more, modo, and ritu (according to the manner, or custom of), *as, like, like as;* (3) causa, gratia and ergo, *on account of, for, for the sake of.*

The words *causa* and *gratia* do not usually stand *before* their genitives, but *after* them. *My, thy, his,* etc. are here rendered by the possessive *mea, tua, sua, nostra, vestra* and *sua*, placed *before* their substantive, but not by *mei, tui,* etc. When *ipse, unus* or *solus,* are joined with *mea, tua,* etc., the former are put in the genitive,—in the singular with *mea, tua, sua,* and in the plural with *nostra, vestra* and *sua* (plural).

Some examples : *Like a mountain,* instar montis; *as the beasts,* more (ritu) pecŭdum; *for the sake of my father,* mei patris causa (gratia); *for my sake,* mea causa; *for the sake of myself alone,* mea unīus causa; *on account of victory,* victoriae ergo; *for example,* exempli causa or gratia; *for the sake of walking,* ambulandi causa; *for the sake of writing a letter,* epistolam scribendi causa.

Examples.

We do not live for our own sake alone, but also for the sake of other men. Thy last letter was like[1] a little book[2]. The years of our life pass[3] like[4] the waves[5] of swiftly running[6] water. Most[7] men do everything only[8] for their own sake. I ask you to[9] undertake[10] this for the sake of my honor. Give up[11] common[12] pleasures for the sake of obtaining[13] greater pleasures, and endure[14] pain for the sake of avoiding[15] greater pain. Thou doest everything for thy own sake. Many pass[16] their lives in obscurity[17], like[18] the herds[19]. Cicero valued[20] Brutus and Cassius more[21] on account of the state, than on account of his familiarity with them. This place was not like[22] a village[23], but like a city.

We do not live for ourselves. Beware[24] for thine own sake. We do everything for the sake of living happily[25].

[1] instar. [2] libellus. [3] transire. [4] more. [5] unda. [6] cito fluens. [7] plerique. [8] tantum. [9] ut (with subj.). [10] suscipĕre. [11] omittĕre. [12] vulgāris. [13] adipisci. [14] suscipĕre. [15] effugĕre. [16] transigĕre. [17] silentio. [18] ritu. [19] pecŏra. [20] diligĕre. [21] plus. [22] instar. [23] vicus. [24] cavēre. [25] beate.

139. English adjectives also, which qualify substantives, are often expressed in Latin by a substantive in the genitive. This mode must in all instances be adopted, when the Latin adjective is either not in use, or does not have the appropriate meaning; e. g. *Mental* (bodily) *pleasure*, animi (corporis) voluptas.

GENITIVE OF QUALITY.

140. The English and the Latin express the *qualities* of a substantive both by adjectives and substantives; e. g. *He is a man of great eloquence*, instead of, *a very eloquent man.*

In Latin, the substantives denoting *quality* are put either in the genitive or ablative; e. g. Homo generosae naturae, or generosa natura; opus summae artis, or summa arte.

But such genitives or ablatives of quality never consist of a substantive merely; there must always be united with the substantive an adjective or numeral, or pronoun expressing quality.

For the purpose of writing Latin, therefore, it is of great importance to know how English adjectives are expressed by such a periphrasis. English positives can seldom be rendered into Latin periphrastically; e. g. *Good, swift, great.* We cannot say in Latin, to denote a swift man, vir celeritatis or celeritate. But *very swift*, by a circumlocution is *of great swiftness; uncommonly modest, of uncommon modesty.* Hence, besides the substantive of quality, the words *magnus, maximus, summus, ingens, eximius* and the like are used. The word *so*, becomes *such a* (talis, is); *so very* =*so great; how, how very*=*what, how great;* and so others similar. An accurate analysis will explain each example. In the same manner comparatives are expressed by *major*, and superlatives by *maximus*, *summus*; e. g. *Very virtuous=of great virtue*, magnae virtutis; *uncommonly virtuous=of greater virtue*, majoris virtutis; *most virtuous=of the greatest virtue*, summae virtutis; *how virtuous=of what virtue*, cujus (qualis, quantae) virtutis.

141. The genitive* of quality is used, where the quality is represented as an *essential* one, as belonging to the very nature of the object, whereas the ablative represents the quality as *accidental* not essential. Hence substantives denoting the measure of *number*, *time* and *space*, are always expressed in the genitive; this Gen. is also very often employed to *qualify* a substantive, more seldom as a predicate. Therefore, it is always said, iter (via) unīus diei, not uno die; alia ejus genĕris, ejusmodi, not eo genere, eo modo; fossa pedum trium, not pedibus tribus; res magni laboris, parvi momenti; classis septuaginta navium.

Both the Gen. and Abl. of quality are used sometimes to qualify another substantive, and sometimes as the predicate, in which case they are connected with their subjects by *esse* or *fiĕri;* e. g. *Lysander, a man of the greatest bravery, a most brave man,* Lysander summae virtutis; *Lysander was very brave,* Lysander erat summae virtutis.

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* By the genitive, an object is represented as it *is* (in the view of the speaker), by the ablative, as it *shows itself* or *appears*. Thus, e. g. Quanto fuerim dolore, meministi, could not be expressed by quanti doloris. Hence, if an internal quality, intellectual or moral, is to be represnted as a *predominant characteristic*, and as denoting the *nature* of a person, the genitive only can be used. On the contrary, if a quality is to be represented as only appearing in a person without belonging to his nature, the ablative alone can be used. It will be readily seen, therefore, from this distinction, how the writer, in certain places, views a quality and wishes to represent it. Murena mediocri ingenio, sed magno studio rerum veterum, multae industriae et magni laboris fuit. M. *showed* little genius, but a great passion for antiquity; diligence and exertion *belong to his nature*. The Abl. however, could be used here in place of the Gen., though expressing a different relation.

Qualities of the body also, so far as they relate to the *whole* body, and belong to its nature, can be expressed in the Gen. Other qualities of the body are denoted by the Abl. only. Thyus, homo maximi corporis, terribili facie, quodet nigeret capillo longo barbaque erat promissa. See Krüger's Lat. Gram. § 398. Rem. 1.

For the purpose of uniting the quality with the subject, instead of the verb *to be,* we generally use the verbs *to have* or *to possess,* or *to prove* or some other one; the Latins only *esse;* e. g. *Cato possessed the greatest prudence,* Cato erat summae prudentiae.

Compare these remarks with what will be said of the ablative of quality, § 192.

Examples.

Cato was a man of tried[1] fidelity and ardent[2] love for his country. Catiline was a most[3] inconstant[4] man. Sempronia had done[5] many manly[6] and audacious[7] acts[8]. The squirrel is a very[9] gluttonous[10] animal. In the Roman state, many very brave citizens were found[11]. This easy[12] business has been committed[13] to me. Lucius Torquatus, a man of the noblest disposition[14], of the greatest penetration[15], and of uncommon[16] firmness[17], was the most intimate friend[18] of Cicero. The emperor Titus was so kind[19] and liberal[20], that he never refused[21] anything to any one. Caius Serranus was a man of respectable[22] talents[23] and judgment[24]. Instruct[25] our Lentulus, a most hopeful[26] and virtuous[27] youth. Virtue has so great strength[28], that[29] she can protect[30] herself. An armistice[31] of thirty days has been made. The pyramid of Cheops, king of Egypt, was eight hundred feet high. A thanksgiving[32] of twenty-two days was decreed[33].

[1] spectatus. [2] flagrans. [3] summus. [4] inconstantia. [5] committĕre. [6] virīlis [7] audacia. [8] facĭnus. [9] plurimus. [10] cibus. [11] reperiri. [12] parvus. [13] committĕre. [14] animus. [15] consilium. [16] singulāris. [17] constantia. [18] amicissimus (the most intimate friend). [19] facilĭtas. [20] liberalĭtas. [21] denegare. [22] satis magnus. [23] ingenium. [24] consilium. [25] erudire. [26] eximia spes. [27] summa virtus. [28] vires. [29] ut. [30] tuēri. [31] indutiae. [32] supplicatio. [33] decernĕre.

142. The genitive of a substantive, without another substantive to govern it, very often stands with the verb *esse,* and with the passives *duci* and *haberi* (to be considered), etc.,

when the subject of a sentence is an infinitive, or the verb is in the third person singular without a subject. This genitive denotes the *peculiarity*, the *mark*, the *character*, the *nature*, the *employment*, the *duty*, the *habit*, of some person or thing. The following among other phrases may be noticed; *It is the duty of a young man*, est adolescentis; *it is the habit, nature, characteristic of an experienced judge*, est pĕrīti jŭdĭcis; *it is a sign, mark, peculiarity of a weak mind*, est imbecilli animi; *it is the nature of every man*, est cujusque hominĭs.

So also without a substantive; e. g. *It is my duty*, est meum; *it is our duty*, est nostrum; *the father believed that it was his duty*, suum esse putabat.

Further; this genitive is used in translating many English phrases, e. g. *It is conformable to duty; he is wont; it shows, it indicates; it bespeaks, gives proof of; it is incumbent on; it is a peculiarity of*, etc.; e. g. *To perceive this gives proof of prudence, to do it, of courage*, hoc sentire prudentiae est, facĕre fortitudinis; *we cannot judge*, non est nostri judicii; *this is most conformable to duty*, hoc maxime officii est; *some one must*, est alicujus; *some one ought not*, non est alicujus; *your education requires it*, est humanitatis tuae.

Examples.

A wise[1] husbandman* is accustomed[2] to pluck off[3] the superfluous[4] leaves[5] of the vine. To be angry on account of[6] the fault of another[7], is a proof of a contracted mind[8]. It is the duty of the magistrate to withstand[9] the rashness[10] of wicked men. It is a proof of a noble nature always to hope; but to strive[11] in vain[12] is a proof of the greatest folly. It is a proof of insatiable avarice, to desire[13] too much[14], as[15] it ought[16] to be considered[17] a mark of a temperate[18] man, not to desire too much. It is our duty to forget discord. It is an evidence of luxury to desire[19] delicate[20] things. It is the duty of men to pity[21] the unfortunate[22]. It is a characteristic of a grateful people to reward[23] meritorious[24] citizens, as it is the characteristic of brave[25] men not to be influenced[26] by punishment[27]. Nothing proves so narrow[28] and contracted[29] a mind, as to love riches.

[1] sapiens. [*] rustĭcus. [2] esse. [3] decerpĕre. [4] supervacŭus. [5] frons, -dis. [6] ob. [7] peccatum alienum. [8] angustum pectus. [9] resistĕre. [10] temerĭtas. [11] niti. [12] frustra. [13] concupiscĕre. [14] nimium (too much). [15] sicut. [16] debēre. [17] ducĕre. [18] contĭnens. [19] desiderare. [20] delicātus. [21] miserēri. [22] infelix. [23] praemiis afficĕre. [24] bene merĭtus. [25] fortis. [26] movēre. [27] supplicium. [28] angustus. [29] parvus.

143. The Latins use the genitive with the verb *esse*, to denote the possessor and owner of anything, where we say in English, *to be in the possession of any one*, *to belong to any one.* But the English personal pronoun is rendered by the Latin possessive instead of the genitive. *Fiĕri* is also used in the same manner; *to come into the possession of any one*, *to become the property of any one;* e. g. *This book belongs to my father*, *is in the possession of my father*, hic liber est mei patris; *this belongs neither to me*, *nor to any one of us*, hoc est neque meum neque cujusquam nostrum; *Miletus came into the power of Alexander the Great*, Miletus facta est Alexandri magni. But when pronouns are employed, the possessives are used; e. g *This book belongs to me*, hic liber meus est. But there is some difference between the sentences, *This book belongs to my father*—and, *My father has a book;* the first is expressed by, hic liber est patris mei; the other by, patri meo est liber, where *esse* is used with the dative. The *genitive* is used, when the property is to be represented as *necessarily belonging* to the possessor; the *dative*, on the contrary, is used, when it is to be generally expressed, that some one has or possesses something.

Examples.

The city of Rome was then wholly in the possession of the Gauls. In the time of Augustus, almost the whole known[1] world[2] belonged to the Romans. Nothing belongs to a fool[3], as[4] the wise affirm[5]. Two men sail[6] upon the high sea; the ship belongs to one[7], and the cargo[8] to the other. It was an ancient proverb, The ship and cargo ought to belong to those, who have preserved[9] the ship in a storm[10]. Everything which belongs to me, belongs also to my friends. Europe never wholly belonged to any one[11] master, but the greater part of it once[12] belonged to the Romans.

[1] notus. [2] orbis terrarum. [3] stultus. [4] ut. [5] dicĕre. [6] navigare. [7] alter. [8] onus. [9] servare (fut. perf.). [10] tempestas. [11] unus. [12] quondam.

GENITIVE DENOTING A PART, OR THE PARTITIVE GENITIVE.

144. When substantives, adjectives, numerals, pronouns and adverbs, stand in connection with a word, which expresses a divisible whole, and they denote only a *part* of the whole, not the whole undivided, then the declinable word which denotes the whole, is put in the genitive, which is called the partitive genitive. Thus, the substantive, *Romans*, expresses a great divisible whole, and this whole is divided, when I say, *many*, *few*, *no one*, *one*, *among* or *of the Romans.*

We express the relation of this genitive in English by the prepositions *of* or *among;* e. g. *Many of us; no one among the Greeks.*

Almost all kinds of words can express this relation of the part to the whole, whenever they contain the idea of a small or *great number*, *abundance* or *want* of anything, and the like; or generally, when they stand in such a connection with a divisible whole, that it no longer seems whole, but divided thereby.

Some examples: *None among all societies,* nulla omnium societatum; *every one of* or *among us,* unusquisque nostrum; *the first among all virtues,* princeps omnium virtutum; *many of these trees,* multae istarum arborum; *which of us two?* uter nostrum?

Remarks.

145. (1) The English phrases, *Both of us*, *we both*, *both of you*, *both of these*, *both of whom*, and the like, when they refer to two individual persons or things, are expressed only by *uterque nostrum*, *vestrum*, *horum*—and *quorum uterque*, as *uterque* signifies *each of two.*

All of these, when *uterque* is the subject, take the verb in the third person singular; e. g. *Both of us*, or *we both have received*, uterque nostrum accepit. Besides the pronouns *nostrum*, *vestrum*, etc., no substantive stands in the genitive with *uterque*, but in the same case; e. g. Uterque miles, uterq. dux, uterq. exercitus. The plural, *utrique*, which is used when there are several on both sides, never governs a genitive; hence, Nos utrique, *both of us* (e. g. poet and orators), and so all similar phrases.

(2) Instead of the genitive, the Latins very often use the prepositions *ex*, *de* or *in;* e. g. *None of* (among) *all the emotions of the mind*, nulla ex omnibus animi perturbationibus; *the wisest of*, or *among the seven*, sapientissimus in septem; *who of our people*, quis de nostris hominibus?

(3) In this construction with *ex* or *de*, the word *unus*, in the best writers, always has the sense of the numeral *one*, and then does not govern the genitive; e. g. *He seems to me one of the fortunate*, unus ex fortunatis; *he is one of* or *among the best*, unus ex optimis,—where *unus* can also be omitted. But when *unus* stands as a pronoun in the sense of *the one*, where it is connected with an *alter* (the other), then it governs the genitive; e. g. *The one of these is an Athenian*, unus eorum; *the one of these cities is the so called island*, harum urbium una —.

(4) As the word *among* is sometimes expressed by the Latin genitive, there is need of caution, since, in other instances, that preposition is expressed by *inter* or *in;* e. g. *That man is not even known among* (inter) *his friends; Hercules was among* (in) *the most pleasing citizens; he fell among* (in) *robbers.*

146. (5) There are many phrases, containing a definite or indefinite numeral, in which there is no division of the whole, because the definite or indefinite numeral only denotes *how great* the whole is to be considered. In such cases, the Latin does not use the genitive, but the nominative, when it is the subject, or the accusative, when it is the object. The expressions, *of whom*, *of which*, *of us*, *of you*, *of them*, often occur in this connection. This is the case in the following phrases: *There are ten of us* (of you), or *we are ten*, etc., nos sumus (vos estis) decem; *thy friends*, *of whom* (quos) *thou hast so many; I wonder, that there are so few of you*, or *that you are so few*, vos estis.

(6) In like manner, when it is not necessary to consider the whole as divided, or when the whole is not to be expressly opposed to the parts, the genitive is not used, but the noun agrees in case with the numeral; e. g. *Many of the soldiers* (many soldiers), multi milites; *how many of the scholars*, quot discipuli; *many of our regulations*, multa instituta nostra; *two of the most sacred things*, i. e. the two most sacred things, duae res sanctissimae. So in many other connections; e. g. *Very many of our books*, libri nostri complures; *no one of our commanders*, nullus noster imperator; *one of his laws*, lex quaedam sua; *no one of my words, even the least*, nullum meum minimum dictum. So also, *The most of you remember*, can be expressed by, plerique meministis; *whoever of you has come to Enna, has seen*, qui Ennam venistis, vidistis.

Examples on §§ 144—146.

Verres was a more detestable[1] tyrant at Syracuse, than any one[2] of the former[3]. Who among all is more learned than Aristotle? Not every one[4] among us knows, what is useful for him. Another example does not occur[5] to every one[6] of us. Which of those two combatants[7] obtained[8] the victory? P. Cornelius Scipio had two sons, the elder[9] of whom routed[10] Hannibal at Zama, and the younger[11], Antiochus at Magnesia. In the battle at Cannae, one[12] of the consuls escaped, the other fell[13]. No one among men is always prosperous. Among all animals, man alone is endowed[14] with speech[15] and thought[16]. Report has announced this to you, quicker* than the letter of any of us. How few[17] there are among us, who are not desirous of riches. My desire[18] for** both of you is very great. In this house is that, which was fatal[19] to both of them. No one of us can be moulded[20] at once[21]. Among all connections[22], there is no one more dear, than that, which each of us has with his country. I recommend him to you, as[23] one of my family[24] and nearest[25] acquaintances[26]. The sheep is the best clothed[27] of all animals. Which of us two is a lover (amans) of peace? Among all triumphs, this was the most grateful[28] and pleasing to the Roman people. This will certainly be pleasant to both of you. Since there are so many (tot) of us, we can accomplish[29] the work quicker. I speak of thy letters, an innumerable number[30] of which I received at one time. My labors are too many[31]. The captives were more[32] than the slain[33]. Those animals which produce[34] but few young, have but few udders[35]. I lately[36] began to read the Greek poets, of whom there are so many, and the greater number of whom are praised. You both (both of you) are Socratics. We are both (both of us are) Socratics. In the country[37] of the Hernĭci, are very many of those places, which were fortified[38] by Cyclopian walls[39]. Most of you[40] know[41] my parents. The most acute[42] of all our senses is the sense of sight[43].

[1] teter. [2] quisquam. [3] supĕrus. [4] quisque. [5] occurrĕre. [6] unusquisque. [7] luctator. [8] reportare. [9] natu magnus. [10] fundĕre. [11] natu parvus. [12] alter. [13] cadĕre. [14] particeps esso alicujus (to be endowed with or to partake of something). [15] oratio. [16] cogitatio. * celerĭter. [17] quotusquisque (verb singular). [18] desiderium. ** (see § 134.) [19] fatālis. [20] fingĕre. [21] subĭto. [22] sociĕtas. [23] ut. [24] domestĭcus. [25] maxĭme. [26] necessarius. [27] vestītus. [28] gratus. [29] exsĕqui. [30] innumerabĭlis (an innumerable number). [31] nimĭus. [32] plures. [33] caesus. [34] gignĕre. [35] mam-

ma. [36] nuper. [37] terra. [38] munītus. [39] murus. [40] (according to § 146. 6.) [41] novisse. [42] acer. [43] vidēre.

GENITIVE AFTER SOME NEUTER ADJECTIVES AND PRONOUNS, TO EXPRESS MEASURE AND DEGREE.

147. Many neuter adjectives of quantity (which denote greatness, measure and degree), and many pronouns in the nominative and accusative, have, like substantives, the noun or adjective belonging to them, (for the adjective is then used as a substantive,) in the genitive. This is employed to denote the measure or degree, which belongs to anything; e. g. *much gold*, i. e. *much of gold*, multum auri; *more books*, plus librorum.

The following, especially, take a genitive: Quantum, *how much;* tantum, *so much;* aliquantum, *considerable, a great deal;* multum, *much;* plus, *more;* amplius, *more;* plurimum, *very much;* parum, *too little;* minus, *less;* minimum, *very little, least of all;* nihil, *nothing, no;* aliquid, *something;* quidquam, *anything;* quidquid, *whatever, all that;* quid, *what, how much;* hoc and id, *this, so much;* quod, *which, what;* nimium, *too much;* satis, *enough;* reliquum, *the remainder;* dimidium, *the half;* aliquid, *something else*—and others similar.

Some examples: *A considerable piece of ground*, aliquantum agri; *more good than evil*, plus boni quam mali; *some misfortune*, alĭquid (quid) adversi; *so much pains and time*, tantum (id) opĕrae et tempŏris; *less strength*, minus virium; *too much wickedness*, nimĭum sceleris; *too little happiness*, parum felicitatis; *no reward*, nihil praemii; *whatever plan*, quodcunque consilii; *at that age*, id aetatis, where *id* in this sense stands as the accusative, according to the Greek usage.

Remarks.

148. (1) The neuters *multum*, *reliquum*, *nimium*, *aliud*, *hoc*, *id*, *istud*, *illud* and *quod*, are also used as adjectives, and then do not govern a genitive, but only qualify their substantives, which are put in any case the sentence requires; e. g. *Much gold*, multum auri and multum aurum; *the remaining time*, reliquum tempŏris and reliquum tempus; *much labor*, multum laboris and multus labor; *much pains*, multum operae and multa opera. It is here

to be noticed, that *much money* is not expressed by multum pecuniae, but by magna pecunia.

The neuter singular of an adjective of quantity, or of a pronoun, must stand only in the nominative or accusative, not in any other case, in which it would not be recognized as neuter. We may say, therefore, tantum pecuniae, but not tanti, tanto pecuniae; but the word of quantity in this case agrees with the substantive, tantae pecuniae. For *plus* and *nihil*, which from their substantive nature cannot be put in the same case with the substantive, *nullus* or *major* is used; e. g. majore or nulla pecunia emi.

(2) The words *quantum* and *tantum* with the genitive, signify only *how much* and *so much;* but as adjectives, in all genders, they signify *how great* and *so great*. Hence caution is needed not to use these adjectives in the sense of *how much* and *so much;* e. g *How many examples*, quantum exemplorum, not quanta exempla; *so many examples*, tantum exemplorum, not tanta exempla. So, as an adjective, plurimum signifies *the most;* minus, *less;* and minimum, *least*.

149. (3) Only adjectives of the second declension, e. g. *verum*, *falsum*, *bonum*, *malum*, *novum*, and the like, can be put in the genitive with such neuters; e. g. Plus boni, quam mali, si quid novi, si quid adversi, and the like. But as even these, when they are only predicates of those neuters, must be in the same case with them, e. g. *he left nothing unaccomplished*, nihil imperfectum (not imperfecti) relīquit; *nothing is difficult to an energetic man*, nihil arduum (not ardui) est impigro; so also adjectives of the third declension do not stand in the genitive with those neuters, but are used simply to qualify them; e. g *something similar*, aliquid simile (not similis); *nothing sad*, nihil triste. And even the adjective of the second declension adopts this form, when it is joined with an adjective of the third declension; e. g. *something heavenly and divine*, quiddam coeleste et divinum.

In the same manner the ancients also frequently use, (especially with *nihil*, *quid* and *quiddam*,) adjectives of the second declension, as qualifying words, for the purpose of making the idea contained in them more prominent; e. g. *These men know nothing elevated*, *nothing noble*, *and nothing divine*, nihil altum, nihil magnifĭcum, nihil divinum (*nothing which is elevated*).

Examples on §§ 147—149.

Flaminius saw, in the battle at lake Thrasimenus, only so many[1] enemies as[2] stood opposite to[3] him. The[4] less[5] fear there is, the[6] less danger there is wont to be. Young[7] men generally[8] demand[9] more travelling-money[10], than they need[11]. When something fortunate[12] occurs[13] in war, the commanders attribute[14] it to themselves. In milk there is some oil[15]. There are many men, who have more money*, than good report[16]. At what[17] age was Socrates then? What was the cause, why[18] you denied[19] this to him? As much[20] of the distance[21] remained[22] to Alexander, as[23] he had passed[24].

Aristides determined[25] how much money every state should give. Æmilius Paulus brought[26] so much money into the treasury[27], that the people have since[28] paid[29] no tribute. Collatia and all[30] the country which was around Collatia, was taken[31] from the Sabines. There is[32] not seldom something[33] sweet in sorrow. It was uncertain, whether[34] the Spaniards or[35] the Romans, had more bravery. What injury, I pray[36], has happened to you. That has too much[37] good, which has nothing bad. I have less strength, than either[38] of you two. Nothing very[39] remarkable[40] occurred in Spain at that time. Otacilius laid waste[41] considerable[42] land around[43] Utica. The one[44] has more strength, than the other[45]. Justice desires[46] no[47] reward[48]. This porch[49] has as much shade[50] as[23] light. I devote[51] to this study very little time. Even without thy death, there are here tears and sorrow[52] enough. Truly[53] thou hast had far more pleasure[54] than one[55] of us.

[1] id (so many). [2] quod. [3] ex adverso. [4] quo. [5] minus. [6] eo. [7] adolescens (a young man). [8] plerumque. [9] poscére. [10] viatĭcum. [11] opus esse. [12] secundus. [13] evĕnire. [14] tribuĕre. [15] olĕum. * nummi,-orum. [16] fama. [17] quid (at what). [18] cur. [19] denegare (subjunc.). [20] tantundem (as much). [21] via. [22] superesse. [23] quantum. [24] emetiri. [25] constituĕre. [26] inferre. [27] aerarium. [28] ex eo tempore. [29] solvĕre. [30] quidquid (all—which). [31] adimĕre. [32] inesse. [33] quiddam. [34] utrum. [35] an. [36] tandem (I pray). [37] nimium. [38] utervis. [39] admŏdum. [40] memorabĭlis. [41] depopulari. [42] aliquantum. [43] circa. [44] alius. [45] alius. [46] expetĕre. [47] nihil. [48] pretium. [49] porticus. [50] umbra. [51] dare. [52] luctus. [53] nae. [54] delectatio. [55] (comp. § 122).

GENITIVE AFTER ADJECTIVES AND PARTICIPLES, DENOTING AN OPERATION OR STATE OF THE MIND.

150. All adjectives and participles which denote an operation or state of the intellect or feelings, have the object of this operation or state in the genitive. Participles then take the nature of adjectives, and express no relation of time, for as participles, they govern the same case as their verbs do. The following, therefore, govern the genitive:

(1) Those which refer to the intellect; *perĭtus*, *imperĭtus*, *sagax*, *gnarus*, *ignārus*, *certus*, *prudens*, *imprūdens*, *conscĭus*, *sciens*, *inscĭus*, *nescĭus*, *rudis*, *provĭdus*, *improvĭdus*, *consultus*, *memor*, *immĕmor*, *tenax;* in all of which the idea of

knowledge or ignorance, memory or forgetfulness, and, as in *tenax*, mental retention, is contained.

These adjectives are not always translated by adjectives; verbs are often used; e. g. *I understand this art*, hujus artis perītus (gnarus, sciens) sum; *I know of this occurrence*, hujus rei certus sum; *I do not know the customs of the nation*, morum gentis imperītus (ignarus) sum; *I foresee the future*, futuri provĭdus sum; *I think of thy brother*, memor sum tui fratris; *I hold fast to these verses*, tenax sum horum versŭum. The adjective *certus* is also constructed with *de*; and *perītus*, *prudens* and *rudis* with *ad* and *in*.

Conscius is sometimes construed with the dative of a thing, and always with the dative of a person, in the sense of *conscious within one's self* (sibi), or *privy with some one to something*, (alicui alicujus rei, or in aliqua re); e. g. Conscius fratri tanti sceleris, *privy or accessory with his brother to so great a crime;* tot flagitiorum exercitui suo conscius, *privy with his army to so many disgraceful deeds.*

151. (2) Those which refer to the feelings are, *cupĭdus*, *avĭdus*, *studiōsus*, *fastidiosus*, *neglĭgens*, *appĕtens*, *amans*, *dilĭgens*, *fugiens*, *sitiens*, *patiens*, *impatiens*, *abstĭnens*, *tenax*, *observans*, *reverens*, *metuens*, *contemnens;* in all of which the idea of desire or aversion, care or neglect, patience or impatience, esteeming or the contrary, and similar qualities of the mind, are contained.

These adjectives also are sometimes translated by verbs; e. g. *I long for*, *I strive for glory*, cupĭdus (avĭdus, appetens) sum gloriae; *I love peace*, amans sum pacis; *I avoid strife*, fugiens sum litium; *I have an aversion to*, *a disgust for this art*, fastidiosus sum hujus artis; *I can endure*, *bear the cold*, frigoris sum patiens; *I cannot endure the cold*, frigoris sum impatiens; *I abstain from this drink*, abstĭnens sum hujus potionis; *I reverence God*, Dei sum revĕrens; *you neglect your friends*, tu neglĭgens es amicorum; *he is true to his purpose*, *he holds fast to his purpose*, tenax est propositi; *I love letters*, studiosus sum litterarum. The purest classic writers do not construct *patiens* and *impatiens* with the genitive, but with *in;* the genitive, however, is not to be rejected.

Examples on §§ 150, 151.

The ancient Romans always strove[1] for glory, and were desirous[2] of praise. Only a few are sufficiently[3] acquainted[4] with antiquity and the ancient authors. The Roman youth* of former[5] times could endure[6] every toil[7] and labor. Pisistratus was very fond[8] of the arts and literature[9]. The ass can least of all endure[10] the cold. Pompey the Great was exceedingly desirous[11] of power, he was constant[12] in friendship, and almost without any[13] fault. He, who is not acquainted[14] with the customs and the passions[15] of men, is often deceived[16]. Only a very few men are desirous of riches. At that time, the nobles[17] among the Romans were generally ignorant[18] of everything which pertained to warfare[19]. Oil rubbed[20] upon[21] the body, makes[22] it firmer[23] and more capable of enduring[24] injury. The crocodile seems to be very fond of dog's flesh[25]. The cow[26] can bear[27] all external cold, better than the horse. Thorius Balbus had not merely a desire[28] for pleasure, but was also a connoisseur in[29] every[30] kind of it. By nature, we retain[31] most firmly what[32] we learned in the years[33] of childhood. Whoever wishes[34] to undertake[35] war, seeks[36] men who are acquainted (gnarus) with weapons and military service[37]. Aristotle knew[38] very accurately the nature of things. What nation does not love a thankful mind[39], and one grateful[40] for favors. Come to us, who[41] love you most ardently. Thou hast made me acquainted[42] with thy design[43]. Atilius was considered to be learned in[44] the civil law.

[1] appĕtens esse (to strive). [2] avĭdus. [3] satis. [4] gnarus (acquainted with). * juventus. [5] prior. [6] patientem esse. [7] molestia. [8] amantissimum esse (very fond). [9] litterae. [10] impatientissimum esse (can least of all endure). [11] cupĭdus. [12] tenax. [13] ullus. [14] ignārus esse (not acquainted with). [15] animi perturbatio. [16] decipĕre. [17] nobilis. [18] ignarus. [19] res militaris. [20] inunctus. [21] (dative). [22] reddĕre. [23] firmus. [24] patiens (capable of enduring). [25] caro canīna. [26] vacca. [27] patientiorem esse (can bear better). [28] cupĭdus esse (to have a desire). [29] intellĭgens. [30] quivis. [31] tenacem esse (to retain firmly). [32] ea, quae. [33] rudes anni (years of childhood). [34] velle. [35] moliri. [36] requirĕre. [37] militia. [38] sagacem esse (to know accurately). [39] animus. [40] memor. [41] amantissimus (who loves most ardently). [42] certus. [43] consilium. [44] prudens in.

GENITIVE AFTER OTHER ADJECTIVES.

152. In the same manner, the genitive is governed:

(1) By adjectives which denote *participation*, and the contrary, *plenty* and *want*; viz. *particeps*, *socius*, *consors*, *expers*, *plenus*, *refertus*, *inops*, *inanis*; e. g. *We take part in your deliberations*, socii sumus consiliorum; *this man is destitute of all learning*, est omnis eruditionis expers; *the harbor is wholly filled with ships*, portus est plenissimus navium. Among these, those denoting plenty or want

govern also the ablative; but *plenus,* in Cicero, almost always the genitive.

(2) By adjectives which contain the idea of *power*, or the contrary; viz. *potens, compos, impŏtens,* e. g. *this man is capable of controlling, can control his desires,* hic homo potens est suarum cupīditatum. Classic writers construct only *compos* with the genitive, not *potens* and *impotens*, yet the genitive is not to be rejected with these.

(3) By adjectives of *likeness* or *unlikeness;* e. g. *Thou art like my brother,* tu mei fratris est similis; *like the truth,* or *probable,* veri similis. These also govern the dative. See § 166. 8. Cicero oftener connects the genitive than the dative, with these, whether mental or corporeal resemblance is denoted. Generally the genitive is used, when the similarity or dissimilarity appears to belong to the *nature* of the thing, while the dative denotes likeness or unlikeness in the *external appearance.* But we can only say, mei similis, *my like;* veri similis; very rarely with the dative, vero.

Examples.

The mind is interested in[1] three periods, the present, past[2] and future. Man is an animal endowed with* reason[3] and wisdom. Among all animals, man alone[4] partakes of speech[5] and thought[6]. The ancient Germans lived almost always without[7] peace. Cassius participated in all the deliberations[8] of Brutus. The house of Antony was usually[9] full of drunkards[10]. I have had a night full of fear[11] and misery[12]. The Roman provinces were filled[13] with traders[14]. Publius Crassus was unlike the other Crassī. Phidias enclosed[15] an image[16] like himself, in the shield[17] of Minerva. All who[18] possess virtue, are happy. Every plan[19] of this man is wholly destitute[20] of prudence. Wild beasts[21] are without[22] reason and speech.

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[1] particeps esse (to be interested in). [2] praeterĭtus. * plenus. [3] ratio. [4] solus. [5] oratio. [6] cogitatio. [7] expers. [8] consilium socius esse (to participate in deliberation). [9] plerumque. [10] ebrius. [11] timor. [12] miseria. [13] refertus. [14] negotiator. [15] includĕre. [16] forma. [17] clypeus. [18] compos (who possesses). [19] consilium. [20] inanissĭmus. [21] fera (wild beast). [22] expers.

GENITIVE OF WORTH AND PRICE.

153. The Latins express worth or price by adjectives in the genitive, where we often use adverbs. Let the following words be noticed; ***highly, greatly, much,*** magni; ***more highly, more,*** pluris (not majoris); ***very highly, very much,*** maximi, or plurimi; ***little, not highly, not much,*** parvi; ***less,*** minoris; ***very little, least of all,*** minimi; ***how highly, how much, how,*** quanti; ***so highly, so much, so,*** tanti; ***nothing at all, in no respect,*** nihili; ***as much as, as highly as,*** tantidem, non minoris; and in the same manner other similar ones. Cicero does not express all the indefinite specifications of price by the genitive. He says only, *quanti, tanti, tantĭdem, pluris, minoris,* and *maximi.* The others he puts in the ablative, and therefore says, *magno, permagno, plurimo, parvo, minimo, nihilo, dimidio,* etc. Comp. § 194.

The verbs which belong here, are, *to value, to esteem,* aestimare, facĕre, pendĕre, putare, habēre; *to be valued, to be esteemed, to be worth,* aestimari, fiĕri, pendi, putari, habēri, esse; *to buy,* emére; *to sell,* vendĕre; *to be sold, to be put to sale,* vendi, venire, venale esse; *to cost,* stare, constare.

Some examples: *I esteem Plato much, but Socrates more,* Platonem magni aestimo, sed Socratem pluris; *I value Cornelius Nepos far less than Livy,* mihi multo minoris est; *the orations of Demosthenes are considered of the greatest value,* maxĭmi (plurĭmi) aestimantur (fiunt, penduntur, putantur, habentur, sunt); *for how much did you purchase this?* quanti hoc emisti? *anger has already cost many men much,* magno stetit, not magni; *at that time a talent was worth so much,* tanti erat; *Coelius hired the house for a small price,* non magno or parvo conduxit; *this is of great value to me,* magni est; *of greater value,* pluris est.

Examples.

To act considerately is more valuable, than to think wisely. The Romans sold cooks[1] at a higher price, than even[2] horses; and scarcely any one was valued higher than a cook. How highly must virtue be valued! Themistocles did not value justice so highly, as[3] his contemporary[4] Aristides, who always thought more of just plans[5], than of useful ones. If we do not value honor highly, it is our duty not to serve[6] the people. Thy letter will always be of great value to me. As there is no part of our body, which is not worth less, than we ourselves, so the whole[7] world is worth more, than any[8] part of the universe[9]. In no part of this island was grain[10] so dear, as[11] at Syracuse. Every one will be as highly esteemed[12] by his friends, as he esteems himself. I sold the tithes[13] higher than the others did. You purchased this country-seat[14] for the same price, at which the former[15] possessor had purchased it.

[1] coquus. [2] ipse. [3] quantus. [4] aequālis. [5] consilium. [6] servire. [7] universus. [8] aliquis. [9] universum. [10] frumentum. [11] quantus. [12] facĕre. [13] decuma. [14] villa. [15] prior.

GENITIVE WITH SOME VERBS DENOTING AN OPERATION OR STATE OF THE INTELLECT OR FEELINGS.

154. As, according to §§ 150 and 151, the adjectives, which denote an operation or state of the intellect or feelings, take the genitive, so some verbs which relate to the intellectual powers, or the state of the feelings, take the genitive. Here belong:

(1) Among those which relate to the intellectual powers, *To remember*, meminisse, recordari, reminisci; *to admonish some one of something, to bring something to his remembrance*, monēre, admonēre, commonēre, and the impersonal phrase, mihi in mentem venit, commonefacĕre; *to forget*, oblivisci. With these verbs, the *person* or *thing which* one remembers, *which* occurs to us, *of which* one reminds another, and *which* one forgets, is put in the genitive. But *recordor* never takes a genitive denoting a person.

Meminisse, *reminisci* and *oblivisci* are often, and *recordari* almost always joined with the accusative, but *meminisse* in the sense of *to mention* and *recordari* with persons are joined with *de* and the ablative. *Monēre* and *commonēre* are more often construed with *de* than with the genitive, and both, as well as *admonēre* and *commonefacĕre*, take also the accusative of the neuter pronouns, *hoc*, *id*, *illud*, and likewise *eam rem*. Finally, with *in mentem venit*, the nominative is also used; then the verb becomes personal.

Some examples: *You remember me*, meministi mei or me; *we recollect the past*, recordamur praeteritorum, or praeterĭta, or de praeterĭtis; *I unwillingly recollect that man*, invītus recordor de hoc homine; *we forget injuries*, obliviscĭmur injuriarum or injurias; *thou hast reminded me of my father's birth-day*, tu me monuisti diei natālis patris mei; *do you remind Terentia of the will*, Terentiam moneatis de testamento. *Parents often tkink of their absent children*, parentibus saepe in mentem venit liberorum absentium, or veniunt liberi absentes.

155. (2) Among those which relate to the state of the feelings, the following belong here: *To bewail, to have pity, to commiserate*, miserescĕre, miserēri, miserēre; *to be ashamed, to feel shame*, pudēre; *to repent*, poenitēre; *to grieve, to be grieved*, pigēre; *to loathe, to be disgusted with, to be weary of*, taedēre. With all these, the object, be it a person or thing, to which the verb relates, is put in the genitive; i. e. those *persons* or *things which* any one commiserates or pities, *of which* he is ashamed, *respecting which* he is ashamed, *of which* he repents, *with which* he is disgusted, are all expressed in the genitive. But when this object is not a substantive or pronoun, but a verb, then the infinitive is generally used instead of the genitive, sometimes also a dependent clause with *quod* or an interrogative. The compounds, e. g. *suppudere, suppoenitere*, have the same construction as the simple verbs. *Miserari* and *commiserari*, like transitives, always govern the accusative.

But since, except the two verbs *miserescĕre* and *miserēri*, the others, viz. *miserēre, pudēre, poenitēre, pigēre*, and *taedēre*, are impersonal verbs, and according to the usage of the Latin, the person connected with them, who feels shame, repents and grieves, etc., is put in the accusative, therefore, these verbs often govern an accusative and genitive both. This accusative we translate into English as the nominative.

Some examples: *I pity the unfortunate*, miseresco (misereor, me miseret) infelicium; *I am ashamed of my disposition*, me pudet anĭmi mei; *you repent of your negligence*, te poenĭtet negligentiae tuae; *we were grieved on account of our folly*, nos piguit stultitiae nostrae; *you are weary of this labor*, vos taedet hujus laboris; *I repent of having done this*, me hoc fecisse poenĭtet; *Quintus regrets, that he injured your feelings*, Quintum poenitet, quod animum tuum offendit; *you will not repent of the progress you make*, quantum proficias non poenitebit.

Examples on §§ 154 and 155.

A wicked man sometimes[1] remembers[2] his deeds with bitter[3] grief. Every man, at some time[4], repents[5] of time misspent[6]. Upright men rarely[7] repent of their actions and plans[8]. There are men, who are neither ashamed of their disgrace[9], nor repent of it. An industrious young man* will never be weary[10] of any labor, even the greatest. Thou dost often remember[11] thy virtues. Bocchus, king of Mauritania, had pity[12] on the condition[13] of Jugurtha, his son-in-law[14]. The Parthians repented[15], as it were[16], of their victory over the Romans. When living[17], we are often ashamed of something, of which, when dead[18], we shall not be ashamed[19]. I thought** of this city, of those chapels[20] and temples, of the infant[21] children, of the matrons and maidens. I am accustomed often to remember the time, when we were together. We often think of our country and our dangers. If any one ignorantly[22] committed a fault[23] at Athens, he was privately[24] admonished[25] of his duty, by the judges. In our own calamity[26], we remember[27] the calamities of others. I shall never forget that night; for it reminds[28] me of the greatest dangers of my life. Neither we, nor others regret our activity[29] and interest[30] for[31] the state. Many have repented of their follies[32] too late. He, who is not ashamed of his faults and offences, deserves punishment. I shall never think[33] of repenting, that I[34] have not degenerated[35] from myself.

[1] interdum. [2] recordari. [3] acerbus. [4] alĭquando (at some time). [5] poenitēre. [6] male collocatus. [7] raro. [8] consilium. [9] infamia. * adolescens. [10] taedēre. [11] in mentem venire. [12] miserēre (to have pity on). [13] fortuna. [14] gener. [15] poenitēre. [16] quasi. [17] vivus. [18] mortuus. [19] pudēre. ** in mentem venire (to think of). [20] delubrum. [21] infans. [22] ignārus. [23] peccare (to commit a fault). [24] privătim. [25] admonēre. [26] casus. [27] reminisci. [28] monēre. [29] industria. [30] studium. [31] pro. [32] ineptiae. [33] mihi venit in mentem. [34] ipse. [35] desciscĕre.

GENITIVE AFTER VERBS OF ACCUSING, ACQUITTING AND CONDEMNING.

156. Verbs pertaining to judicial proceedings, which signify *to accuse*, *to criminate*, *to convict*, *to calumniate*, *to try*, *to acquit* and *condemn*, usually take the action, offence or

crime *of which* any one is accused, *on account of which* he is tried, *of which* he is acquitted, or *for which* he is condemned, in the genitive. The punishment also, to which any one is condemned, is often put in the genitive, sometimes also in the ablative; e. g. *To condemn to death*, is expressed by, capĭtis or capĭte damnare (not mortis or morte.

There are also other constructions instead of the above; e. g. *de* with *accusare*, *arguĕre*, *damnare*, *condemnare*, *absolvĕre*, and invariably in Cicero with *postulare*. With reference to an *assassination*, the Latins say, Accusare inter sicarios, *to accuse on account of an assassination;* in reference to *poisoning*, de veneficiis; and in reference to *an act of violence*, de vi. *De* is also used, but only when the crime is expressed periphrastically by a relative sentence, which contains the principal circumstance of the crime; e.g. *Accused on account of gold, which he was said to have taken*, de auro, quod sumpsisse dicebatur; but auri sumpti would also be right. After *damnare* and *condemnare*, punishment by *death* or *fine* is usually put in the ablative, more rarely in the genitive, other punishments if they do not consist in the *loss* of the object named, are expressed by *ad* or *in* and the accusative; e. g. ad poenam, ad opus, ad bestias, in metallum damnare, *to condemn to punishment, to labor*, etc. As the Latin says, inter sicarios, so also, quaestio inter sicarios, *inquiry respecting assassination.* But the indefinite *on account of an accusation, on account of crime*, is expressed by the ablative, not by the genitive—crimine, criminibus.

Some examples: *He accused him of treason*, eum proditionis accusavit; *they charge these with taking money*, hos pecuniae captae arcessunt; *they convict him of no crime*, eum nullīus sceleris convincunt; *the judge acquitted him of theft*, furti absolvit; *the judge sentenced him for theft*, furti damnavit; *Manlius was condemned to death*, M. capitis (capite) damnatus est; *Scaevola was condemned for other crimes*, aliis criminibus condemnatus est. The words *crime* and *charge* are omitted in Latin, before a definitely named crime.

Examples.

Nicodemus was condemned on account of theft. Lysanias, who had been condemned for embezzlement[1], lost[2] his goods and his senatorial rank[3]. In the times of the emperors, many innocent persons were condemned to death. Socrates was accused of the crime of impiety[4], and sentenced to death by unjust judges. The seditious citizens were fined in a third part of their land. He was acquitted[5] of the charge of dishonesty[6]. Orestes was accused of matricide[7]. Cicero defended Publius Sulla, whom Torquatus had accused of participating[8] in* the conspiracy[9] of Catiline. Julius Caesar arraigned[10] C. Dolabella on account of his extortion[11]. In the times of Sulla, many, who had been condemned for disgraceful[12] wickedness[13], returned to Rome. Many were then accused of assassination and poisoning. The confidants[14] of Cicero were condemned for committing[15] violence[16].

[1] peculatus. [2] amittĕre. [3] nomen senatorium (senatorial rank). [4] impiĕtas. [5] absolvĕre. [6] improbĭtas. [7] matricidium. [8] societas. * (genitive). [9] conjuratio. [10] arcessĕre. [11] repetundae. [12] nefarius. [13] scelus. [14] familiaris. [15] (omitted). [16] vis.

GENITIVE WITH THE VERBS *INTERESSE* AND *REFERRE.*

157. The verbs *interesse* and *referre* are impersonal verbs, and hence, when used as such, are only in the third person singular, and signify *to concern, to be important, interesting, serviceable, useful, to relate to,* and the like. These belong under the genitive in two respects. For,

(1) The *person, for whom* anything is interesting and important, or *whom* anything concerns, is in the genitive. Since therefore this genitive is a possessive genitive, the genitives *mei, tui, sui, nostri, vestri, sui* from *ego, tu, sui, nos, vos, sui,* are not used, but the possessives *meus,* etc. The Latins here always say, *mea, tua, sua, nostra, vestra, sua.* It is questionable, in what case these are. If *ipse* (himself), or *unus, solus* (alone), are joined to these possessives, they must be put in the genitive. In like manner, when substantives follow in apposition, they are put in the genitive, or a relative clause is employed, But if a vocative is added, as an address to *tua* and *vestra,* it still remains in that case. But in the phrase, *both of us,* etc., nostra utriusque is not used, but utriusque nostrum. So also, omnium nostrum or nostrum omnium, etc., not nostra omnium. Compare § 105.

Some examples: *My brother is interested in this,* mei fratris interest; *my brothers are interested in this,* meorum fratrum interest; *it will interest me, you and all,* mea, tua et omnium interĕrit; *I myself was interested,* mea ipsīus interĕrat; *I alone was interested,* mea unīus interĕrat; *it ought to interest you, my friend,* tua, mei amīci, debet interesse; *that is of very little importance to me, who am the eldest,* id mea minime refert, qui sum natu maximus; *no one was more interested, than you, beloved friend,* nullīus magis, quam tua, dilecte amīce, interĕrat.

The verb *refert,* in the classic writers, is joined only with the possessives *mea, tua,* etc.

158. (2) *How much* a person is interested in anything, *how important* anything is for a person, is also often put in the genitive. The neuter genitive of such words is used; e. g. *Much,* magni (not multi); *very much,* permagni, plurimi; *more,* pluris; *most of all,* plurimi; *little,* parvi; *less,* minoris; *least of all,* minimi; *very little,* perparvi, minimi; *how much,* quanti; *so much,* tanti; *just as much,* tantidem, etc., all of which are genitives of worth.

But, instead of the genitive of adjectives, their adverbs or their neuter is frequently employed. The adverb or neuter is used in the case of all other words, whose genitive is used but seldom, or not at all. Therefore, the Latins say, Multum, magnopere, vehementer, *much;* permultum, plurĭmum, *very much;* plus, magis, *more;* plurĭmum, maxĭme, *most of all;* parum, *little;* minus, *less;* minime, *least of all*; quantum, *how much;* aliquantum, *somewhat;* tantum, *so much;* nihil, *nothing;* quid, *what, how much.*

Some examples: *I am much interested in this,* mea magni (multum) interest; *the judge is more interested in this,* judĭcis pluris (plus) interest. *As much as thy father is interested in this, so much am I,* quanti (quantum) tui patris interest, tanti (tantum) mea; *it is of no importance,* nihil interest.

159. (3) *That in which* any one is interested, *which* is important to any one, *which* concerns any one, is expressed by the infinitive, by the accusative with the infinitive, by *ut* with the subjunctive, or, in a negative sentence, by *ne,* but

not with *si, cum*, or *quod*, and in interrogative sentences, by interrogatives; e. g. *It concerns me to know this*, interest mea hoc scire; *it concerns me that you know the whole matter accurately*, interest mea, te totam rem accurate scire, or ut totam rem accurate scias; *it does not concern you, whether you know this*, nihil tua interest, hoccine scias. That *in view of* which any one is interested in a matter, is expressed by *ad* with the Acc. e. g. *It is of great importance to my honor, that I should return as soon as possible to the city*, magni ad honorem nostrum interest.

But when in English, the preposition, *on account of, for*, or *about* is used with a substantive, e. g. *On account of my health, on account of the health of my father*, in this case, neither a preposition nor ablative is used, but the idea must be expressed by its own appropriate sentence, which may be either by the accusative and the infinitive, *ut* with the subjunctive, or by an interrogative word, thus: *I am concerned for the health of my father, for my health*, may be, patrem meum esse sanum, me esse sanum; or ut pater sanus sit, pater sanusne sit, ut sanus sim or sanusne sim. In other connections, the propositions are passive; e. g. *What do you care for my freedom?* quid tua refert, me liberari, or ut liberer, or libererne? That form of construction, which is most appropriate, is always to be selected.

Examples.

The reader[1] of this book must be interested to know something concerning the life of the writer[2]. That which concerns me less, perhaps delights[3] you more. No one is so much concerned for the preservation[4] of life, as[5] those who perform[6] noble[7] deeds. All of us must be much interested for the refutation[8] and removal[9] of superstition. It greatly concerns the state to distinguish[10] itself by dignity. I have omitted[11] what did not concern you. It does not concern us, whether[12] you wrote this, or not[13]. What does the conquest[14] of Antony concern us? Thy immediate[15] arrival is of very great importance[16] for thy domestic affairs[17]. It is very important[18] for us to be together[19]. It is important for us both, that I should visit[20] you. It was more important for the Athenians to have strong[21] roofs[22] upon their houses[23], than the most beautiful ivory[24] image[25] of Minerva. We all have a very great concern for thy life. You will perceive[26], that this is more important for me, than for you. I know how important it is for our state, that all the troops assemble[27] in one place. Many of the Athenians were very much concerned on account of the expulsion[28] of Aristides. Good children will always be much concerned for the increase of their patrimony[29]. All the members of the body agree[30], because the preservation of each is important for the whole body. Of what importance[31] is it to my interest, what the Persians may be doing?

[1] lector. [2] scriptor. [3] delectare. [4] servare. [5] quantus. [6] perficĕre. [7] egregius. [8] refellĕre. [9] removēre. [10] eminēre. [11] omittĕre. [12] utrum (with the subj.). [13] nec ne (or not). [14] vincĕre. [15] quam primum. [16] interesse. [17] res familiaris. [18] referre. [19] una esse (to be together). [20] convenire. [21] firmus. [22] tectum. [23] domicilium. [24] ex ebore. [25] signum. [26] intelligĕre. [27] convenire. [28] expellĕre. [29] patrimonium. [30] consentire. [31] referre.

GENITIVE AFTER SOME OTHER VERBS.

160. Egēre and indigēre, *to have need, to want,* also take the genitive; e. g. *I have need of consolation,* egeo consolationis (solatii). They oftener take the ablative. See § 197.

Examples.

The severity[1] of disease causes us to[2] need medicine. Those who have least need of another[3], are usually[4] the most liberal[5] and beneficent[6]. All these exercises and movements do not so much[7] need art as effort[8].

[1] gravĭtas. [2] ut (see § 541, d.). [3] alter. [4] plerumque. [5] liberalis. [6] benefĭcus. [7] tam (so much). [8] labor.

GENITIVE AFTER CERTAIN ADVERBS.

161. Some adverbs of *quantity* and *place* govern the genitive.

(1) Adverbs of *quantity*, i. e. such adverbs, as denote *plenty* or *want*, take the genitive. Here belong, *enough*, satis; *in abundance, abundant*, abunde, affatim; *too little, little*, parum; e. g. *Money enough*, satis pecuniae; *too little attention*, parum animi attentionis.

(2) Adverbs of *place*, especially when they are used in a figurative sense. Here belong, *how far, to what degree*, quo; *thither, so far, to such a degree*, eo; *as far as this, so far*, huc; e. g. *To what degree of madness*, quo furoris, quo amentiae; *so far in audacity, to such a degree of audacity*, eo audaciae; *so far in adversity, to such a state of adversity*, huc malorum. Although this usage belongs after the classic period, yet it is not to be rejected.

When these and other adverbs are not used figuratively, they are still often followed by the genitives *terrarum*, *gentĭum*, *locorum*, for the sake of emphasis, as in our phrase, *where in all the world?* e. g. *Where, I pray, is he? where in all the world is he?* ubi est terrarum (gentĭum, locorum)? *Where in all the world can he have gone?* quo terrarum abiit? *There is peace nowhere upon the earth*, nusquam terrarum est pax.

Examples.

He who is contented, has enough wealth. Many men use[1] too little care and labor, and yet[2] demand[3] an abundant reward[4]. The Roman empire at length rose[5] to such[6] a degree of greatness, that[19] it was destroyed[7] by its own[8] strength. Caesar left[9] a sufficient garrison[10] in his camp. Truly[11], no where on earth had old age[12] a more honored[13] spot, than at Lacedemon. In the battle near Cannae, Lentulus said to Æmilius Paulus, *Flee! even without thy death, here are tears and grief*[14] *enough.* A certain[15] king of Thrace rose[16] to such a pitch of haughtiness[17] and madness[18], that[19] he justly[20] merited[21] the anger of Trajan. Ye yourselves seem not to know, how far you have gone[22] in frenzy[23]. Wherever[24] upon the earth there is a man, there the eye of God sees him. Marius despatched persons, in order that they might ascertain[25], where in all the world Jugurtha was. Cyrus left in his camp an abundance of wine. Epaminondas went[26] so far in his love for truth, that[19] he never falsified[27].

[1] adhibēre. [2] tamen. [3] postulare. [4] praemium. [5] crescĕre. [6] eo (to such a degree). [7] conficĕre. [8] ipse. [9] relinquĕre. [10] praesidium. [11] sane. [12] senectus. [13] honoratus. [14] luctus. [15] quidam. [16] procedĕre. [17] superbia. [18] furor. [19] ut [20] jure. [21] merēri. [22] progrĕdi. [23] amentia. [24] ubicumque. [25] explorare. [26] progrĕdi. [27] mentiri.

For the genitive with some names of place, see §§ 67—69.

THE DATIVE.

162. The dative stands chiefly in all those sentences which denote that something is designed *for* some person or thing; hence it shows *to whom, to what, for whom, for whose advantage* or *disadvantage* something happens; also, *to whom* (to what) something is directed, *to whom* something comes. Thus in the following phrases: *My father has not written to me* (mihi) *for a time; my brothers came to help* (auxilio) *me* (mihi); *I have written this book for beginners* (tironibus); *I allow you* (tibi) *no reward; he has bought the garden for me* (mihi); *war is destructive to most men*, (plerisque hominibus). And so in many similar phrases. The adjectives, which govern this case, denote, generally, the relation of *advantage* or *disadvantage* to a person or thing. Many verbs also which take the dative, express one or the other of these relations. And probably most verbs, which have this case, in their original signification, expressed such a relation; but this for us has been wholly lost by a difference of translation.

DATIVE AFTER ADJECTIVES.

163. There are many adjectives which govern the dative, and they denote, generally, *for whom, to whom, for what, to what.* Adjectives belonging here are the following.

(1) Those which denote *usefulness, injury, destruction,* viz. *utĭlis, inutĭlis, noxius, salutāris, salūbris* (*salūber*), *perniciosus, exitiosus, fatālis, grăvis, periculosus,* etc.; e. g. *This water is healthful for the human body* (corpŏri humano); *this plan is dangerous for the state,* reipublicae.

(2) Those which denote *necessity* and *importance*, **viz.** *necessarius*, *gravis*, *magnus;* e. g. ***This language is necessary for merchants,*** mercatoribus.

(3) Those which denote ***pleasure, pain*** and ***trouble,*** viz. ***jucundus, gratus, acceptus, dulcis, suavis, ingrātus, injucundus,*** *molestus,* ***gravis, acerbus,*** *amārus*, etc.; e. g. ***Nothing is more pleasant to men,*** hominibus; ***grapes are, at first, very bitter to the taste,*** gustui.

(4) Those which denote ***ease*** and ***difficulty,*** viz. ***facĭlis, levis, difficĭlis, gravis, durus, arduus,*** etc.; e. g. ***This labor is not difficult for us,*** nobis.

164. (5) Those which denote ***skill, fitness*** and ***unfitness,*** viz. *aptus*, *habĭlis*, ***idonĕus, accommodātus, bonus, aliēnus.*** The first four, instead of the dative, often have the preposition *ad*, but only with things, not with persons, and *aliēnus* generally has the ablative with and without *a*, and sometimes, though rarely, the genitive. Hence it is said, ***The place is suitable*** (aptus) ***for ambush,*** insidiis or ad insidias; ***these passions are conformable to*** (accommodati) ***human nature,*** (naturae humanae, or ad naturam humanam); ***this is unsuitable*** (alienum) ***for that cause*** (illi causae, ab illa causa, illa causa, and illīus causae.)

165. (6) Those which denote ***favor, friendship, esteem*** or ***hatred,*** viz. ***amĭcus, propitius, opportūnus, intĭmus, familiāris, carus, infestus, inimĭcus, hostis, infensus, contrarius, inĭquus, aliēnus, adversarius,*** etc.; e. g. ***No one is more friendly to me, than Atticus,*** mihi nemo est amicior Attĭco; ***the night is favorable for sleep,*** somno opportūna; ***Clodius was always hostile to the virtues,*** virtutibus hostis. Many of these adjectives admit also other constructions; e. g. ***useful for a purpose,*** utilis ad rem; ***kindly disposed to any one,*** benevolus erga aliquem, etc.

It is here to be noticed, that the words ***amĭcus, inimĭcus, familiaris, intĭmus, inĭquus, adversarius*** and ***hostis*** are considered by the Latins in a ***twofold relation,*** either as substantives or adjectives. As adjectives, they govern the dative, but as substantives, the genitive. They can therefore be translated differently, i. e. either adjectively or substantively. In the last case, we say, *friend*, *enemy*, *intimate*. Hence, *Thou art my father's friend*, can be expressed either, tu es patris mei amīcus, or patri meo amīcus; *Hieronymus was an enemy to the Romans*, Romanorum, or Romanis hostis (inimīcus).

If the *friendship* and *hatred* spoken of refer to the personal pronouns, *I*, *thou*, *his*, *we*, *ye*, *their*, then the dative *mihi*, *tibi*, *sibi*, *nobis*, *vobis* and *sibi* must be used, if *amicus*, *inimīcus*, etc., are considered as adjectives; but *meus*, *tuus*, *suus*, *noster*, *vester* and *suus*, if they are considered as substantives. Thus, est meus amīcus, or est mihi amīcus; *he is our familiar friend*, ille est noster familiaris, or nobis familiaris. The comparatives and superlatives which are joined to the English substantives contained in the above words, are expressed in Latin by *amicior*, *amicissimus*; *inimicior*, *inimicissimus*; *familiarior*, *familiarissimus*. *Intĭmus* and *hostis* are not compared. But the comparatives are used only as adjectives, and hence govern only the dative; while the superlatives are often, as substantives, joined with the genitive or with the possessive pronouns; e. g. *He is a very warm friend of mine*, mihi amicior; *he is my warmest friend*, mihi or meus amicissimus. So with iniquus — contra iniquos meos; nonnulli nostri iniqui, omnibus iniquissimis meis. Indeed *adversarius*, even as a substantive and qualified by *acerrimus*, is also joined with the dative, e. g. acerrimus virtuti adversarius, unless the dative is to be referred more to the adjective *acerrimus*, than to the substantive *adversarius*.

166. (7) Those which signify an *inclination* and *readiness* for something, viz. *proclīvis*, *promptus*, *propensus*, *paratus*. Yet the first three, when things are spoken of, are more frequently followed by the preposition *ad*, when persons, by *in*, and *paratus*, signifying *prompt*, *ready*, by *ad*, and when it contains the additional idea of *willing*, by the dative; e. g. *Men are subject to various passions*, ad varias perturbationes (variis perturbationibus) proclīvis.

(8) Those which denote *equality* or *inequality*, *likeness* or *unlikeness*, *conformity* and *agreement*, viz. *par*, *aequālis*, *impar*, *dispar*, *inaequālis*, *simĭlis*, *dissimĭlis*, *consentanĕus*, *diversus*, *absŏnus*, etc.; e. g. *Let the penalty be equal* (par) *to the crime* (scelĕri); *there is nothing like* (simile) *it* (ei); *Cicero's death was not in accordance with* (consentanea) *his glory* (gloriae).

The adjective *aequālis*, signifying *of the same age*, *cotemporary*, is used also as a substantive. Hence it can take a dative or a genitive; e. g. *Aristides was cotemporary* (aequālis) *with Themistocles* (Themistocli or Themistoclis); *you are my cotemporary,* mihi aequālis, or meus aequālis; *you are of the same age with us,* vos nobis aequales, or nostri aequales.

Simĭlis and *dissimĭlis* are found very often with the genitive also, especially in Cicero, who does not, in the use of these, distinguish between mental and bodily resemblance. See § 152. 3. The adjective *consentaneus* is also followed by *cum.*

167. (9) Those which denote *nearness, contiguity, what is common, relationship,* viz. *propinquus, finitĭmus, vicīnus, confīnis, commūnis, proprius, affinis, necessarius, cognātus,* etc.; e. g. *Phrygia borders upon the Troad,* Troădi est confīnis; *death is common to every age,* omni aetati; *you are related to both,* utrique necessarius (cognātus). *Proprius* is very often followed by the genitive, and always in Cicero.

Examples on §§ 162—167.

No one among the Roman kings was more like Romulus, than Tullus Hostilius, and like Numa Pompilius, than Ancus Marcius. Too long[1] watching[2] is not safe[3] for the eyes. The day of the battle of Cannae was very important for the Romans and Hannibal. The mind[4] of men often does not agree[5] with their speech. Idleness, which is opposed[6] to all effort[7], is pleasing to the mass[8] of the people. The grandson of Lucius Scipio was like his father in his countenance[9], but like all abandoned[10] men in his life[11]. The people were enemies[12] to those, who had banished[13] Alcibiades. Many plants are injurious to the inexperienced[14]. Do not[15] trust[16] him who is more friendly[17] to a foreign land than to his native country. These scholars* are our friends. We are rich, not only for ourselves, but also for our children, parents, relations, and especially[18] for the state. There was that in thy house, which was fatal to both of them. There is nothing which can be foreign to the art[19] of oratory. Too strong emotions of the mind are the greatest enemies to inward[20] peace[21]. Affection[22] for children makes[23] the parents ardent friends of the state. Demosthenes was of the same age[24] as Philip, king of Macedon. This language was not difficult[25] for me to learn. Nature has given to man a form[26], which is suitable[27] and fit[28] for the human mind. The horse, the ox and the reindeer[29] are the most useful animals for the Europeans[30]. That year was equally[31] fatal to me and the country. The writers which you recommend to me, are not sufficiently suited[32] to me. For the weary[33], any ground[34] is a couch[35]. The investigation of truth is eminently[36] peculiar to man.

[1] longior (too long). [2] vigilĭae. [3] salutāris. [4] anĭmus. [5] consentaneus. [6] inimīcum esse (to be opposed to). [7] intentio. [8] vulgus (mass of people). [9] facies. [10] perdĭtus. [11] vita. [12] inimīcus. [13] expellĕre. [14] imperītus. [15] ne. [16] credĕre. [17] amīcus. * doctus homo. [18] maxĭme. [19] ars oratoria (art of oratory). [20] animi. [21] tranquillĭtas. [22] carĭtas. [23] facĕre. [24] aequālis. [25] diffĭcĭlis. [26] figūra. [27] habĭlis. [28] aptus. [29] rheno. [30] Europaeus. [31] aeque. [32] idonĕus. [33] fatigatus. [34] humus. [35] cubīle. [36] imprimis.

DATIVE AFTER VERBS.

168. Here, in the first place, the dative is used with verbs which signify *to obey some one*, alicŭi parēre, obedīre, obsĕqui, audientem esse (but only with dicto); *to benefit, to injure some one*, alicui prodesse, officere; *to promise*, alicŭi promittĕre, pollicēri, spondēre; *to write to some one*, alicŭi scribĕre; *to give to some one*, alicŭi dare; *to send to some one*, alicŭi mittĕre; *to trust, to believe some one*, and so many others. Instead of the dative, the Latin sometimes uses a preposition with its appropriate case; e. g. *To write, to send to any one*, may be, alicŭi or ad alĭquem scribĕre, mittĕre.

It has been shown above, § 162, that the person or thing for whom or which anything happened or was done, is put in the dative. This dative in English is very frequently governed by the preposition *for*; e. g. *He conquered the enemy for himself, not for his country*, sibi, non patriae; *we do not learn for school, but for the whole of life*, non scholae, sed toti vitae; *for whom do you lay up your riches*, cui paras tuas divitias?

Hence the following verbs take the dative of the person or thing, *for which*, or *for the sake of which* anything is done: cupĕre alicŭi, *to wish well to one, to be friendly to, to favor;*

formidare, timēre, metuĕre, horrēre alicŭi, *to fear for, to be in fear for some one, on account of some one;* petĕre alicŭi, *to ask for one, to go for one;* cavēre, consulĕre, prospicĕre, providēre alicŭi, *to take care for some one;* quaerĕre alicŭi, *to seek for one,* etc.

Examples.

In this state[1], rewards are appointed[2] for good actions[3]. Caesar left the fourteenth legion, as a defence[4] for the baggage[5]. It is our duty to learn, not only for ourselves, but also for other men. As Helen was the cause of war and destruction[6] to the Trojans, so was Antony, to the Roman empire. Books on eloquence have no more[7] been written for him, who is destitute[8] of genius[9], than books on agriculture[10], for barren[11] lands. Faustulus provided[12] for the education of Romulus and Remus. Tiberius sought[13] the praetorship for his son. The aged often take care[14] for a second[15] century; for they sometimes[16] plant[17] trees, which are useful[18] for a second century; thus they do not plant for themselves, but for posterity[19]. There are many, who do not favor[20] you. God provided[21], from the beginning, for the good[22] of the whole world. The senatorial order[23] had most carefully[24] provided[25] for the veterans. To consult[26] the interests of the people more than his own will[27], is a proof of an upright senator. We apprehend[28] no[29] danger to ourselves from a friend. The life of parents is, as it were[30], a pattern[31] for children. The honorable[32] reputation[33] of parents is the best portion[34] for children. Innocence is a source[35] of happiness[36] for the unfortunate. Money is a punishment for the avaricious[37]. The arts and sciences[38] are riches for the poor, an ornament[39] for the rich, and a delight[40] for the aged[41].

169. With the foregoing verbs, we generally supply in translation the prepositions *to* or *for*, but there are many

[1] civĭtas. [2] constitūtus. [3] recte facta (good actions). [4] praesidium. [5] impedimenta, -orum. [6] exitĭum. [7] non magis (no more). [8] deesse. [9] ingenium. [10] cultūra agri. [11] sterĭlis. [12] providēre. [13] petĕre. [14] prospicĕre (to take care for). [15] alter. [16] interdum. [17] serĕre. [18] prodesse. [19] posterĭtas. [20] cupĕre. [21] providēre. [22] salus. [23] ordo senatorius. [24] diligentissime. [25] cavēre. [26] consulĕre. [27] voluntas. [28] metuĕre. [29] non. [30] instar. [31] regŭla. [32] honestus. [33] fama. [34] dos. [35] (omitted in Lat.). [36] felicĭtas. [37] avārus. [38] littĕrae. [39] ornamentum. [40] delectatio. [41] senex.

others construed with the dative, which are translated, as if they governed an accusative, e. g. alicŭi favēre, *to favor some one;* alicŭi imperare, *to command some one.* It is, therefore, necessary for beginners to consult some good lexicon, in order to learn what cases particular verbs govern. But as the lexicons will not explain this with sufficient fulness, the most important words which govern the dative, will here be mentioned.

170. (1) Parcĕre alicŭi, *to spare one;* nocēre, *to injure one;* bene dicĕre, *to praise one;* male dicĕre, *to abuse, to curse one;* studēre, *to pursue, to study something, to apply one's self to;* persuadēre, *to persuade, to convince one;* medēri, *to heal one;* irasci and succensēre, *to be angry with one;* ignoscĕre, *to pardon one;* nubĕre, *to marry one* (a man); invidēre, *to envy one;* arridēre, *to smile at, to laugh at;* placēre, *to please one.* Some examples: *He spares me alone,* mihi soli parcit; *my brother studies* or *applies himself to this art,* huic arti studet; *I heal the patient,* medĕor aegroto; *whom have you persuaded?* cui persuadisti? *I am angry at you,* succenseo (irascor) tibi; *Elpinice had married her brother Cimon,* fratri suo Cimoni nupserat; *I envy you,* tibi invideo. That *for,* or *on account of which* any one is envied, is put by the Latins, either in the accusative, e. g. *I envy you wealth,* or *you on account of your wealth,* tibi invideo divitias; or more frequently the person who is envied, is joined with the other substantive (i. e. agrees with or is governed by it), which is put in the dative; e. g. invideo tuis divitiis; further, *I envy my brother on account of his renown,* invideo fratris laudi, or fratri laudem. That *of which* any one is persuaded or convinced, is expressed by the accusative, but only of a neuter pronoun, otherwise, by *de* with the ablative, or the accusative and infinitive. That *to which* any one is persuaded, by *ut.* See § 377.

171. Since, as already remarked, the English verbs, by which the above Latin ones are translated, are generally transitive and govern an accusative, they have, also, (when an accusative of a person can

be joined with them, e. g. *to envy one*, *to spare*, *to convince*), a full passive in all the persons; e. g. *I am envied*, *thou art envied*, *he is envied*, etc. But the corresponding Latin verbs, since they do not govern an accusative, which in the passive might become the subject-nominative, have in the passive only a third person singular, and this is to be regarded only as neuter, without a subject; e. g. *invidētur*, *invidebatur*, *invisum est*, etc. Hence, in order to express the persons *I*, *thou*, *he* (she), *we*, *ye*, *they*, these must be put in the dative. Hence, *I am envied*, is mihi invidētur, etc. *I am persuaded*, mihi persuadetur, and sometimes mihi persuadeo. And so in the other tenses and modes; e. g. in the imperfect, *I have been* (we have been) *envied*, mihi (nobis) invisum est. So where the accusative and the infinitive occurs; e. g. *That I have been envied*, mihi invisum esse. If an auxiliary verb, *can*, *might*, *is accustomed*, etc., is connected with the infinitive and contains the subject in itself, e. g. *I can*, then this auxiliary verb can be used only in the third person singular, and the subject must be in the dative, governed by the infinitive; e. g. *I can be envied*, mihi potest invidēri; *we are accustomed to be envied*, nobis invideri solet. The same construction is used with all the other verbs above mentioned, in the passive. It is to be noticed lastly, however, that the verb *nubĕre* has a passive participle, *nupta*, in the singular and plural, with which the *person* (female) *who* is given in marriage, is put in the nominative, but he *to whom* she is given, can be put either in the dative, or in the ablative with the preposition *cum*; e. g. *Elpinice had been given in marriage to her brother*, *or had been married to her brother*, Elpĭnīce fratri suo (cum fratre suo) nupta erat.

Examples.

Physicians heal very severe[1] diseases with powerful[2] remedies[3]. The poor envy the rich. Cotys, king of Thrace, spared no one. Good parents do not envy their children on account of the fortune, which sometimes[4] falls to their lot[5]; they rather[6] rejoice, if fortune smiles[7] so much[8] upon the efforts[9] of their children. Niobe had, in Lydia, married Amphion, the founder[10] of Thebes. When Thebes was destroyed[11], the house of the poet Pindar was spared. Most men have been persuaded[12] that[13] the soul is immortal. When Xerxes had taken[14] Athens, not even[15] the temples of the gods were spared. It is our duty to pursue[16] a useful employment[17]. The poor are not easily[18] convinced, that[19] God cares[20] for them as much as[21] for the rich. The virgin[22] married him, to whom her sister had been married. I am not accustomed to be angry at my friends rashly[23]. From childhood, devote[24] yourself to the most valuable[25] arts and learning[26]. Men envy most[27] their equals[28], or their inferiors,—but their superiors also are envied. The glory and the praise of others are especially wont to be envied. If you wish to heal any[29] disease, first ascertain[30] the nature of the body. Thales did not convince his countryman[31] Anaximander of this[32]. I shall not be convinced of this. You have not been able, as I hear, to be persuaded. In India, many wives are accustomed to be married to one man[33]. The higher are envied less, than those who are lower. Marcellus replied to the Syracusans, I will[34] spare the citizens and the houses of the city. Good men do not envy others on account of their advantage[35].

[1] gravior. [2] valĭdus. [3] remedium. [4] interdum. [5] contingĕre (to fall to one's lot). [6] potius. [7] favēre. [8] tantopĕre. [9] labor. [10] condĭtor. [11] diruĕre. [12] persuadēri. [13] (acc. with inf.). [14] capĕre. [15] ne . . . quidem (*templa* is to be placed between). [16] studēre. [17] res. [18] non facĭle. [19] (acc. with inf.). [20] prospicĕre. [21] non minus (as much as). [22] virgo. [23] temĕre. [24] studēre. [25] bonus. [26] disciplīna. [27] maxĭme. [28] par. [29] aliquis. [30] cognoscĕre. [31] populāris. [32] hoc. [33] singuli. [34] velle. [35] commŏdum.

172. (2) The verb *esse* (to be), in three relations, governs the dative.

(a) The Latins commonly use it, for habēre, *to have*, with the dative of a *person* or *thing*, *which* has something, the thing possessed being put as the subject in the nominative; e. g. *Cicero had a brother Quintus*, i. e. *there was to Cicero a brother Quintus ;—I have two brothers*, i. e. *to me there are two brothers*. Hence in Latin, Ciceroni erat Quintus frater ; mihi duo sunt fratres, where *habere* also can be used. Respecting *esse* with the genitive, see § 143.

173. (b) *Esse* often takes the dative, when it denotes *to* or *for what* something is, serves, contributes, or conduces. We express this relation in English, by the preposition *to* or *for*, when, in translating *esse*, we use the verbs, *to be*, *to serve*, *to conduce*, *to contribute ;* e. g. *This conduces, contributes to our honor*, hoc nobis est honōri. This example shows, that with this dative, there is often joined the dative of the person for whom something is, serves, conduces and contributes. Instead of the dative of the person, in English we use the adjective agreeing with the second dative; sometimes the second dative is translated as if it were a genitive; e. g. *This conduces to my praise*, but the Latins never say, hoc est

meae laudi, but mihi laudi; *this contributes to the praise of my father*, hoc meo patri est laudi.

If a substantive thus constructed contains a *quality*, it can be translated into English by an adjective or in some other manner; e. g. *This is honorable, this gives, causes, brings honor.* So, *this is delightful, delights, gives delight*, hoc est delectationi; *this is a matter of interest*, hoc est cordi, hoc est curae. If, moreover, in English, an adjective in the comparative or superlative is used, then, as the adjective is translated by a substantive, a comparative, e. g. *major*, or a superlative, e. g. *maximus* or *summus*, must be joined with the substantive; or if *very* qualifies the adjective in English, *magnus* must be joined with the substantive in Latin, and the words *as* and *how* are expressed by *quantus*, and *so* by *tantus;* e. g. *This is honorable*, est honōri; *this is more honorable*, majōri honōri; *this is most honorable*, maxĭmo (summo) honōri; *it is very honorable*, magno honōri; *so honorable*, tanto honōri; *how, as honorable*, quanto honōri.

Finally, also *habēre, ducĕre, dare, tribuĕre, vertĕre*, signifying *to reckon, to consider as, to impute*, are sometimes joined with such datives; e. g. *This is considered my praise*, hoc mihi ducĭtur laudi.

174. (c) When *esse, fieri* and infinitives, admit an adjective or participle as a predicate, this adjective or participle is usually put in the dative, if the pronoun or noun of which they are the predicate, is in the dative; e. g. *It is in my power to be happy*, mihi licet esse beato; *I succeed in becoming happy*, mihi contĭgit fiĕri beato; *A plebeian could not then become a consul*, plebeio tum non licebat fieri consuli. The case is similar, when in the phrase, *mihi est nomen*, (there is a name to me, I have a name, I am called), and the like, the definite name is put in the dative; e. g. *I am called Philip*, mihi nomen est Philippo. Besides the dative, which is the most usual case, the nomina-

tive also, especially with foreign names, is employed; the genitive very rarely. The dative denoting the definite name is used also in the phrases, alicŭi nomen dare and indĕre, *to give a name to one;* e. g. *The name Charles was given to the boy,* puero nomen Carolo datum (indĭtum) est.

Examples on §§ 172—174.

Those who have riches, are not always happy. Although the son of Tiberius had not yet[1] the lawful[2] years, he was, nevertheless, appointed[3] pretor. To honor virtue brings[4] disgrace[5] to no one; but to cling[6] to vice, brings the greatest disgrace. The laws of Lycurgus were very salutary[7] for the Lacedemonians. The letters of others are more consolatory[8] in troubles[9], than our own[10] reflection[11]. Parents consider[12] it the greatest comfort, if fortune favors[13] their children. It was not considered[14] reputable[15] for Fabius Pictor at Rome, that[16] he painted; whence[17] it is evident[18], that[19] it was not yet honorable to apply[20] one's self to the art of painting. As flowers, in spring, have a lively[21] and fresh[22] color, so also have we, as[23] children and youth, fresh strength. Man has a likeness to the Deity. Severity[24] is wont to be odious[25] to many men. In this office[26], thou canst be very useful to thy country. Every one has his custom[27]. The indolent[28] always have holy-days. The fidelity and compassion[29] (shown) Marius were honorable[30] and commendable to the inhabitants of Minturnae[31]. Julius Caesar did not perceive, how dangerous[32] this undertaking[33] would be to him. King Antiochus had two elephants, celebrated[34] for their names[35]; the one was called Patroclus, the other Ajax. We all have memory and a desire for knowledge[36]. A rich[37] house often brings disgrace[38] to its lord. Those men are permitted[39] to be timid[40] and indolent[41], but we to be brave men. The surname Superbus was given[42] to Tarquin, at Rome. The Romans called the boy Egerius, from[43] his poverty[44]. We are not allowed[45] to be unthankful[46]. A Roman patrician could[47] not be a tribune of the people[48]. Thy health[49] causes[50] us great anxiety[51]. What you impute[52] to others as a fault, do not consider[53] as your praise. All this cannot be considered honorable to you.

[1] nondum (not yet). [2] legitĭmus. [3] fiĕri. [4] esse. [5] turpitūdo. [6] adhaerēre. [7] salus. [8] solatium. [9] malum. [10] proprius (our own). [11] cogitatio.

[12] ducĕre. [13] favēre. [14] dare. [15] laus. [16] quod. [17] ex quo. [18] apparēre. [19] (acc. with inf.) [20] studēre. [21] vivus. [22] intĕger. [23] (is omitted in Lat.). [24] severitas. [25] odium. [26] honor. [27] mos (comp. § 58). [28] piger. [29] misericordia. [30] honor. [31] Minturnensis (inhab. of Mintur.). [32] periculum. [33] coeptum. [34] celĕber. [35] cognomen. [36] scientia. [37] amplus. [38] dedĕcus. [39] licēre. [40] timĭdus. [41] ignavus. [42] dare. [43] ab. [44] inopia. [45] mihi licet (I can). [46] ingrātus. [47] licet. [48] plebs. [49] valetūdo. [50] esse. [51] sollicitūdo. [52] vertĕre. [53] ducĕre.

175. (3) The dative stands with other verbs also, to denote the *end* or *purpose* for which anything serves; e. g. *To give for* or *as a gift*, dono (munĕri) dare; *to come to help*, auxilio (subsidio) venire; *to leave as a pledge*, pignŏri relinquĕre.

176. (4) Most verbs, which are compounded with prepositions, have the substantive or pronoun belonging to them, in the dative; e. g. *adesse*, *deesse*, *interesse*, *supplicare*, and many others. Still, there is need of particular care here, because many such verbs are differently constructed. Also, many do not admit a dative; e. g. Incidere in aliquid, *to fall into or upon something;* and inter aliquos, *among certain ones;* or they admit, besides the dative, still another construction, which is often more used. Hence, in reference to these, a lexicon must be consulted, which shows the construction of such words,—and of several constructions, that must be selected, which is used by the best writers. It is also to be noticed, as stated above, § 171, that such verbs in the passive have only a third person in the neuter gender, and that an English subject-nominative becomes the dative; e. g. *He entreated the people*, supplicavit popŭlo; *the people are entreated*, popŭlo supplicatur; *the people have been entreated*, popŭlo supplicatum est. Other examples: *I struggle with the stream*, obluctor flumĭni; *you assist your brother*, fratri tuo ades; *he has been present in all dangers*, omnĭbus pericŭlis adfŭit; *Caesar made war upon Pompey*, Caesar Pompeio bellum intulit; *war was waged against the city Rome*, urbi Romae bellum illatum est; *war is made upon us*, nobis bellum infertur; and so with other compound verbs.

Examples on §§ 175, 176.

(In these, the verbs govern the dative.)

To cling[1] to our faults is a great disgrace[2]. Justice is not always united[3] with goodness[4]; as false[5] piety does not always agree[6] with true[7] piety. Our faults often deceive[8] us, under the name of virtues. Thy credulity in this has been deceived. Quintus Cicero was governor[9] of Asia Minor, three years. Xerxes made war[10] upon the Greeks with a very large[11] army[12]. In all these battles[13] of Julius Caesar, Dolabella was present[14]. Many Romans were placed[15] over the sea-coast[16], who made[17] the sea more safe[18]. If friends and relations supplicate you, you will not hesitate[19] to acquiesce[20] in their entreaties[21]. Caesar appointed[22] Brutus over Gaul. Demosthenes followed[23] great orators. The equestrian order[24] carried[25] the corpse[26] of Augustus from Bovillae into the city. Quintus has not been present[27] at this feast[28]. Milo killed[29] Clodius. Cicero was wickedly[30] killed. Relate to us those adventures[31], in which you yourself were concerned[32]. Augustus gave[33] Agrippina in marriage to Germanicus, the grand-son of his sister. The same admitted[34] only free-born[35] men to his table[36]. Phantea put[37] her arms[38] around her mother's neck[39], and impressed[40] kisses[41] upon her lips. Caligula distributed[42] among the boys and girls purple fillets[43]. Themistocles was asked[44], whether[45] he would marry[46] his daughter to a virtuous poor man, or[47] to a less approved[48] rich man.

[1] adhaerēre. [2] dedĕcus. [3] conjunctus. [4] bonĭtas. [5] fictus. [6] congruĕre. [7] verus. [8] obrēpĕre. [9] praeesse (to be governor). [10] inferre bellum (to make war). [11] maxĭmus. [12] exercĭtus. [13] proelium. [14] adesse. [15] praeesse. [16] ora marităma. [17] praestare (perf.). [18] tutus. [19] dubitare. [20] annuĕre. [21] prex. [22] praeficĕre. [23] succedĕre. [24] ordo equester. [25] inferre. [26] funus. [27] interesse. [28] convivium. [29] mortem inferre. [30] per scelus. [31] res. [32] interesse. [33] collocare (to give in marriage). [34] adhibēre. [35] ingenŭus. [36] coena. [37] implicare (to put around). [38] brachium. [39] cervix. [40] infigĕre. [41] oscŭlum. [42] distribuĕre. [43] fascia purpurea (purple fillets). [44] consulĕre. [45] utrum. [46] collocare. [47] an. [48] probatus.

177. (5) As has been before remarked, there are not only many compound, but also several simple verbs, which in the same or in a different signification, are followed by different cases. It would be tedious to exhibit all here, the most striking only will be presented.

(a) The following verbs, with a different construction, have the same signification.

abhorrēre alicŭi and ab alĭquo, *not to agree with something, not to fit to something, to be ill affected towards one.* All the best writers use *a*, rarely the dative;

accommodare alicŭi and ad aliquid, *to accommodate, to adapt to something.* Comp. § 545;

addĕre alicŭi and ad aliquid, *to add to something;*

adjicĕre alicŭi and ad aliquid, *to throw to something, to add to;*

adulari alicui and aliquem, *to flatter some one.* Cicero uses only the accusative. Comp. § 545;

afferre alicui and ad aliquem, *to bring to* or *upon some one.* Comp. § 545;

antecedĕre alicui and aliquem, *to go before some one, to excel;*

anteire alicui and aliquem, *to exceed some one, to excel;*

antevenire alicui and aliquem, *to get the start of one, to anticipate some one;*

assuefacĕre, assuescĕre alicui, aliqua re, ad or in aliquid, *to accustom one's self to something.* So *assuefieri* and *assuetus.* Comp. § 545. The abl. is most usual.

circumdăre alicui aliquid and aliquid aliqua re, *to surround something with something;*

comitari alicui and aliquem, *to accompany some one;*

comparare alicui and cum aliqua re, *to compare with something;*

confidĕre alicui and aliqua re, *to trust in something;*

congruĕre alicui and cum aliquo, *to agree with something, to fit to something;*

conjungĕre alicui and cum aliqua re, *to join with something;*

desperare alicui, aliquid, de aliqua re, *to despair of something;*

detrahĕre alicui, ab and de aliqua re, *to take from, to withdraw from something.* Comp. § 545;

donare alicui aliquid and aliquem aliqua re, *to present something to some one; to reward some one with something;*

excellĕre aliquibus, inter or praeter aliquos, *to excel certain ones, to be distinguished above certain ones.* The dative is preferable;

exuĕre alicui aliquid and aliquem aliqua re, *to strip, to take something from some one;*

illudĕre alicui and aliquid, *to ridicule something;* with persons, *in aliquem;*

incīdĕre alicui and in aliqua re, *to cut in* or *into something, to make an incision.* Comp. § 545;

induĕre alicui aliquid and aliquem aliqua re, *to put something* (clothes) *upon some one;*

inesse alicui and in aliquo, *to be in something, some one;* the last in better Latin writers;

inferre alicui and in aliquid, *to carry to* or *into something;*

inhaerēre alicui and in aliqua re, *to adhere to, to be fixed in, something;*

interdicĕre alicui aliquid and alicui aliqua re, *to forbid something to some one;*

jungĕre alicui and cum aliquo, *to join with something;*

minari, minitari alicui aliquid and alicui aliqua re, *to threaten some one with something;* the last seldom in Cicero;

mittĕre alicui and ad aliquem aliquid, *to send something to some one;*

obtrectare alicui and aliquem, *to slander some one;* but the accusative is found only after the classic period;

occumbĕre morti and morte, *to die;* Cicero prefers the ablative; dative only in the poets;

pluĕre aliquid and aliqua re, *to rain something;* the ablative is most in use;

praecedĕre, praecellĕre and praestare alicui and aliquem, *to surpass some one;*

scribĕre alicui and ad aliquem, *to write to some one;* so also, rescribĕre, *to write back,* or *to answer;*

supersedēre alicui and aliqua re, *to omit something, to abstain, to be exempt from something.* Comp. § 545.

Examples.

Servius Tullius surrounded[1] the city Rome, with a rampart[2], a ditch[3] and a wall[4]. While[5] strength does not fail[6] thee, do not despair[7] of thy life. It was the lot[8] of the poet Archias, quickly to surpass[9] all by the renown of his genius[10]. Let us not deride[11] the miserable[12]. The Roman laws forbade[13] fire and water to him, who had been condemned for[14] treason[15]. Our ancestors[16] excelled[17] other nations in prudence. Men who have been accustomed[18] to constant[19] and daily[20] labor, can never rest[21]. Augustus prohibited Cornelius Gallus from his house and his provinces. That year, it rained blood and stones at Tarentum. As much as time[22] shall detract[23] from thy achievements[24], so much will thy justice add to thy praise. According to the Roman custom, their goods[25] were wont to be prohibited to fathers, who managed[26] their estate[27] badly. This youth is not averse[28] to the study of law. If I had desired this, I would have adapted[29] my letter to your wish[30]. The murderers[31] did not strip[32] Siccius Dentatus of his arms. You far[33] excel[9] others in jokes[34]. Catiline endeavored[35] to burn the temples of the gods. I recently[37] wrote you a long letter—you have not yet[38] answered[39] me. The Tarentines presented Archias with the right of citizenship[40]. Antony threatened[41] the city Rome with fire and sword.

[1] circumdăre. [2] agger. [3] fossa. [4] murus. [5] dum. [6] deficĕre aliquem. [7] desperare [8] contigĕre. [9] excellĕre. [10] ingenium. [11] illudĕre. [12] miser. [13] interdicĕre. [14] de. [15] majestas. [16] majores. [17] anteire. [18] assuescĕre. [19] assidŭus. [20] quotidiānus. [21] quiescĕre. [22] diuturnĭtas. [23] detrahĕre. [24] opus. [25] bonum. [26] gerĕre. [27] res. [28] abhorrēre. [20] accommodare. [30] voluntas. [31] interfector. [32] exuĕre. [33] longe. [34] jocus. [35] conari. [36] ignes inferre. [37] nuper. [38] nondum (not yet). [39] rescribĕre. [40] civĭtas (right of citizenship). [41] minari.

178. (b) The following verbs, with a different signification, are differently constructed.

adaequare alicui aliqua re, *to make equal with some one in some thing;*

—— aliquid, aliqua re, or cum aliqua re, *to make something equal with something;*

animadvertĕre aliquem (aliquid), *to observe some one, something;*

animadvertĕre in aliquo, in aliqua re, *to perceive in some one, in something;*

—— in aliquem, *to punish some one;*

cavēre alicui, *to take care for some one, to make some one safe;*

—— aliquem or ab aliquo, *to beware of some one, to be cautious;*

consulĕre alicui, *to take care for some one, to consult for some one;*

—— aliquem, *to consult some one, to ask advice;*

—— in aliquem, *to proceed, to act against some one;* e. g. *cruelly;*

cupĕre alicui, *to be attached to some one, to favor, to love;*

—— aliquid, *to wish something, to covet;*

deficĕre aliquem, *to fail some one;*

——ab aliquo, *to revolt from,* or *desert one, to become faithless to one;*

formidare alicui, *to be in fear for one, to be anxious for one;*

—— aliquem (aliquid), *to be terrified by some one* (something), *to fear something;*

horrēre, as formidare;

imperare alicui, *to rule some one, to rule over, to command;*

—— alicui aliquid, *to command something to some one, to impose something on some one, to demand something of some one;*

imponĕre alicui (in aliquem, in aliquo) aliquid, *to place, to impose something on some one, to lay something on one;*

—— alicui, *to impose upon one, to deceive one.* Hence, *I am imposed upon,* mihi imponĭtur. Comp. above § 171;

incidĕre alicui, *to meet some one, to befall some one;*

—— in aliquem (aliquid), *to come upon, to fall upon* (into, among) *some one* (something); in and inter homines, *among men;*

incumbĕre alicui, *to lean upon something, to lie upon* (bodily);

—— in (ad) aliquid, *to lay one's self upon anything* (mentally,) *to bestow labor upon something, to be anxious for* *something, to take pains for, strive for, to be occupied with something ;*

interesse alicui, or in aliqua re, *to be with or at something, to be present at something, to assist at ;*

—— alicujus, *to concern some one.* Comp. above § 157 ;

—— inter aliquos, *there is a difference between, to differ from,* e. g. hoc interest inter me et te, *there is this difference between me and thee, I and thou* (we) *differ in this.* The word *this* is expressed by hoc, id, illud ; *in which, in what,* by quid, and *much* (a great difference) by multum ;

manĕre alicui, *to remain, to continue with one :*

—— aliquem, *to expect or wait for some one, to await ;*

—— in aliqua re, *to remain in something, to hold fast something;*

metuĕre, as formidare ;

moderari alicui, *to moderate, to restrain something ;*

—— aliquid, *to rule, to govern something ;*

petĕre alicui aliquid, *to fetch something for some one, to seek, to ask, to petition for something for some one ;*

—— aliquid (aliquem), *to fetch something* (some one), *to seek, to strive for something, to go for something, to approach some one* (something), *to ask for something.* Hence, *to hasten to Italy,* Italiam petĕre ; *to wage war with some one,* bello petĕre aliquem. In the passive, this accusative becomes nominative ;

—— ab aliquo aliquid, *to ask something of some one, to ask some one for something.* In the passive this accusative becomes nominative ; *I am asked for money,* a me pecunia petĭtur ;

praestare alicui and aliquem, *to excel some one.*

—— aliquid (aliquem), *to stand for something* (some one), *to be good for, to be surety for ;*

praestare se fortem, *to prove himself brave.* Comp. § 184.

prospicĕre alicui, *to take care for one ;*

—— aliquem (aliquid), *to foresee some one* (something) ;

providēre alicui, *to make provision for, to take care of some one;*

—— aliquid, *to foresee something, to see to, to provide;*

quaerĕre aliquem (aliquid), *to seek some one* (something), *to ask for one;*

—— alicui aliquid, *to seek something for some one;*

quaerĕre ex (ab, de) aliquo aliquid (de aliqua re), *to ask some one for something.* Hence; *I am asked,* ex (a) me quaeritur; *I have been asked,* ex (a) me quaesītum est. Comp. § 157;

—— de aliqua re, *to make inquiry concerning something;*

recipĕre alicui, *to assure, to promise some one;*

—— aliquid, *to recover;*

—— se in locum, *to go to a place;*

referre alicui aliquid, *to bring back something to some one, to narrate something to some one;*

—— ad aliquem aliquid, or de aliqua re, *to state, to report something to some one, to consult some one concerning something;*

referre alicujus, *to concern some one.* Comp. § 157.

respondēre alicui aliquid, *to answer one something, to answer something to some one;*

—— ad aliquid, *to reply to something;*

solvĕre alicui aliquid, *to pay something to some one;*

—— aliquem, *to free, to exempt one;*

temperare alicui and aliquid, *to moderate, to restrain something;*

—— aliquid, *to manage, to rule, to govern something;*

—— aliqua re and ab aliqua re, *to restrain one's self from something, to abstain from;*

timēre as formidare. Also, de aliqua re, *to be in fear* (concerned) *on account of something.*

Examples.

Cicero labored[1] with the greatest zeal for the good of the state. That man, in whose love I especially[2] trusted[3] has shamefully[4] deceived[5] me. If Hannibal, after the battle at Cannae, had approached[6] Rome, perhaps[7] the distracted[8] Romans would have asked[9] peace of him. Tiberius sought the praetorship for his son, although[10] he had[11] not yet[12] the age prescribed by law[13]. When the Athenians had been entreated to[14] come to aid the city Olynthus, Demosthenes could not persuade[15] them, that[16] they were making war[17] upon king Philip. Cotys, the king of the Thracians[18], treated[19] his citizens[20] with cruelty[21], and spared no one. Therefore, when a friend had asked[22] him, whether[23] this were not madness[24], he replied, Thou hast said truly[25], but it is a madness which is especially[26] beneficial[27] to my citizens. When Thales was asked[28], what was the best thing, he replied, *the world.* He, who will not restrain[29] his anger, will afterwards repent[30] of it. I will be good for that[31] fault[32], which you fear. True piety strives[33], by actions, for the renown[34] of an honorable[35] man. God has provided[36], from the beginning, for the good of the world. The present and future life differ[*] chiefly in this, that[37], in the latter, men will live without anxiety[38] and toil[39]. Let only him, who was asked[28], answer the proposed[40] question[41]. In what does a friend differ from a flatterer[42]? He, who zealously devotes[43] himself to letters[44], will always rejoice. When Themistocles was asked[28], whose voice he would most willingly[45] hear, he replied, *his, by whom my bravery is best proclaimed*[46]. The Decemvirs imposed[47] a very heavy[48] tax[49] upon the public lands[50]. Beware[51] of this base[52] man. Cranes[53] go[54], in autumn, to warmer[55] places[56]. Cicero asked of Caesar the tribuneship[57] for Curtius. Tyrants hate[58] all those, whom they fear. The lovers of pleasure shudder[59] at every pain. Scipio never sought[54] for the consulship. Caesar demanded[60] of the states of Gaul money and horsemen. Marcellus spared[61] vanquished enemies. When one fought without the order[62] of the commander, the Romans punished[63] him, as an enemy. Although[64] you are wholly[65] faithless[66] to us, still we will never be faithless to you.

[1] incumbĕre. [2] maxime. [3] confidĕre. [4] egregie. [5] imponĕre. [6] petĕre. [7] fortasse. [8] perturbatus. [9] petĕre. [10] etsi. [11] esse. [12] nondum. [13] legitĭmus (prescribed by law). [14] ut. [15] persuadēre. [16] ut. [17] bellum inferre. [18] Thrax. [19] consulĕre [26] civis. [21] acrĭter (with cruelty). [22] quaerĕre. [23] annon (whether not). [24] furor. [25] vera (plur). [26] maximus. [27] salus (see § 173). [28] quaerĕre. [29] moderari. [30] poenitēre. [31] iste. [32] culpa. [33] incumbĕre. [34] gloria. [35] honestus. [36] providēre. [*] interesse. [37] quod.

[38] cura. [39] labor. [40] posĭtus. [41] quaestio. [42] assentator. [43] incumbĕre. [44] littĕrae. [45] libenter. [46] praedicare. [47] imponĕre. [48] pergrandis (very heavy). [49] vectīgal. [50] ager publicus. [51] cavēre. [52] nefarius. [53] grus. [54] petĕre. [55] calĭdus. [56] locus (in plur. here *loca*). [57] tribunatus plebis. [58] odisse. [59] horrēre. [60] imperare. [61] temperare. [62] injussu (without the order). [63] animadvertĕre. [64] etiamsi. [65] plane. [66] deficĕre.

THE ACCUSATIVE.

179. This denotes the nearest object, to which an active subject directs its action; e. g. ***I teach the boy, thou writest a letter, we hunt a hare.*** Here, therefore, are two substantives, denoting persons or things, connected with each other, one of them active and the other passive. Hence, when the passive substantive is made the subject of the sentence, then the verb is changed into the passive; e. g. ***The boy is taught by me; a letter is written by me; a hare is hunted by us.*** This is never so with the dative, which always remains dative, whether the sentence is expressed actively or passively.

As infinitives also are considered as substantives, they too can be used as objects; e. g. ***I blame this tattle,*** (garrire); ***to laugh*** (ridēre) ***at trifles, we consider foolish.***

In respect to this case, there is a general agreement between the English and Latin; although the Latin accusative is generally called objective in English. Neither substantives nor adjectives can govern this case. It, therefore, depends on verbs or prepositions, or is employed according to the usage of the language. Let us begin with the last.

A. SOME GENERAL RULES.

In Latin, as in English, sometimes an accusative occurs, which is not so connected with any word in the sentence, that it can be said to depend upon that word, or to be governed by it. This happens in the following instances:

180. (1) The accusative, as in English, is used in the questions: ***How long*** (of measure), ***how long*** (of time), ***how high, how great, how thick, how broad, how deep, how far***

(whether it refer to interior space, or to extension), and *how old?* e. g. *One foot long,* unum pedem longus; *twenty-two feet high,* viginti duos pedes altus; *the city is two miles distant,* duo millia abest; *I was there only one hour,* unam modo horam; *the boy is two years old,* duos annos natus; *to deviate a finger's breadth,* digitum discedĕre; *to walk a hundred paces,* centum passus ambulare. Respecting the question of time *how long*? see above, § 76, 3.

181. (2) In some phrases, most of which contain a neuter pronoun or adjective, the Latins prefer this case, when the English must use a preposition; e. g. *I am of that age,* sum id aetatis, for sum ejus aetatis, or ea aetate; *for a great part, (greater, greatest* or *most*), magnam (majorem, maximam) partem; *as for the rest* or *other things,* cetĕrum, cetĕra; *in other respects,* alia; *in many respects,* multa; *other things of that kind,* alia id genus; *why dost thou scream?* quid clamas,—and so with similar words, especially neuter pronouns, with many verbs, which are differently constructed, when nouns are joined with them; e. g. *He doubts this,* hoc (id) dubitat; *I rejoice at both,* utrumque laetor; *I am angry at all,* stomachor omnia; *in whatever you benefit the republic,* quidquid rei publicae subvenis; *I err in this very thing,* hoc (id) ipsum pecco; *I assent to this* (*to all*), id (omnia) assentior; *they differ in something,* aliquid differunt,—and so similar words are frequently constructed according to the Greek idiom—denoting *in relation to, in respect to.*

(3) With names of cities, towns, islands and with some substantives, the accusative without any governing word is used in the question, *whither?* See § 71.

(4) In exclamations, the Latins generally use the accusative, with and without an interjection, where, in English, we use the nominative; e. g. *O sweet liberty!* O dulcem libertatem! *Alas! we miserable,* heu! nos miseros;

O the delusive hope of men! O fallacem hominum spem! We often adopt a different mode of expression also; e. g. *O how delusive is hope! O how sweet is liberty!* Also in expressing wonder; e. g. *O the foolish old man!* O stultum senem!

(5) Also in the question: *for what purpose* (quo) *this?* e. g. *for what purpose is this fortune conferred on me, if I cannot enjoy it?* quo mihi fortunam? *for what the history?* quo historiam?

Examples on §§ 180, 181.

Those, who are more than six and a half feet[1] tall, are called giants[2]. Why dost thou grieve[3]? For what purpose are riches, which have been wickedly[4] accumulated[5]. Caesar dug[6] two ditches around Alesia, which were fifteen[7] feet wide[8]. O the delicate[9] and sweet[10] poem! Alexander, when twenty-one years old[11], succeeded[12] his father in the government[13]. Why shall I enumerate[14] the multitude[15] of arts? For what purpose are the innumerable books, if we do not read them? O what an excellent custom and discipline[16], which we have received[17] from our ancestors[18]! We are already of that age[19], that we cannot endure[20] everything. The women and small children[21], for the most part, remain in the houses. Cicero was accustomed, in his youth[22], to write speeches or other things of the kind[23], daily[24]. Terentia, Cicero's wife, died[25] a hundred and three years old. The temple of the Ephesian[26] Diana was four hundred and fifty feet long, and two hundred and twenty feet wide. O the shameful[27] turpitude[28] of the man! O the intolerable[29] shamelessness[30], wickedness[31] and lust[32]! Why dost thou rejoice? He, who doubts this, cannot be called rash[33]. O! why am I still unhappy! O! why am I afflicted! How old[34] does he seem to you to be? Thou hast agreed[35] with me thus far[36] in all things. In what do men differ[37] from other living[38] creatures? I rejoice[39] especially[40] at this[41], that[42] thou and thy friends[43] are in health[44].

[1] seni et semipes (six and a half feet). [2] gigas. [3] dolēre. [4] per scelus. [5] cogĕre. [6] ducĕre. [7] (see § 101). [8] latus. [9] tener. [10] mollis. [11] natus. [12] succedĕre. [13] imperium. [14] enumerare (subj. pres.). [15] multitūdo. [16] disciplīna. [17] accipĕre. [18] majores. [19] aetas. [20] sustinēre. [21] filius.

[22] adolescens (in his youth). [23] genus. [24] quotidie. [25] decedĕre. [26] Ephesius. [27] flagitiosus. [28] foedĭtas. [29] non ferendus. [30] impudentia. [31] nequitia. [32] libīdo. [33] temerarius. [34] aetas. [35] assentiri. [36] hucusque (thus far). [37] differre. [38] animans. [39] laetor. [40] imprimis. [41] ille. [42] quod. [43] tuus (thy friends). [44] valēre (to be in health).

B. After verbs.

182. The accusative is used most frequently after verbs. All transitive verbs have an object, to which the action passes over or is directed. This object, to which the action of the verb is directed, is put in the accusative, depending on the verb. It is, therefore, called the object-accusative; e. g. *I throw the stone, I teach the boy, I paint a horse.* In English, the object usually stands after its verb, and after the subject. But the English sometimes places the object before the subject, and the Latin very often.

Examples.

Agamemnon scarcely[1] took[2] a city in ten years. In winter, snow covers[3] the earth. The hope, which we cherish[4], is often groundless[5]. Camels can endure[6] thirst[7] more than ten days. All men, whom we pronounce[8] happy, are not so. The life, which I call pleasant, cannot exist without virtue. Virtue does not value[9] highly the pleasure which she has approved[10]. An honorable[11] life, many praise. A good conscience[12] I value higher, than all riches. Our senses, neither a father, nor mother, nor teacher have corrupted[13]. These, the multitude did not seduce[14] from the truth[15]. Temperance, Pythagoras recommended to all.

[1] vix. [2] capĕre. [3] obtegĕre. [4] fovēre. [5] vanus. [6] tolĕrare. [7] sitis. [8] praedicare. [9] pendĕre. [10] probare. [11] honestus. [12] conscientia. [13] depravare. [14] abducĕre. [15] verĭtas.

183. Most English transitive verbs are such also in Latin. Comp. however, §§ 169, 170. It would be tedious to enumerate these here, although a knowledge of them is highly important, for otherwise a mistake might easily be made in respect to the case, by a free translation. Thus it is said, e. g. Amare aliquem, *to love some one;* but this can also be translated, *to show love for some one.* So diligere ali-

quem, *to esteem some one, to have esteem for some one;* timēre aliquem, *to fear some one, to be in fear of some one;* parare aliquid, *to prepare something, to make preparation for something;* and so with others.

184. (1) There are some transitive verbs, which govern two accusatives, one of the object, the other of the predicate, or the more immediate explanation. Some of these verbs in English are construed differently. We frequently place before the predicate the preposition *for* or the word *as*. The following examples illustrate the rule; *I pronounce him happy, he considers us happy, you show yourself firm, he chooses me as his friend.* In these examples, the words, *happy, firm, as his friend,* are the predicates of the accusatives connected with them, and hence must also be in the accusative. These examples are therefore expressed, praedĭco eum beatum, nos habet beatos, te praestas constantem, elĭgit me amīcum.

The verbs which most usually belong here are, facĕre, reddĕre, efficĕre; vocare, appellare, nominare, dicĕre, nuncupare; habēre, ducĕre, putare, existimare, judicare, declarare, sentire; creare, eligĕre, renuntiare, designāre, capĕre; cognoscĕre, agnoscĕre; se praestare, se praebēre, se ostendĕre; fingĕre, formare; reperire, invenire; assumĕre, adjungĕre, addĕre; dare; accire, arcessĕre, and others similar. Here belongs the phrase, Aliquem certiorem facĕre, *to make one more certain,* i. e. *to announce to one, to give information to one, to inform one.*

When these verbs are not used actively, but passively, the explanatory word is the predicate of the subject, and stands with it in the nominative; e. g. *This man is given to him as his keeper;* hic homo ei datur custos; *Brutus was united with the young men as their companion,* Brutus juvenibus comes adjunctus est; *I have been informed,* ego certior factus sum. Comp. above, § 129.

Examples.

(The following active sentences for practice, are to be translated passively also.)

We ourselves often make[1] our life wretched[2]. Fortune usually makes those, whom she favors[3], blind[4]. Pompey the Great made[5] every sea safe[6] from[7] pirates[8]. The conquered[9] Lacedemonians asked[10] the Delphic oracle, whom they should choose for a commander. The goddess of fortune[11], who had Beauty for her daughter, asked[12] her sister Minerva, How[13] can I make my daughter happy? She replied, If you give her Virtue for a constant[14] companion[15]. The Athenians gave to their commander Mnestheus his father and father-in-law[16], as colleagues. All the former[17] confederates[18] of the Lacedemonians showed[19] themselves idle[20] spectators of the defeat[21] at Leuctra. God has made[22] man the most beautiful of all animals. The Romans called the emperor Titus the love and delight[23] of the human race. Attalus, king of Pergamus, at his death, appointed[24] the Romans heirs[25] of his realm and all his wealth[26]. Socrates usually[27] represented[28] himself ignorant[29] of all things, and pronounced[30] the sophists of his time, the most learned and wise men. O that sad[31] and unhappy day, in which all the centuries proclaimed[32] Sulla consul! O the wretched[33] Alexander of Pherae[34], who thought[35] a foreign[36] slave more faithful than his wife. Tullia first[37] saluted her husband as king.

[1] efficĕre. [2] miser. [3] favēre. [4] caecus. [5] praestare. [6] tutus. [7] a. [8] praedo maritimus. [9] victus. [10] consulĕre. [11] Fortūna (goddess of f.) [12] quaerĕre. [13] quemadmŏdum. [14] perpetŭus. [15] comes. [16] socer. [17] prior. [18] socius. [19] praebēre. [20] otiosus. [21] Leuctrica calamĭtas (defeat at L.). [22] fingĕre. [23] deliciae. [24] instituĕre. [25] heres [26] opes. [27] plerumque. [28] fingĕre. [29] inscius. [30] indicare. [31] miser. [32] renuntiare. [33] miser. [34] Pheraeus. [35] putare (in subj.) [36] barbărus. [37] primus.

185. (2) Other transitive verbs, together with the object-accusative of a person, govern also an accusative of a thing. We frequently use two accusatives in English, but oftener govern one of these Latin accusatives by a preposition; e. g. *I teach you this art*, te hanc artem doceo; *I ask you for money*, rogo te nummos.

Here belong the verbs, celare aliquem aliquid, *to conceal something from some one;* rogare, interrogare, percunctari (percontari), *to ask something of some one;* precari, *to implore, to entreat something of some one;* poscĕre, reposcĕre, postulare, flagitare, *to demand something of some one;* docēre, (edocēre), *to teach some one something, to instruct in something*, and dedocēre, *to cause some one to unlearn something.*

The verbs *precari, poscĕre, reposcĕre, postulare* and *flagi-*

tare, take also, instead of the accusative of the person, the preposition *a:* *To entreat, to demand something of some one,* ab aliquo aliquid precari, poscĕre, etc.

These verbs very seldom occur in the passive. In the few examples which are found, the personal accusative is the subject of the passive, and the accusative of the thing remains; e. g. *I have been asked my opinion,* (ego) sententiam rogatus sum; *money is demanded of you,* poscĕris pecuniam. Hence also, *I do what I have been asked,* quod rogatus sum. But with the above named verbs, *poscĕre,* etc., the thing also can be expressed in the nominative, and the person with the preposition *a;* thus, Pecunia a te poscĭtur. Where *docēre* and *celare* are used, the thing is also constructed with *de;* but the person is put in the nominative, as the subject of the passive; e. g. Sulla de his rebus docetur, *Sulla is informed of these things;* tu maxĭmis de rebus a fratre celatus es, *the most important circumstances have been concealed from you by your brother.* Hence, celandus sum, *it must be concealed from me.*

Examples.

Many wish to teach that to others, which they themselves have never rightly[1] learned. Pamphylius of Sicyon[2] taught[3] Apelles the art of painting. Whoever asks[4] God for riches alone[5], asks him for a perishable[6] good. Let not friends ask[7] shameful things of their friends. Dolabella, when in Achaia, demanded[8] money[9] of the magistrate of Sicyon. O the honest[10] man, who conceals nothing from us! Cicero having been informed[11] of all, which Catiline had designed[12], disclosed[13] his conspiracy[14], and the Senate judged[15] Catiline an enemy of the state. Jugurtha asked peace of Metellus by ambassadors. The consul informed[3] the Senate of the cruelty and injustice[16] of Verres. When Cato was asked his opinion[17] concerning[18] Catiline, he delivered[19] an excellent speech. I will not conceal[20] from you the discourse[21] of Ancipius. Why do you ask me for this[22]?

[1] satis. [2] Sicyonius. [3] docēre. [4] rogare. [5] solus. [6] fragĭlis. [7] (in the subj. with *ne*). [8] poscĕre. [9] nummi. [10] simplex. [11] edoctus. [12] moliri. [13] aperire. [14] conjuratio. [15] judicare. [16] iniquĭtas. [17] sententia. [18] de. [19] habēre. [20] celare. [21] sermo. [22] iste.

186. (3) The following verbs are considered as transitive, and govern the accusative, although from their signification most of them might seem to require a different case. They are, aequiparare, *to make equal, to equal;* fugĕre, effugĕre, subterfugĕre, *to avoid, to flee, to escape*

some one, something (not out of something); juvare and adjuvare, *to help, to assist;* sequi, consĕqui, persĕqui, sectari, *to follow, to pursue;* praevenire, *to anticipate, to surpass;* imitari, *to imitate;* jubēre, *to command;* vetare, *to forbid;* deficĕre, *to fail;* adire, subire and obire, *to undertake, to encounter, to engage in*; fallĕre, fugĕre and praeterire, *to be unknown, to be concealed;* e. g *I help you and others,* te et alios juvo (adjuvo); *we have fled from our enemies,* hostes nostros effugĭmus; *follow that wise man,* sequĕre illum sapientem; *I anticipate those,* illos praevenio; *equanimity fails me,* me defĭcit anĭmus aequus; *these circumstances are unknown to me,* hae res me fallunt (fugiunt, praeterĕunt).

187. An infinitive always follows *jubēre* and *vetare.* Hence the accusative, which stands with these, is the accusative with the infinitive.

188. It must be further noticed, how the verbs *fallĕre*, *fugĕre* and *praeterire* are constructed, when they signify *not to know.* Then, they are used only in the third person singular and plural; e. g. *I do not know this*, i. e. *this deceives*, *flees*, *passes by me*, hoc me fallit (fugit, praetĕrit); *I do not know these circumstances*, hae res me fallunt (fugiunt, praeterĕunt). *To know* is expressed by adding *non ;* e.g. *I know this*, hoc (haec) me non fallit (fallunt). Also, me juvat, can be translated, *it rejoices me, I rejoice;* nos juvat, *we rejoice*, etc., instead of which we cannot say, juvo, juvamus.

Finally, *fugĕre*, *effugĕre*, *subterfugĕre*, when they denote the place from which some one flees, have the preposition *ex*, since with the accusative they signify only *to shun.* Hence there is a difference between, effugi carcerem and ex carcere.

Examples on §§ 186—188.

The Romans were not able after this battle to pursue the Helvetii. Great men do not escape[1] the envy of slanderous[2] men. Why do you grieve[3], that[4] you are not assisted[5]? Willingly encounter[6] all hardships[7]. Men but seldom assist[8] each other in perilous[9] times[10]. The shortness of life forbids every one to form[11] distant[12] hopes. Many things were unknown[13] to the ancients[14], which the multitude[15] now know[16]. I shall rejoice[17] much, when I have obtained[18] this. Alexander, when twenty-one years old[19], succeeded his father in the government. In the battle at Philippi, Augustus undertook[20] the duties[21] of a commander. No one could equal[22] Alcibiades in strength[23] of body. If food[24] fails[25] the bee-hive[26], the bees assault[27] those nearest. Wisdom shows the way[28] by which we can avoid[29] all errors. Wise men are accustomed to strive[30], not so much[31] for the rewards of good actions[32], as for good actions themselves. The palaestra helps the actor[33] much. Cleanthes commanded those who heard him, to consider[34] pleasure painted on a tablet[35]. Undertake[36] every labor, and endure[37] every pain, that you may remain upright. The Roman people were commanded to observe[38] the last of December as a holy-day[39]. I will follow you, whither[40] you guide me. Hannibal commanded the Spaniards[41] and Africans[42] to go first, and the Gauls[43] to follow them. The Roman laws forbade all foreigners[44] to ascend[45] the walls. All foreigners were forbidden by the Roman laws to ascend the walls.

[1] effugĕre. [2] maledĭcus. [3] maerēre. [4] quod. [5] juvare. [6] subire. [7] labor. [8] adjuvare. [9] gravis. [10] tempora. [11] inchoare. [12] longus. [13] fallĕre. [14] antīqui. [15] vulgus. [16] non fallĕre. [17] juvare. [18] nancisci. [19] natus. [20] obire. [21] munia. [22] aequiparare. [23] vis. [24] alimentum. [25] deficĕre. [26] alveus. [27] petĕre. [28] ratio. [29] effugĕre. [30] sequi (to strive for). [31] tam (so much). [32] recte factum (good action). [33] histrio. [34] cogitare. [35] tabula. [36] subire. [37] excipĕre. [38] habēre. [39] dies festus. [40] quo. [41] Hispānus. [42] Afer. [43] Gallus. [44] peregrīnus. [45] ascendĕre.

189. Many impersonal verbs in Latin take their object, if it is a person, in the accusative; e. g. poenitēre, *to repent;* pudēre, *to be ashamed, to feel shame;* miserēre, *to have pity, to pity;* pigēre, *to grieve, to feel grieved;* taedēre, *to loathe, to be disgusted with, to have disgust;* decēre, *to become, to be proper, to be fit;* dedecēre, *to be unbecoming, to be unfit;* oportēre, *it must be, it ought;* and the compound verbs *suppoenitēre* and *suppudēre;* e. g. *It is proper for me, it becomes me,* me decet; *it grieves me,* me piget; *it shames me, I am ashamed,* me pudet.

We usually translate these impersonal verbs, as if they were personal, considering the accusative as the subject-nominative; e. g. *I repent,* me poenitet; *we repent,* nos poenitet—and so through all the persons,—which is not the case in the Latin.

It has already been remarked above, § 155, that the *thing* which is the object of the *repentance, shame, pity,* etc. is put in the genitive.

Oportēre also, as already mentioned, is classed among the impersonals. This also has an accusative of the person, who *ought* or *must*; e. g. *I ought*, me oportet; *we ought*, nos oportet; *the sons ought*, filios oportet. But this accusative is properly the subject of the following infinitive; for *oportet* signifies literally, *it is necessary, that*; e. g. *I must be diligent*, i. e. *it is necessary that I be diligent*, me oportet esse industrium.

Examples.

I will never[1] repent of my past[2] life, since I am not ashamed of it. Let us avoid[3] all wickedness[4], of which we might afterwards[5] repent. It becomes[6] all rational[7] men, not to pass[8] their lives in obscurity[9]. A law must[10] be short and intelligible[11]. There are men, who feel no[12] disgust at their disgrace[13]. An orator ought[14] not to be angry[15]. I was ashamed of such principles[16], as[17] you were never ashamed of. A just man will always pity[18] unfortunate citizens. The Romans repented, that they had banished[19] Cicero from the city. Good men must[20] act[21], rather[22] than speak.

[1] nunquam. [2] praeterĭtus. [3] effugĕre. [4] improbĭtas. [5] postea. [6] decet. [7] sanus. [8] transigĕre. [9] silentio. [10] oportēre. [11] dilucĭdus. [12] non. [13] infamia. [14] decēre. [15] irasci. [16] praeceptum. [17] qui. [18] miserēre. [19] expellĕre. [20] oportēre. [21] agĕre. [22] potĭus.

Finally, there are several Latin verbs, which in one and the same signification, take the dative or the accusative, and again others, which with a different signification, admit different cases, also the accusative. For these see §§ 177, 178.

THE VOCATIVE.

190. The vocative is used in an address to a person, and always stands by itself, and is not dependent upon any word of the sentence, in which it is placed. It is important to distinguish between this and exclamations, the latter containing no address. For this see § 184, 4.

Not merely persons, with whom we converse, or wish to converse, are addressed by the vocative, but orators and poets sometimes attribute personality to things without life, and address them in the vocative; e. g. *Thou, O shady grove.*

Examples.

I beseech[1] you, my Atticus, undertake the whole business[2]. Be assured[3], my sweetest[4], of my love. There is nothing, believe me, dearest[5], more beautiful[6], than virtue. If you love me, most noble[7] friend, take care[8] of my business. Place[9] before your eyes, Mark Antony, the joy of the Roman people. I beseech[10] thee, Capitoline Jupiter, the best and the greatest, and thee, queen Juno, defend[11] this state.

[1] obsecrare. [2] negotium. [3] persuadēre. [4] dulcis. [5] carus. [6] formōsus. [7] humānus. [8] curare. [9] ponĕre. [10] supplicare. [11] tuēri.

THE ABLATIVE.

191. The ablative depends either on an adjective, or a verb, or a preposition; or is independent of any word of the sentence. In this last connection, it is only a more immediate explanation of the predicate of a sentence, which denotes either a *place*, a *time*, or a *cause* and *occasion*, *where*, *when*, or *by which* something takes place, has taken place, or will take place.

ABLATIVE OF QUALITY.

192. The genitive of quality has already been spoken of above, §§ 140, 141.

As that is used to denote the quality or character of a person or thing, so also is the ablative.

All which belongs to this use of the ablative, has been mentioned under the genitive; those paragraphs should, therefore, be examined again.

193. The ablative of quality differs from the genitive in this, that it is for the most part used to express qualities which are *not essential* to an object, with the exception, however, of the accidental qualities of time and measure, which are denoted by the genitive; e. g. Homo summa potentia summaque fortuna; juvenis egregia facie not egregiae faciei. Comp. § 141.

Sometimes it is used to qualify another substantive, sometimes as a predicate, for the most part connected to the other substantive by *esse;* e. g. *Cato lost a son of the highest talents and the highest virtue* (*the most talented and the most virtuous*), filium summo ingenio, summa virtute; *all who are of a sane mind* (*who are rational*), qui sana mente sunt.

But it is to be remarked, that the phrases *to be of good courage*, and the like, are expressed almost wholly by the ablatives *bono, tranquillo, sollicito, elato anĭmo esse*, not *boni animi esse*, because they denote only a temporary disposition, and not a quality belonging to the essential character. Exceptions to this are rare.

Examples.

Hector was a hero of distinguished[1] bravery. The emperor Titus was so amiable[2] and generous[3], that[4] he never denied[5] any one anything[6]. I am very[7] solicitous[8] about[9] your health[10]. The name of Hannibal was in great reputation[11] and renown with all nations. I have not only[12] the greatest hope, but also[13] even[14] greater courage[15]. Many parents do not know, how indulgent[16] they ought[17] to be towards[18] their children. The Macedonians, in the earlier[19] ages, were as renowned[20] as[21] the Romans, in the latter[22]. Pompey the Great and Julius Caesar had not the same mind[23]. The poet Archias was most ardently beloved[24] by all, who knew[25] him. The city Athens, is so old[26], that[27] the Athenians consider[28] themselves indigenous[29]. Almost all cherish[30] peculiar[31] kindness[32] towards[33] you. I do not know how anxious[34] you are concerning[35] the peace of your country. Great is the authority[36] of a pretor, especially[37] of one so blameless[38], so dignified[39] and so mild[40] as thou art. I perceive[41] that[42] our Piso is more pleasing[43] to me than any one[44]. Without this reflection[45], no one can be of a peaceful[46] mind. I know how faithful you are wont[47] to be towards[48] your friends.

[1] insignis. [2] comĭtas. [3] liberalĭtas. [4] ut. [5] negare. [6] (comp. § 122.) [7] incredibĭlis. [8] sollicitūdo. [9] de. [10] valetūdo. [11] fāma. [12] cum (not only). [13] tum (but also). [14] etiam. [15] anĭmus. [16] indulgentia. [17] debēre. [18] in. [19] prior. [20] fama. [21] qui. [22] posterior. [23] mens. [24] amor. [25] novisse (nosse). [26] vetustas. [27] ut. [28] arbitrari. [29] indigĕna. [30] esse. [31] singulāris. [32] benevolentia. [33] in. [34] cura. [35] de. [36] auctoritas. [37] praesertim.

[38] integritas. [39] gravitas. [40] clementia. [41] perspicĕre. [42] (acc. with inf.). [43] officium. [44] (comp. § 122). [45] meditatio. [46] tranquillus. [47] (subj.). [48] in.

ABLATIVE OF PRICE.

194. The definite as well as the indefinite price, *for which* anything for sale is to be bought, to be sold, *for which* something is to be hired, to be rented, to be let out, *how much* anything cost and is worth, *how high* any one estimates or values anything, *at what price* one teaches another, builds something, bathes, dwells somewhere, lives or does anything else, is in Latin for the most part put in the ablative. Hence, among others it stands with the words *dear, worth,* carus; *for sale,* venalis; *to value, to estimate,* aestimare, indicare; *to buy,* emĕre; *to sell,* vendĕre; *to be sold,* vendi, venire; *to come to, to cost,* stare, constare; *to be worth,* esse; *to hire,* conducĕre, redimĕre; *to let out, to hire out,* locare; *to offer, to bid for anything,* licēri aliquid; and many others, to which a *price* can be joined; e. g. *This book is worth three oboli,* tribus obŏlis carus; *this goblet is for sale for ten denarii,* decem denariis venāle; *I value this book at two florins,* aestimo (indico) duōbus florēnis; *this victory cost much blood,* multo sanguine stetit; *this coin is worth a denarius,* est uno denario; *Gorgias instructed for a hundred minae,* centenis minis docuit.

To the above class of verbs which take the ablative, belong *mutare* and its compounds *commutare* and *permutare.* These are usually construed according to the analogy of verbs of *selling; I exchange something,* i. e. *I give it for something which I receive in turn;* e. g. fidem suam et religionem pecunia mutare, *to barter one's good faith and religion for money;* so studium belli gerendi agricultura; montes ac sylvas urbibus; Chaoniam glandem pingui mutare arista. But both the poets and prose writers often change this construction, and put that which is received, in the Acc., and that which is given for it, in the Abl. with and without *cum;* e. g. exilium patria sede mutare, *to exchange one's country for exile;* aliquid cum rebus, quas totus possidet orbis, mutare, *to exchange something for the riches of the world.*

195. The definite price is always put in the ablative; but the indefinite, e. g. *dear*, *cheap*, *much*, *how much* and the like, either in the genitive or ablative; Cicero uses only the genitives *quanti*, *tanti*, *tantĭdem*, *pluris*, *minoris* and *maximi;* only the ablatives *magno*, *permagno*, *plurĭmo*, *parvo*, *paululo*, *minĭmo*, *tantulo*, *nihĭlo*, *dimidio*, *nimio*, *immenso*, *vili*, *duplo;* also *quanto*, *tanto*. There is therefore need of care. *As much as*, is expressed by *tanti*, *quanti; tanto*, *quanto*.

The word *pretio* can also be joined with those ablatives; e. g. *Magno*, *parvo*, *minore pretio*. But *majore pretio* is never used, nor *majore* alone, but *pluris*. On the contrary *pretii* never stands among the genitives of price. Adverbs also are used to denote indefinite price; e. g. *bene*, *melius*, *optime; male*, *pejus*, *pessime*, which, however, have a different signification, according as they are connected with the word meaning *to buy* or *to sell;* for bene emĕre, signifies *to buy cheap*, but bene vendĕre, *to sell dear*, *high;* male emĕre, *to buy dear;* male vendĕre, *to sell cheap*. And so in the comparative and superlative. Moreover, to the ablative of indefinite price belong *pretio*, *pecunia*, *mercede* and *auro*, which also may be qualified by adjectives; e. g. Magno, tanto pretio, magna, grandi pecunia, etc.

Examples on §§ 194, 195.

A painting of Apelles was bought for the temple of the Ephesian Diana, for four and twenty thousand florins. The painter Asclepiodōrus sold twelve paintings of the superior[1] gods, for three hundred[2] minae each. In no part of Sicily, in the time of Verres, was corn worth[3] so much, as at Syracuse. In time of war, everything which belongs[4] to daily[5] sustenance[6], is sold dear. Gorgias first taught at Athens for money[7]; the instruction[8] of every scholar cost[9] a hundred minae, for every three[10] years. My brother lives[11] in this house, for a hundred and twenty-two florins. The house of Clodius was for sale[12], for ten thousand florins. Every farmer will sell his grain as high[13] as possible. Eryphȳle sold the life of her husband for money. I do not know, how dear grain is. These statues[14] have been sold high.[15]. When there is an abundance[16] of grain, it is sold cheap. Thou hast sold grain as dear, as thou hast bought it. The suit[17] of Miltiades was valued at fifty talents. Apollonius, a rhetorician, taught the art of oratory for pay[18]. Hannibal exchanged the hope of glory for defeat.

[1] supĕrus. [2] (see § 101). [3] esse. [4] pertinēre. [5] quotidiānus. [6] victus. [7] aurum. [8] institutio. [9] constare. [10] (see § 101). [11] habitare. [12] venālis. [13] quam plurimus (as high as possible). [14] signum. [15] (adverb). [16] ubertas. [17] lis. [18] merces.

ABLATIVE AFTER WORDS WHICH SIGNIFY *WORTHY OF*, AND *TO CONSIDER* OR *THINK WORTHY*.

196. In like manner, as before, *that of which* we think any one *worthy*, or *of which* any one is *worthy*, is put in the ablative; e. g. *Thou art worthy of praise*, laude dignus; *I am thought worthy of praise*, dignor laude. The Latin words which belong here are: dignus, *worthy of;* indignus, *unworthy of*, and dignari, *to be thought worthy*. *Alienus* also takes the ablative, when it signifies *unworthy*. The phrase *to deserve* or *merit*, in the sense of *to be worthy of*, can also be expressed by *dignum esse*, and *not to deserve*, by *indignum esse*.

The active *dignare* is mostly confined to the old poets; the passive *dignari*, as passive, is used in classic prose, but as *deponent*, it belongs to the later writers, and is there used but seldom. The genitive with *dignus* and *indignus* is poetic.

Examples.

My brother is entirely worthy[1] of thy love. Thou art unworthy of this kindness. We are not worthy of censure[2], but of reward. Many do not deserve their parents. I have been thought worthy of the highest[3] honor. Timoleon was not thought worthy of the sight[4] of his mother, when he had killed[5] his brother. Only those are worthy of our friendship, whom we think[6] worthy of our love. If we obtain[7] renown, we are exposed[8] to the envy of others, who deserve it less[9]. All the educated[10] Romans thought[6] the poet Archias worthy of their acquaintance[11] and hospitality[12]. Men who distinguish[13] themselves by some excellence[14], are judged worthy of a certain respect[15] and honor.

[1] (superl. of dignus). [2] reprehensio. [3] supĕrus. [4] adspectus. [5] interficĕre. [6] existimare. [7] nancisci. [8] obnoxius. [9] minus. [10] erudītus. [11] cognitio. [12] hospitium. [13] antecedĕre (distinguish themselves). [14] dignitas. [15] cultus.

ABLATIVES WITH WORDS OF *PLENTY* AND *WANT*.

197. Those words which signify *fulness*, *plenty*, *abundance*, *want*, *poverty*, *deprivation*, take the ablative. Many,

especially the adjectives, also take the genitive. Comp. §§152 and 160.

The words belonging here are:

(1) The adjectives plenus, *full;* confertus and refertus, *filled full;* abundans, *abundant, plentiful, rich, overflowing;* onustus, *loaded;* inānis, *empty, without.* Of these, *confertus, refertus, abundans* and *onustus,* for the most part, take the ablative; *plenus* and *inānis* the genitive.

(2) The verbs abundare, redundare, affluĕre, circumfluĕre, diffluĕre, scatēre, *to have something in abundance, to abound in something, to be rich in something;* carēre, *to want something, to be in want of;* egēre and indigēre, *to need;* complēre, explēre, implēre, opplēre, supplēre, *to fill full, to fill up;* farcire and refercire, *to stuff, to cram;* cumulare, *to heap up;* augēre, *to increase;* locupletare, *to enrich;* satiare and saturare, *to satiate;* obruĕre, *to cover over, to overwhelm.* Of these, *egēre* and *indigēre,* in Cicero, also very often govern the genitive. See § 160.

Some examples: *The life of man is filled with a variety of pleasures,* conferta est voluptatum varietate; *Sicily has corn in abundance* (*is rich in corn*), abundat frumento; *they are unhappy, who are in want of friends* (*who have no friends, whose friends fail them, who are without friends*), qui amīcis carent; *I need consolation* (*I have need of consolation*), egĕo (indigĕo) solatio; *I filled the casks with lead,* complevi plumbo.

Examples.

Xerxes was rich[1] in all the rewards[2] and gifts[3] of fortune. Socrates did not need[4] gold, nor silver, nor other things. The most happy life is rich[5] in all blessings[6]. I cannot forget what honor I am destitute[7] of, what renown, what children, what gifts of fortune[8], what a brother. Without the care[9] of men, there is no exportation[10] of those things, which some lands have in abundance, and no importation[11] of those, which others need[12]. Marius came into a country, which had corn and cattle[13] in abundance. When Hannibal was on the island Crete, he filled[14] old brazen[15] statues with gold and silver. The city Bactra had need of a larger garrison[16], but because Alexander had not abundant troops, he sent thither only a few. During[17] this day no letter has come from you, which was without[18] some useful and pleasant[19] thing. Limbs are amputated[20], when they begin[21] to be without[22] blood and life.

[1] refertus. [2] praemium. [3] donum. [4] indigēre. [5] abundans. [6] bonum. [7] carēre. [8] fortunae (gifts of fortune). [9] administratio. [10] exportatio. [11] invectio. [12] egēre. [13] pecus. [14] complēre. [15] aenĕus. [16] praesidium. [17] per. [18] inānis. [19] suavis. [20] amputare. [21] coepisse. [22] carēre.

ABLATIVE AFTER WORDS WHICH SIGNIFY *TO BE FREE FROM, TO BE EXEMPT, TO BE RID OF,* AND *TO BE DEPRIVED OF.*

198. With such words, the Latins put *that of which* any one is *free, exempt* and *deprived,* in the ablative, yet some also admit the preposition *a.*

The words which belong here are:

(1) The adjectives, liber, *free,* vacuus, *free, void of, without,* nudus, *bare, stripped of,* and immunis, *exempt from,* both with and without the preposition *a;* e. g. *Free from cares, without cares,* liber (vacŭus) curis and a curis; *exempt from military duty,* immunis militia. Orbus, *bereft of,* is for the most part used with the ablative without a preposition; e. g. *Bereft of all things,* omnibus rebus.

(2) The verbs, liberare, *to free,* vacare, *to be free, to be void of, to be without;* laxare and relaxare, *to free, to release;* expedire, *to disentangle, to extricate, to free from.* These have either the ablative alone, or they take the ablative with the preposition *a;* the verb *expedire* also the preposition *ex;* e. g. *I free my country from danger,* (a) pericŭlo libĕro; *I am free from all fear,* vaco (ab) omni metu; *I extricate myself from troublesome business,* me (a, ex) molestis negotiis expedio.

(3) The verbs, levare, relevare, *to relieve;* solvĕre, exsolvĕre, *to loose, to free;* exonerare, *to disburden, to free.* These only govern the ablative of *that from which one frees,* or *is freed;* e. g. *He relieves me from anxiety and fear,* me cura et timōre levat (relĕvat).

(4) The verbs, privare, spoliare, nudare and orbare, *to deprive, to bereave;* fraudare, defraudare, *to cheat, to defraud.* These take the ablative of *that of which* one deprives, or *of which* one is deprived; e. g. *Sulla deprived the state of its best citizens* (took from the state its best citizens), civitatem optimis civibus privavit.

Remark. With all these verbs, the person or thing which one frees, exempts, deprives, or from whom one takes something, is in the accusative. But when these are used passively, the person or thing which is freed, etc., is put in the nominative, and that of which the person or thing is freed, deprived, etc., is put in the ablative; e. g. *I am deprived of my best friend,* (ego) optimo amīco privor; *thou hast been deprived of thy daughter and thy son,* (tu) filia et filio privatus es; *we are deprived of all things,* (nos) omnibus privamur.

Examples.

Happy men are free[1] from every distraction[2] of mind. Cicero freed the fortress[3] of the city from all burning[4] and flames. The conqueror deprived[5] the state of many brave[6] citizens. A resolute[7] mind is free[8] from all anxiety[9] and care. It is a shameful[10] crime to deprive[11] another man of goods, honorably[12] obtained[13]. The parents, who were deprived[14] of their children, were under the protection[15] of the goddess Orbona. If thou doest this, thou wilt extricate[16] me from all trouble[17]. Bessus was carried to Alexander, deprived of all the covering[18] of his body. Whoever confounds[19] truth[20] with falsehood[21], deprives[22] others of approbation, and strips them of all faith[23]. Caecilius was defrauded by Varius of a large amount* of money. Thy very long letter relieved[24] not only me, but all my friends of our solicitude[25]. What will the man do, who fears nothing except[26] a witness, when he has found[27], in a solitary[28] place, a man from whom he can take[29] much money? If the soul is not immortal, we are deprived[30] of the hope of a happy life. When the soul is freed[31] from the incumbrance[32] of the body, it will ascend[33] to heaven. Many, by their excessive[34] liberality, have robbed[35] themselves of their estate[36].

[1] liber. [2] perturbatio. [3] arx. [4] incendium. [5] orbare. [6] fortis. [7] fortis. [8] vacŭus. [9] angor. [10] flagitiosus. [11] privare. [12] honeste. [13] paratus. [14] orbare. [15] tutēla. [16] expedire. [17] molestia. [18] velamentum. [19] confundĕre. [20] vera. [21] falsa. [22] privare. [23] fides. [*] magnus. [24] levare. [25] aegritudo. [26] nisi. [27] nancisci (future perfect). [28] desertus. [29] spoliare. [30] privare. [31] relaxare. [32] vinculum. [33] migrare. [34] nimĭus. [35] spoliare. [36] patrimonium.

ABLATIVE AFTER WORDS SIGNIFYING *TO TRUST, TO REST* OR *LEAN UPON.*

199. The following words belong here:

(1) Fretus, *trusting to, relying on,* and fultus, *resting* or *leaning on;* e. g. *My brother has undertaken this work, trusting to his genius,* ingenio fretus.

(2) Fidĕre and confidĕre, *to trust in, to confide in.* Besides the ablative, they are also joined with the dative; e. g. *I trust in thy firmness,* confīdo tua constantia (tuae constantiae). See § 177. 5. But the verb diffidĕre, *to distrust, to despair of,* and the participial adjective praefidens, *one who is too confident, trusts too much to himself,* seem to govern only the dative; e. g. *I distrust myself,* mihi ipsi diffīdo; *they err, who trust too much to themselves,* sibi praefidentes.

(3) Niti, *to rest upon, to rely upon.* This takes the ablative with and without *in.* But when it signifies *to strive for something,* the Latins say, niti ad or in aliquid; e. g. *I rely upon your equity,* (in) vestra aequitate; *the soul strives for immortality,* ad (in) immortalitatem.

Examples.

Many men, in their evil cause[1], trust[2] too much[3] to fortune and wealth. The Roman consul attacked[4] the army[5] of the enemy[6], before they, supported[7] by their whole strength[8], could be together[9]. The tribunes, Tiberius and Caius Gracchus, projected[10] many innovations[11], trusting[12] to the favor of the people[13]. We will rely[14] on hope alone[15]. Thou wilt be the only one[16], on whom the safety of the state rests. No one can trust[17] in the firmness[18] of his body, nor in the constancy[19] of fortune. Whoever distrusts the permanence[20] of his possessions, is in perpetual fear. Strive[21], in the confidence[22] of virtue, for the hope of a happy life. The centurion Baculus, who despaired[23] of his own and the safety of all, seized his arms and rushed[24] among the enemy.

[1] causa. [2] confīdĕre. [3] nimis (too much). [4] adoriri. [5] acies. [6] hostis. [7] fultus. [8] vires. [9] constare. [10] moliri. [11] nova res. [12] fretus. [13] plebs. [14] niti. [15] solus. [16] unus (only one). [17] confīdĕre. [18] firmĭtas. [19] stabilitas. [20] perpetuĭtas. [21] niti. [22] fiducia. [23] diffisus (who despaired). [24] se immittĕre.

ABLATIVE AFTER WORDS OF *REJOICING*, *GRIEVING* AND *BOASTING*.

200. With words of *rejoicing*, *grieving* and *boasting*, the Latins, for the most part, use the ablative alone. The words which belong here are:

(1) Laetus, *joyful;* laetari and gaudēre, *to rejoice.* These take either the ablative alone, or the ablative with *de;* e. g. *I rejoice at your arrival,* gaudĕo (laetor) tuo adventu or de tuo adventu. The neuters, *hoc, id, quid* or *quod,* are put in the accusative. Comp. § 181. Here belongs also *contentus,* which takes the ablative alone. The Latins never consider *gaudēre* and *laetari* as transitive verbs, and therefore they do not admit the accusative of a person, as *me, te,* etc. If, therefore, we wish to express by these two verbs, *it rejoices me, you, us,* etc., we can only say, *gaudeo, gaudes, gaudēmus,* etc., *laetor, laetaris, laetamur.*

201. (2) Dolēre and maerēre (moerēre), *to grieve, to mourn, to lament, to complain.* These take the object of the grief and complaint in the ablative, with or without *de,* or in the accusative; e. g. *You grieve at my misfortune,* doles meo casu, or de meo casu, or meum casum. Sometimes also in English, the object is put in the nominative, but the person in the accusative; e. g. *My misfortune grieves you.* But since these two verbs are never transitive in respect to persons, such sentences must be wholly changed, and instead of *it grieves me,* we must say, *I grieve,* dolĕo, maerĕo.

Yet dolēre signifying *to cause pain, to pain,* where any parts of the body are spoken of, takes the dative; e.g. oculus (oculi) mihi dolet (dolent); but not so where feelings of the mind are spoken of, as above, not meus casus tibi dolet.

The verb angĕre, *to fill with anguish, to afflict,* and angi, *to be afflicted,* etc., do not belong here, since they are constructed as transitive verbs; e.g. *grief afflicts me,* dolor me angit; *I am afflicted with grief,* dolore angor.

The verbs lugēre, lamentari, plorare and deplorare, *to grieve, to mourn, to weep,* take their object only in the accusative; e.g. *Who does not mourn the death of his friends?* luget (lamentatur) mortem suorum?

The verb queri, *to complain,* expresses its object either by the accusative or by *de* and the ablative; e.g. *Milo complained of the wrong done to me,* injuriam meam (de injuria mea).

202. (3) Gloriari and se jactare, *to glory, to boast,* take their object or that of *which* one boasts, or in *which* he glories, in the ablative with or without *de;* and when with *jactare* the word *se* is omitted, the object is put only in the accusative; e.g. *Many glory in their exploits, boast of their exploits,* (de) rebus suis gestis gloriantur (se jactant), or res suas gestas jactant. Moreover, gloriari in aliqua re, *to seek glory in something.* Superbus takes the object of which one is proud in the ablative; e.g. *proud of strength,* superbus viribus.

Examples.

We often grieve at another's[1] praise. If we are free[2] from pain, we rejoice on account of the freedom[3] itself, and on account of the exemption[4] from every trouble[5]. You boast of your wealth in a most excessive manner[6]. Some[7] glory in the names of their remote ancestors. I rejoice in the happy termination[8] of the lawsuit[9]. You rejoice[10] in your distinguished[11] works[12]. Then the ruin[13] of the state grieved[14] every one. All thy friends mourn[15] over thy affliction and misfortune[16]. Do not censure[17] those things in[18] others, of which you yourselves boast. Every animal rejoices in pleasure, as[19] the highest good. I mourn[20] for the calamity[21] of the state. No one will boast of an unhappy[22] life. The death of Cicero grieved no one of[23] all, more than me. Nature is contented with little attention[24]. Darius, joyful on account of the vision, which had been presented[25] to him in[26] sleep, marched[27] to the Euphrates. The wife of the same mourned[28] for the death of her husband[29]. Him, whom the adversity[30] of one[31] grieves[14], the prosperity of another[31] also grieves; as for example[32], Theophrastus, who lamented[33] the death of Callisthenes, his friend[34], was pained[35] by the prosperity of Alexander. If the nerves[36] pain[14] any one[37], rest[38] is the best thing. All vigorous[39] exercise is dangerous to those, whose joints[40] pain[41] them.

[1] aliēnus. [2] privare. [3] liberatio. [4] vacuitas. [5] molestia. [6] intolerantissime (in a most ex. manner). [7] quidam. [8] exĭtus. [9] causa. [10] laetari. [11] praeclarus. [12] opus. [13] casus. [14] dolēre. [15] maerēre. [16] casus adversus. [17] reprehendĕre. [18] in. [19] ut. [20] lugēre. [21] fortuna. [22] miser. [23] ex. [24] cultus. [25] offerri. [26] per. [27] proficisci. [28] lamentari. [29] marītus. [30] res adversae. [31] aliquis. [32] ut (as for ex.). [33] deplorare. [34] sodalis. [35] angi. [36] nervus. [37] (Comp. § 122). [38] quies. [39] magnus. [40] articulus. [41] dolēre.

ABLATIVE AFTER SOME DEPONENTS.

203. These deponents, which govern the ablative, are: uti, *to use, to have, to take advantage of, to associate with one;* frui, *to enjoy something;* fungi, *to manage, to perform, to execute, to do something;* potiri, *to obtain something, to get possession of, to seize, to usurp,* and vesci, *to enjoy, to eat something.* Also the compounds of these govern the ablative: abūti, *to abuse;* perfrŭi, *to enjoy fully;* defungi, *to complete, to discharge, to execute, to pass through;* and perfungi, *to discharge, to go through with, to finish;* e. g. *I use my liberty,* mea libertate; *I have a good father,* utor bono patre; *I associate with this man,* utor hoc viro; *I enjoy this pleasure,* fruor hac voluptate; *the Helots performed the office of slaves,* munĕre servorum; *we eat coarse bread,* pane cibario; *Dionysius usurped the government of Syracuse,* impe-

rio Syracusarum. These verbs seldom take an accusative in classical writers.—If *uti* is translated *to have intercourse*, and an adjective qualifies the word *intercourse*, such adjective is expressed by an adverb.

The verb *potīri*, when its signification relates to *supremacy*, *the highest power*, usually takes the genitive; and when *empire*, *government*, *supremacy* are translated by *res*, only *rerum* in the genitive is used; e. g. *Alexander obtained the kingdom of the Persians*, A. regni Persarum potītus est; *these states have obtained supreme power*, hae civitates rerum potitae sunt.

Examples.

Theophrastus used every[1] moment[2] of life wisely. I will perform[3] the same office[4], which you performed during my affliction[5]. Caesar Octavianus at length obtained supreme power[6] at Rome. Socrates could have escaped[7] from his prison; but he was unwilling[8] to make use of this means[9], as[10] one unjust. We shall surely soon obtain[11] our lost[12] dignity. The conveniences[13] which we have[14], the light which we enjoy, the air[15] which we breathe[16], the honors which we receive[17], the opportunities[18] we obtain[19], are mostly the gifts[20] of God. Charles the Great conquered[21] all Germany; but his son Louis[22] lost again[23] all which he had conquered. It is a mark of a courageous soul[24], always to have[25] presence[26] of mind. He enjoys riches most, who least needs[27] his own. That is a property[28] of every one, which every one enjoys and uses. If we are in health[29], we are free[30] from pain, and discharge[31] the duties[32] of the body. The gods partake[33] neither of food[34] nor drink[35]. We have now passed through[36] these dangers. Æmilius Paulus obtained all the treasures[37] of the Macedonians. The first men ate[38] acorns[39], strawberries[40] and other wild[41] fruits[42]. In the time of Lysander, the Spartans had the supremacy[43] over the Athenians.

[1] omnis. [2] momentum. [3] fungi. [4] officium. [5] luctus. [6] res. [7] effugĕre. [8] nolle. [9] ratio. [10] tamquam. [11] potiri. [12] amissus. [13] commodĭtas. [14] uti. [15] spirĭtus. [16] vesci. [17] fungi. [18] occasio. [19] potiri. [20] munus. [21] potiri. [22] Ludovīcus. [23] rursus. [24] Comp. § 142. [25] uti. [26] praesens animus (presence of mind). [27] indigēre. [28] proprium. [29] valēre (to be in health). [30] carēre. [31] fungi. [32] munus. [33] vesci. [34] esca. [35] potio. [36] defungi. [37] gaza. [38] vesci. [39] glans. [40] fragum. [41] rudis. [42] fruges. [43] potiri rerum (to have the supremacy over).

ABLATIVE WITH COMPOUND VERBS.

204. Many verbs, which are compounded with prepositions, that govern the ablative, take the ablative with and without a preposition. Others, on the contrary, are found only with the ablative, and others again, usually, only with the preposition. Everything, therefore, is here to be determined by the usage of the language, and it is very important, in reference to such words, to consult the lexicon.

Some examples: abalienare ab aliquo; se abdicare aliqua re, *to lay down something;* abducĕre ab aliqua re; abesse aliqua re and (more frequently) ab aliqua re; abire ab aliqua re; but abire magistratu; aberrare ab aliqua re; abscēdĕre ab aliqua re and aliqua re; absolvĕre ab aliqua re and aliqua re; abstinēre aliqua re and ab aliqua re; decedĕre de or e loco, and ab or de aliqua re (in a metaphorical sense); declinare de and ab aliqua re; deducĕre de and ab aliqua re; desilire ex or de aliqua re; desidĕre de aliqua re; detrahĕre de aliqua re; deturbare aliqua re, de aliqua re, and ex aliqua re; depellĕre aliqua re and de aliqua re; discedĕre aliqua re, and ab, de, ex aliqua re; evadĕre ex aliqua re; excedĕre ex aliqua re and aliqua re; exire ex, or de aliqua re; expellére aliqua re and ex aliqua re. And thus in similar verbs different relations are denoted; indeed, among these, there are some, which in a certain signification govern an accusative, egrĕdi, excedĕre, exire, *to exceed, to go beyond.*—There is here no need of any separate examples for practice.

But the following verbs, which are constructed with an ablative, should be observed.

205. (1) *Afficĕre.* This signifies properly *to affect.* That *with which* any one is affected, is put in the ablative. But in English this verb is translated in various other ways; e. g. *To fill with joy,* laetitia afficĕre. In most cases, we translate these by a single verb, which takes its signification from the substantive in the ablative; e. g. Laetitia afficĕre, *to gladden, to rejoice;* munere (muneribus) aff. *to reward;* dolore aff., *to afflict;* leto (morte) aff., *to kill;* beneficio (beneficiis) aff., *to benefit, to bestow benefits;* and thus with many other combinations.

If the verb is active, the person affected by the action is put in the accusative; e. g. *He rewarded me,* munĕre (muneribus) me affēcit; *thou hast benefited me, conferred favors upon me,* tu me affecisti beneficiis. In the passive, this accusative becomes the subject-nominative; e. g. *Favors have been conferred on me,* ego beneficiis affectus sum. When it stands with a noun which denotes something unpleasant, it is often rendered by the word *suffer,* with a noun denoting something agreeable, by the word *enjoy;* e. g. Poena affici, *to suffer punishment;* voluptate affici, *to enjoy* (to experience) *pleasure.*

Moreover, an adverb is often joined with the verbs used in English; e. g. *To reward richly;* in Latin this must be an adjective, agreeing with the substantive; e. g. *Thou hast rewarded me liberally,* tu me magnis (largis) muneribus affecisti; *you have been honored as you deserved,* eo (tanto, tali) honore affectus es, quo (quanto, quali) es dignus.

Examples.

Hannibal, on his march[1] to Etruria, suffered from a severe[2] disease[3] of his eyes. Bessus, the murderer[4] of Darius, was more severely[2] punished by Alexander the great, than was just. It is sad, if bad men are rewarded in the same manner as the good. It is uncertain how the renowned Scipio was[5] put to death. Often reflect[6], how great favors I have conferred on you. I now enjoy no little pleasure. The desire for riches has caused great injuries to many. They are admired[7], who surpass[8] others in virtue. Despair of safety[9] had afflicted[10] the king in this desert[11]. Nicanor had filled all with a strong desire for himself. What sorrow we shall feel, when the fortune of our country fails[12]! Ptolemy has been but lightly[13] wounded. Thy letter would have troubled me very much, unless[14] my mind had been already hardened[15] against[16] new sorrow.

[1] petens (on his march). [2] gravis. [3] morbus. [4] percussor. [5] (subj.). [6] considerare. [7] admiratio—afficĕre. [8] anteire. [9] salus. [10] aegritudo—afficĕre. [11] solitudo. [12] perire (future). [13] levis. [14] nisi. [15] obdurescĕre. [16] ad.

206. (2) Vivĕre, *to live.* This has a different construction, according to its different signification.

Vivĕre aliqua re, *to live on something, to support life;* also metaphorically; e. g. *To live on the compassion of others,* aliena misericordia; —— in aliqua re, *to spend life* *in* or *with something;* —— cum aliquo, *to live with some one, to have intercourse with;* —— de lucro, *to owe one's life to the forbearance of another.*

(3) Stare has also a different construction, according to its different signification.

Stare aliqua re and in aliqua re, *to continue in something, to abide by, to remain firm;* —— ab aliquo, a partibus alicujus and cum aliquo, *to be on the side of some one, to hold with some one;* e. g. *Thou art on my side,* tu stas a me, a meis partibus, mecum. So also in metaphorical phrases; e. g. A mendacio stare, *to lie, to be deceitful.*

(4) Facĕre aliquo, de aliquo and more frequently alicui, *to do something with some one;* e. g. Quid facimus hoc homine, *what are we to do with this man?* but oftener huic homini.

Examples.

I had already determined[1] to live on intimate terms[2] with this man. Cicero spent his life mostly[3] in letters[4]. All desired that Caesar would abide by those conditions, which he had made. The ancient Germans lived not only on milk, cheese and corn, but they also ate[5] raw[6] flesh. Whoever is not on our side, is[7] against[8] us. Theophrastus spent[9] a pretty long period of his life in the investigation[10] of nature. Zeno was not of the sect of the Epicureans. Truly we owe our life to forbearance. The gods are on our side; trusting[11] to them, let us fight. Sextus Roscius always dwelt in the country[12], and spent his life in agriculture[13].

[1] decernĕre. [2] familiariter (on intimate terms). [3] plurimum. [4] litterae. [5] vesci. [6] crudus. [7] stare. [8] adversus. [9] vivĕre satis diu (to spend a pretty long period, etc.). [10] perscrutatio. [11] fretus. [12] rus. [13] ager colendus.

207. Besides the adjectives and verbs already mentioned, which are constructed with an ablative, the ablative also frequently occurs in sentences, where it does not seem to depend on any word. The predicate of a sentence oftentimes contains a more particular explanation, which denotes either the *time*, the *cause*, the *occasion*, the *instrument*, or the *means.*

The English employs prepositions in such specifications; the Latin too, often uses these, but it frequently prefers the ablative without a preposition. Persons are here always an exception; for the person *acting* is designated by *a*, the one *acted upon*, by *de*, the one *participating* or *accompanying*, by *cum*, and the one *interposing* or *through whose means*, by *per*. Hence the prepositions can be omitted only with inanimate objects.

208. The ablative without a preposition expresses the following relations:

I. The *means* or *instrument with* which anything is done, or *by* which anything takes place; e. g. *We chew food with the teeth*, dentibus; *we sail through the sea with ships*, navibus; *he wasted the land with fire and sword*, ferro ignique; *two cliffs are formed by a bridge*, ponte; *the soul acts by its own energy, not by that of another*, vi sua non aliena.

Here, to the literal signification of the ablative belong *pedibus* (with the feet), *classe*, *classibus*, *navibus* (with ships), *equo* (with a horse). Instead of this literal sense of the ablative, we say, *on foot*, *by* or *in ships*, *on a horse;* e. g. *I travel on foot* (pedibus) *to Italy; I travel to Greece by ship* (classe).

Remarks.

(1) *Per* with the accusative of the inanimate means or instrument is comparatively rare. It is used particularly to convey the idea of *under pretence of*, or when a deceptive means is employed; e. g. per fidem, *under pretence of fidelity;* per causam belli, *under pretence of war;* per insidias interficere, *by lying in wait.* But the ablative also occurs in this connection. In other instances, it may often be regarded as an adverbial phrase, expressing manner. See § 211. Rem. 1.

(2) When animate beings are the instrument or means, *per* is used. The question is then asked, *by means of whom?* e. g. *By me*, per me; *by Cicero*, per Ciceronem. Often also, instead of *per*, a circumlocution by means of a substantive in the ablative, is preferred, as *opera*, *ope*, *auxilio*, etc., and these substantives are often joined with the adjective pronouns *meus*, *tuus*, etc., so that *opera mea*, *tua*, *vestra*, are equivalent to *per me*, *per te*, *per vos;* e. g. *I have been relieved from misery by your father*, per tuum patrem or tui patris aux

ilio. Here belongs also the expression, *by himself, itself*, (of itself, without the cooperation of another); e. g. *Virtue is praiseworthy of itself*, per se. So also when inanimate objects are personified; e. g. *By you* (per te), *O religion.*

(3) When the inanimate means merely takes the place of the efficient agent, it is also expressed, like the animate, by *per* and the accusative; e. g. *He transacted the business by letter*, per litteras fecit, the letter became the agent, instead of the person himself.

Examples.

The Athenians covered[1] with stones a certain Cyrsilius, who counselled[2] evil. The watchmen and keepers of the temple were driven back[3] with clubs[4] and stakes[5]. Bulls defend[6] themselves with their horns, boars with their tusks[7], lions with their bite[8]. Romulus, when he founded the city, marked out[9] the boundaries[10] with a lituus. It is the duty of the senate, to assist the state by deliberation[11]. Many old men have pleased[12] themselves with the cultivation of land[13]. Athenagoras, who had ventured to export grain in a famine, was beaten[14] with rods. Certain towers at Cumae, were not only struck by lightning, but even shaken down[15]. It is dishonorable to gain the good will[16] of citizens by flatteries[17]. Jupiter often gave signs of future events[18] to the Roman state, by fowls. More injury[19] than advantage is brought[20] upon the public interests[21] through very eloquent men. I presume[22] you are afraid[23] that this discourse of yours may get abroad[24] through our means. This treachery[25] was prepared for Avitus by[26] Oppianicus through the Fabricii. The Gauls seized those, by whose means[27] they supposed the people to have been excited. Lysander so indulged himself, that by his means the Lacedemonians incurred[28] the very great odium of Greece. Through[29] me you obtained[30] his friendship. By you, O Eloquence and Poetry, the customs are improved[31]. Virtue always shines by itself. Many of these trees were planted[32] by my hand. Varius despatched[33] Drusus by the sword, and Metellus by poison. The states were governed by laws. Tullus transacted the business by means of slaves. In nothing[34] did they glory more, than in having deceived[35] the king by a truce[36] and the hope of peace. Cicero was banished from his country by the party[37] of Clodius.

[1] cooperire. [2] suadens (who counselled). [3] repellĕre. [4] clava. [5] fustis. [6] tutari. [7] dens. [8] morsus. [9] dirigĕre. [10] regio. [11] consilium. [12] oblectare. [13] ager. [14] caedĕre. [15] decutĕre. [16] benevolentia. [17] blanditiae. [18] casus. [19] detrimentum. [20] importare. [21] res. [22] arbitrari. [23] vereri (to be afraid). [24] emanare (to get abroad). [25] insidiae. [26] ab. [27] opera. [28] pervenire in.

[29] opera. [30] accedĕre in. [31] emollire. [32] serĕre. [33] tollĕre. [34] nulla res. [35] rex deceptus (abl.). [36] induciae. [37] socius.

209. (II.) The efficient *ground* or *cause* of a quality, state or action.

But here it is to be noticed, that this cause may be either *inanimate* or *animate*. From this distinction arise two constructions:

(1) When the *inanimate* efficient cause, by which a quality or state belongs to the subject, or generally by which something takes place, is expressed, the ablative without a preposition is used; e. g. *Many distinguish themselves by learning, others by military glory*, multi doctrina, alii bellĭca laude; *he is wearied by labor*, labore; *this man died by poisonous plants*, plantis venenatis. Comp. the Abl. in the sense of *on account of*, § 213. 4.

Remark.

This idea of *inanimate cause* is closely related to that of *means*, inasmuch as both are considered as effecting some end. But the careful student will generally be able to distinguish between the two. The *means* or *instrument* is put in operation by some *external* agency or force, the *cause contains* the motive power, by which it operates, *within itself*; e. g. the poison is considered as the *means*, when we say: He was put to death *by poison*; but as the *cause*, when it is said: He died *of* or *by* poison, i. e. the poison occasioned his death. Sometimes the two ideas coincide, and the same object may be either the *means* or the *cause*, according to the point of view from which we regard it. Thus in the above example, *learning* and *military glory* may be considered both as the means *by* which many acquire distinction, and the cause or ground *of* that distinction, when acquired.

210. (2) When the efficient cause is an *animate* being, or at least is considered as such, *a* is used, and the question is here asked, *by whom?* e. g. *The world was made by God*, a Deo; *everything has been wisely arranged by nature*, a natura, because here nature is considered as a person; had it not been, the preposition would have been omitted.

The student will now notice the general distinction between *a* with the ablative, *per* with the accusative, and the ablative alone. The originating *author* of an action, from whom it is derived and proceeds, is expressed (in the passive construction) by *a* with the Abl.; the *person* employed as a *means* for its accomplishment, by *per* with the Acc.; the *thing*, either as *means* or *cause*, by the Abl. without a preposition.

Examples on §§ 209, 210.

Many things, which have become hard[1], dissolve[2] by fire. Jugurtha was taken captive by Sulla. At that time, Crassus also was put to death by Surena, the general of the Parthians. It is not probable that[3] Fannius did this from malice, and that Roscius was deceived by inconsiderateness[4]. Greece was distinguished[5] by her learning, her many arts and military valor[6]. Prosperity[7] is embellished[8] by friends, adversity[9] mitigated[10]. Wild[11] beasts are often moved[12] by singing. Reason, by which alone[13] we surpass[14] the beasts, is common to all men. All men are united[15] to each other, by a certain natural benevolence, and by a common law. We are prohibited by the law of nature from[16] injuring[17] others. The earth opens[18] not only by great earthquakes[19], but also by great rains[20]. By the assistance[21] of a ring, Gyges became king of Lydia. By the care[22] of his mother Cornelia, Tiberius Gracchus was instructed in Grecian literature from childhood[23]. Pains are mitigated[24] by long continuance[25]. Hard stones are excavated[26] by soft[27] water. Publius Clodius was murdered by Milo near Bovillae. Reason has been given to many men by nature. We are all influenced[28] by a desire of praise. When absent[29], you are praised by many, when present, by all. Marius was wearied[30] by hunger[31] and floods. This people is not troubled[32] by the same superstitions as other people. Plancus was very highly[33] esteemed[34] by Aulus Torquatus, a most venerable[35] man. Caesar was killed by Brutus with a weapon.

[1] durescĕre. [2] liquescĕre. [3] (acc. with inf.) [4] imprudentia. [5] florēre. [6] virtus. [7] res secundae. [8] ornare. [9] res adversae. [10] sublevare. [11] immānis. [12] flectĕre. [13] unus. [14] praestare. [15] continēre. [16] quominus. [17] violare. [18] discedĕre. [19] terrae motus. [20] imber. [21] beneficium. [22] diligentia. [23] a puero. [24] mitigare. [25] vetustas (long continuance). [26] excavare. [27] mollis. [28] trahĕre. [29] absens (when absent). [30] fessus. [31] inedia. [32] conflictare. [33] maxime. [34] diligĕre. [35] gravissimus.

211. (III.) The *mode* or *manner*, in which anything takes place. When this does not exist in, but is without the subject, it is considered as an instrument or means, and is translated by the ablative without a preposition; e. g. *He con-*

quered the city with violence, vi (i. e. in a violent manner); *this happened justly* (unjustly), jure (injuria).

But when the mode or manner in which something takes place, exists in the subject, and denotes a frame of mind, then, if the substantive is without an adjective, the preposition *cum* is joined with it; e. g. *The people lamented with mourning and sighs,* cum luctu et gemĭtu. But when there is an adjective agreeing with the substantive, *cum* can be used or omitted; e. g. *I have read this with great pleasure,* magna voluptate, and magna cum voluptate. In such a *with,* there is always contained a proper sentence with *and;* e. g. *They lamented, mourned and sighed; I have read this and rejoiced much.*

Remarks.

(1) Instead of the ablative of manner, the *accusative* with *per* sometimes occurs. But these cases may be regarded rather as adverbial phrases, used often when no corresponding adverbs exist, and to be imitated with caution; e. g. *Everything is hostile to me by the highest injustice* (in the most unjust manner), per summam injuriam; *oppressively,* per oppressionem; *disgracefully,* per dedecus; *treacherously,* per insidias; *jestingly,* per ludum et jocum; *orderly,* per ordinem. Hence, many English adverbs are expressed in Latin by *per;* e. g. *Violently,* per vim; *artfully,* per dolum; *angrily,* per iram.

(2) The ablative also denotes the mode or manner *in which* something takes place, by specifying the *accompanying circumstances under which* it takes place. This may be done by means of a substantive joined (1) with an adjective; e. g. *with a favorable wind,* secundo vento; (2) with a pronoun or numeral; e. g. *with this purpose,* hoc consilio; *with thirty ships,* triginta navibus; (3) with a participle, or a substantive in its place; e. g. *under the conduct of a father,* patre ducente or duce. In English we use, in these cases, the prepositions *with, under, on;* as, *on this condition,* ea conditione.

(3) The student must distinguish the accompanying *circumstance,* from the accompanying *person* or *thing.* The accompanying *circumstance* can be expressed in the ablative without a preposition, by a substantive having an adjective agreeing with it. The accompanying *person* or *thing* is denoted by the ablative with *cum.* In this case, the preposition expresses the idea of accompanying or fellowship, in distinction from *without* (sine), and does not contain a subordinate idea, but takes the place of the conjunction *and,* or the preposition *together with;* e. g. *The physician appeared with a cup,* cum poculo; *Romulus and Remus built Rome,* cum Remo; *I have spoken with thy brother,* cum fratre tuo; *Alexander waged war with Darius,* cum Dario; *thou livest on friendly terms with all men,* cum omnibus. Yet, in the military phrase, *To march with a large army,* and the like, examples are

found, even in Cicero, and still more in Caesar and Livy, where *cum* is not expressed. Hence, *magno, ingenti, expedito exercitu iter facere, magnis copiis venire*, and even without an adjective, e. g. *Equitatu.*

Verbal nouns of the fourth declension are an exception to the foregoing rule; they may stand in the Abl. without *cum*, even when no adjective agrees with them; e. g. fletu, *in tears*. Care should be taken in the use of *cum*, since its omission will often essentially vary the idea; e. g. Scribo dolore is, I write *from* or *on account of* pain; Scribo cum dolore, I write *with* pain. In the former case, the pain is the *reason* or *motive* of my writing; in the latter, it is an *accompanying circumstance.*

Examples.

Pompey made[1] peace upon the sea[2], with the greatest valor and despatch. Autronius came to Cicero with many tears, humbly begging[3], that he would defend him. We have used our strength with all care[4], and[5] yet nothing is effected by our strength. Bessus, when he had killed Darius, fled with a few. The mortal nature often seems to be at war[6] with the immortal. Miltiades with his fleet left the island Paros. With such pride you will not be able to have a friend. The soul of man will not perish with the body, but, adorned with a new body, will continue[7] after death. Cicero to (with) the great joy of his fellow citizens, returned to his country. The Macedonians carried on war many years with the Persians. I have deliberated[8] with you sufficiently about this thing. The death of those whose life is praised, ought not to be passed over[9] in silence. I have written three books in verse[10] upon[11] my times. The blood flows on all sides[12] in rivulets[13]. The assembly[14] was held with great outcries[15]. I have read[16] the whole book with the highest interest[17]. A sedition of the soldiers was excited to the great calamity and almost destruction[18] of the state. The inhabitants of Minturnae[19] accompanied[20] Marius, at his departure, with vows and tears. Plancus travelled to Africa with Aulus. Cicero set out[21] for Athens under a clear sky. An injury is done[22] in two ways, either by violence, or fraud. Caesar came on foot to Marseilles[23]. If I have said anything jestingly, do not[24] take it in earnest[25]. The Athenian general departed from Euboea with twenty ships of war. With your good leave[26] and that of this truly excellent man, I may say this. Crassus returned home with a fever. Under these patrons[27] and leaders, with the gods assisting, with the Roman people approving[28], we shall surely[29] be free in a short time. On (with) these conditions he made peace. Everything will not perish together[30] with us.

What disgraceful deed[31] did not Catiline devise[32] with Autronius and Lentulus! When the Macedonians were carrying on the war with the Persians, they came unto a valley, which they filled with hideous[33] cries. He arrived at the sea with a retinue[34] of thirty horsemen.

[1] conficĕre. [2] maritĭmus (upon the sea). [3] supplex (humbly begging). [4] cura. [5] neque tamen quidquam (and yet nothing). [6] pugnare (to be at war). [7] permanēre. [8] agĕre. [9] praeterire. [10] (plur.). [11] de. [12] undique. [13] rivus. [14] concio. [15] clamor. [16] perlegĕre. [17] studium. [18] pernicies. [19] Minturnenses (inhabitants of Minturnae). [20] prosĕqui. [21] proficisci. [22] fiĕri. [23] Massilia. [24] nolle. [25] in serium convertere (to take in earnest). [26] venia. [27] auctor. [28] consentire. [29] profecto. [30] una. [31] flagitium (dis. deed). [32] concipĕre. [33] horrendus. [34] comitatus.

212. (IV.) The ablative stands without a preposition in answer to the question, *Whereof?*—to designate *internal* or *external* property or quality; e. g. *He is of great genius*, magno ingenio. This is called the *ablative of quality.* See § 192, where also the *genitive of quality* is referred to.

The *material of which* anything consists, sometimes stands in the ablative; e. g. *We are made up of mind and body*, animo constamus et corpore, but a preposition is more frequent. With verbs of *making* and *forming*, the material is denoted by *ex;* as, aliquid facere, fingere ex auro, *to make something out of gold.* For the Abl. with words of *plenty* and *want*, see § 197.

Remarks.

(1) If the father or mother, *of whom* a child has been born, is designated by *of*, it is generally expressed by *ex;* but with participles *ex* is usually omitted; e. g. *Cupid was the offspring of this Venus and Mercury*, ex hac Venere et Mercurio; *the son of Jupiter*, Jove natus (ortus).

(2) When the preposition *of* denotes the object of the action performed by the subject, *de* is used; e. g. *I have spoken with you of this thing*, de hac re; *we speak of God*, de Deo.

Examples.

I will speak with you, in detail[1], of all those things, of which you have deliberated[2] with me. I have ascertained[3] many things of the condition[4] of the state, which I did not ascertain from you. That Hercules was the offspring[5] of Alcmena and Jupiter. Castor and Pollux, born of a mortal mother, were regarded[6] as gods. Caesar spoke of the victories by which he had been honored.

[1] accurate (in detail). [2] agĕre. [3] comperire. [4] status. [5] nascor (to be the offspring of). [6] habēre.

213. (V.) The ablative is joined to nouns, adjectives and verbs to express some circumstances by which they are more exactly defined, or in answer to the question, *Wherein?*

The force of this ablative is expressed in various ways in English.

(1) By *in*. The ablative here usually stands without a preposition; e. g. *To excel in the knowledge of things*, excellĕre (praestare, florēre) cognitione rerum; *Jupiter was painted in a royal dress*, ornatu regali; *in my* (thy —) *name*, meo (tuo) nomine, meis verbis; also, *to conquer in battle*, proelio. But there is a difference between this and the phrase, *to fall in battle*, in praelio cadĕre. The last *praelio* refers to *place*, therefore *in* is expressed. So also when the *place* of the battle is named; e. g. *In the battle at Marathon, the Grecians were victorious*, in Marathonia pugna. For the usage with names of places, see §§ 67—70.

But in the figurative phrases, e. g. *To be in danger*, *in error*, *in fear*, *in anxiety*, the preposition *in* must not be omitted; thus, in pericŭlo, in errōre, in timōre, in angōre esse (versari). But when an adjective agrees with the substantive, *in* may be omitted; e. g. (in) summo periculo esse. In the phrases, *In this book*, *letter*, and the like, the preposition *in* is used, when something is mentioned which occurs in the book or letter, but of which the *whole* book and the *whole* letter does not treat; on the contrary, *in* is omitted, when the subject of which the whole book and letter treats, is mentioned.

(2) *In respect to;* e. g. *He is strong in* (in respect to) *mind*, mente (animo); *lame in respect to his feet*, or *in his feet*, pedibus. Here belongs the ablative nomine, in such expressions as, *a certain man, Claudius by name* (i. e. in respect to name), quidam, nomine Claudius.

(3) *According to*, or *in accordance with;* e. g. *According to my opinion*, mea sententia; *according to my judgment*, meo judicio; *according to this custom*, hoc ritu, hoc more; *the first in* (according to) *order*, ordĭne.

Hence, *To judge, to weigh, to measure according to something,* metiri, ponderare alĭqua re; *I judge him according to his virtue,* virtute.

Further, in phrases, as, *To live according to nature,* where *according to* is the same as *agreeable to,* in distinction from *contrary to, secundum* is used; hence, Secundum naturam vivĕre.

(4) *On account of.* Here the ablative is used without a preposition, when the cause why anything takes place, is *internal,* existing in the subject, or when the verb with which this cause is connected, denotes a state of the mind (e. g. *to rejoice, to grieve*); e. g. *On account of* (from) *desire,* desiderio; *on account of hatred,* odio. With words denoting the state of the mind, we sometimes also use the preposition *for;* e. g. *To exult for* (on account of) *joy,* exultare laetitia; *to rejoice for joy,* triumphare gaudio. But when the cause why anything takes place is *external,* not existing in the subject, the prepositions *ob, propter, de,* are generally used; e. g. *On account of theft,* ob (propter) furtum. Still, even in this last case, the Latins very frequently place the ablative alone. Thus Cicero says, Gubernatoris ars utilitate non arte laudatur, *on account of its utility, and not on account of the skill;* hae caerimoniae ea conjunctione, quae est homini cum Deo, conservandae sunt, *on account of that connection.*

(5) Finally, this explanatory ablative may be sometimes rendered by *from;* e. g. *From fear,* metu; *from love,* amore; *from custom,* consuetudine; by *under,* e. g. *Under the pretence of friendship,* simulatione amicitiae; *under the name of tithes,* nomine decumae; by *at* or *when,* expressing the relation of time, e. g. *We grieve at the departure of a friend,* decessu; *at your arrival,* tuo adventu; *when the sky is clear,* coelo sereno; also when it does not express the relation of time, e. g. *At my command,* meo jussu. See § 75.

Examples.

When thou buildest[1], do not[2] go[3] beyond[4] bounds[5] in expense[6] and magnificence. Caesar was seldom conquered in any[7] battle. Greece was distinguished[8] in learning, in very many arts, and in military glory[9]. Plancus, the son-in-law of Torquatus, was like[10] him in every[11] virtue. Men are[12] often in the greatest[13] error, and in ignorance of the most important[13] things. What will that man do in darkness[14], who fears nothing except[15] a witness[16] and judge? Greet[17] my Tyro in our name. Men differ[18] in many things from beasts. Pleasure was painted on the tablet[19] in the most beautiful attire[20]. Conon routed[21] the Persians near Cnidus, in a great battle. Hamilcar was killed in battle, while he was fighting[22] against the Vettones. Men judge[23] many things from hatred, or[24] love, or desire, or passion[25], or pain, or joy, or hope, or fear, or some[26] emotion[27] of the mind. From the number of sparrows, Calchas predicted[28] the years of the Trojan war. He is not a good man, who is restrained[29] from wickedness[30], by fear of punishment.

History is silent[31] concerning many men, who were distinguished in respect to their birth[32]. Many men live according to the manner[33] of wild beasts. You judge[34] of this book only according to its rareness[35], not according to its true worth[36]. In my opinion[37], piety is the foundation[38] of all the virtues. All tortures[39], in their external appearance[40], are perhaps greater, but in the inward[41] pain[42], far less, than envy. Both[43] the youth were similar to Castor and Pollux in form. Love of country, at least[44] in my opinion, is the greatest virtue. Many judge[45] of everything according to pleasure and pain. Dishonest men will estimate[46] everything according to their advantage[47]. Many excel in beauty and strength of body. In the Persian army, there were three hundred and sixty-five young men, equal[48] in number to the days of a whole year. The dead[49] man, whom Gyges had found, had a gold ring on his finger[50]. We do not know what[51] the gods are in body, mind and life. Children[52] do many things, not only according to the will of their father, but also voluntarily[53]. At the request[54] of Atticus, Cornelius Nepos wrote a book concerning the life and character[55] of Cato. The body of Darius, at the command[56] of Alexander, was buried according to the custom of his country[57]. Whoever sits[58] meditating[59] at a crowded[60] table, seems uncivil, on account of his forgetfulness[61] of the time and place. The

Romans exulted for the joy of victory. Under the name of a fleet, money was demanded[62] of the states[63]. Catiline gained[64] many good men under the appearance[65] of a pretended[66] virtue. Lucullus showed[67] himself benevolent at his first coming. Comets[68] appear even when the air is calmest[69].

[1] aedificare. [2] ne. [3] prodire. [4] extra. [5] modus. [6] sumptus. [7] alĭquis. [8] florēre. [9] bellica virtus. [10] par. [11] omnis. [12] versari. [13] magnus. [14] tenĕbrae. [15] nisi. [16] testis. [17] salutare. [18] differre. [19] tabula. [20] vestītus. [21] fugare. [22] pugnans (while he was fighting). [23] judicare. [54] aut. [25] iracundia. [26] aliquis. [27] permotio. [28] divinare. [29] arcēre. [30] facinus. [31] tacēre. [32] genus. [33] ritus. [34] judicare. [35] raritas. [36] pretium. [37] judicium. [38] fundamentum. [39] tormentum. [40] species. [41] intestīnus. [42] cruciatus. [43] uterque. [44] quidem. [45] ponderare. [46] metiri. [47] commŏdum. [48] par. [49] mortuus (the dead man). [50] digitus. [51] qualis. [52] liberi. [53] sua sponte. [54] rogatus. [53] mores. [56] jussus. [57] patrius (of his country). [58] assidēre. [59] meditari. [60] frequens. [61] inscitia. [62] imperare (with dative). [63] civĭtas. [64] tenēre. [65] species. [66] assimulatus. [67] praestare. [68] comētes. [69] quiētus.

II. CONSTRUCTION OF VERBS.

Verbs have not merely the power of governing in a sentence, but they are also themselves governed, since not only the subject, but also conjunctions and the modification of the idea which the sentence contains, have an influence upon them.

1. NUMBER.

214. As almost all verbs can become predicates of a subject, where this is the case, the verb, as predicate, must depend, for its number, on the subject. Hence a singular subject has its verb in the singular.

But in English, we have some plural words, which in Latin are expressed in the singular; e. g. Uterque, *both;* quotusquisque, *how many, how few;* optĭmus quisque, *all the truly excellent;* sestertium (declinable) with a numeral adverb, *a million;* e. g. Vicies sestertium, *two millions*; mille, (a thousand) with a genitive, and others similar. In Latin, the singular must follow all these, even in the relative sentences connected with them; *Both hastened to fight*, uterque festinavit; *how few are there who assert this*, quotusquisque est, qui hoc dicat? *It is both of us, who say this concerning ourselves*, uterque nostrum est, qui hoc de se dicit, not de nobis dicimus. For *uterque* with the genitive of a person, defining it more minutely, see § 145. Collective words, as *pars*, *quisque*, *juventus*, which, in the poets and many prose writers, have a plural verb, in Cicero, Caesar and generally in the best writers, are joined almost exclusively with a singular verb. The student must not confound the case where *pars*, *quisque*, etc. are the *actual* subject, with that, where they are merely *in apposition with* a subject, expressed or implied, e. g. *The soldiers provide, each one for himself*, milites, sibi quisque, consulunt. Here the subject is *milites*, and *quisque* is in apposition; hence the verb is in the plural.

A plural subject always takes the plural. Here also the English often differs from the Latin, since it has many words in the singular, which in Latin are plural; e. g. Divitiae, often translated *wealth;* castra, *a camp;* res secundae, *prosperity;* litterae, *a letter;* nuptiae, *marriage;* scalae, *a ladder;* sarcĭnae and impedimenta, *baggage;* Athenae, *Athens;* and so many others. In Latin, the plural must follow such words; e. g. *The camp is great,* castra sunt magna; *Athens delighted me much,* valde me Athenae delectarunt.

The number of the verb, when there is more than one subject, has been treated under §§ 63 and 64.

Examples.

Both[1] cannot obtain[2] the same. All[3] the truly wise acknowledge[4], that[5] there is a God. The camp itself, which had been abandoned, was surrendered to the enemy. The camp, which before had been pitched[6] upon a high mountain, is now[7] brought[8] to the plain[9]. How few[10] are found among philosophers, who agree[11] respecting this matter[12]. Both of us are united[13] by the same studies. Both generals departed, each to his own home. By the bravery of Marcellus, Syracuse was taken, and by his compassion[14] it was preserved[15]. Where are the two[16] millions, which you possessed[17] after the death of your father? Under such circumstances[18], both of us can be secured[19] in our resolution[20]. The baggage of the Helvetii, collected[21] in one place, was taken[22] by the Romans. My last[23] letter seems to have been intercepted[24].

[1] uterque. [2] adipisci. [3] sapientissimus quisque (all the truly wise). [4] confitēri. [5] (acc. with inf.) [6] positus. [7] jam. [8] deferre. [9] planum. [10] quotusquisque. [11] consentire (subj.). [12] res. [13] devincire. [14] misericordia. [15] conservare. [16] vicies sestertium. [17] esse. [18] quae quum ita sint (under such circumstances). [19] munītus. [20] consilium. [21] collatus. [22] capĕre. [23] proximus. [24] interceptus.

2. PERSONS OF THE VERB.

215. The Latins distinguish the three different persons in the verb, by their proper endings, *o, s, t, mus, tis, nt,* so that they can dispense with the subjects *ego, tu, is, nos, vos, ii;* yet these subjects must sometimes be expressed.

(1) When two persons are contrasted with each other. This contrast is often denoted by such words as *but, at least, not, either, or, not only, but also,* where in English, stress is then laid upon the pronouns in reading; e. g. *Thou* art more desirous of this, than *I* am, tu cupidior es, quam ego sum; but let *us* follow nature, nos autem sequamur.

(2) When it is necessary that a person should be made somewhat more prominent, or be more definitely distinguished, as is often the case; e. g. *I could be satisfied with the judgment of the ancients,* ego poteram esse; *should you not esteem him?* hunc tu non diligas?

In the above examples, the *I* and *you* are emphatic, and are accordingly expressed in Latin. Hence, the right emphasis upon the pronouns in English, shows, in most instances, whether they are to be translated or not.

Examples.

I favor D. Brutus, you Antonius. I wish[1], that[2] the city may be preserved[3], you desire[4] to destroy it. How[5] many things the painters see in shade[6], which we do not see! You do not love our Cato more[7] than I. We, who are at home seem to you happy. I could wish[8], that[9] you esteemed my friends as highly[10] as I esteem thine. I return[11] to that which I had omitted. We practised the poetic art later than the Grecians. Shall[12] I not esteem him highly? Since so many men leave their country, why[13] do not we do the same? Even[14] if others do not do this, yet you certainly will do it. I have banished[15] kings, you have introduced tyrants. The judge does not always hate him, whom you wish[16]. If we seem to all to be foolish[17], will[18] you believe the same?

[1] cupĕre. [2] (acc. with inf.) [3] conservare. [4] studēre. [5] quam. [6] umbra. [7] plus. [8] velim. [9] (omitted in Lat. and the verb in the subj.). [10] (see § 153). [11] redire. [12] (subj. of diligĕre, shall I). [13] quidni (why not).

[14] quodsi (even if). [15] ejicĕre. [16] (subj.). [17] stultus. [18] (with the interrogative *num*).

216. The pronoun *ego* with its plural *nos* admits the verb only in the first person, and the pronoun *tu* with its plural *vos*, only in the second person; but the other pronouns, especially *qui, quae, quod,* according to the person of the words to which they refer, admit the verb in all persons. For the person of the verb, when two subjects of different person (*I, thou*) belong to the verb, see § 65.

The above mentioned *qui, quae, quod,* in particular, can take after it all persons. As it is a relative pronoun, referring to the preceding sentence, when it stands as the subject of a sentence, it must be in the same person as the word to which it refers. Hence the first person is used, when the relative refers to *I*, the second, when it refers to *thou*, and also the third person, when it refers to a word of the third person. And so in the plural; e. g. *This will be very pleasing to me, who love you from the heart,* mihi, qui te ex animo amo (not amat); *this will be very pleasing to us all, who love you,* nobis omnibus, qui te amamus; *we are among those, who deny these principles,* nos sumus ii, qui negemus; *O, how unhappy I am, that I could not see you!* O me infelicem, qui non potuerim.

Examples.

I am he, who favors you most[1]. Thou art not such[2] an one, as[3] not to know[4] what he was. Ye are such as consider[5] life unpleasant[6] without these studies. Thou believest, that[7] I, who have defended him, ought[8] to be censured. Thou hast excited[9] suspicion against me, who am wholly[10] blameless. How can we punish you, who, in our opinion, have done[11] no evil? I, the same who did[11] all those things[12] in silence, am now interrupted[13]. I am he, who sees everything, and measures[14] the long year. Thy brother has obtained[15] the greatest praise by us, who have always incited[16] and exhorted him. I will judge of that, if I am only[17] such an one, as[18] can[19] judge of it, or know how[20] to judge. What shall I say of us, who were born and educated for praise and glory? We are among those[21], who always advised[22] peace.

[1] maxime. [2] is (such an one). [3] qui. [4] (subj.). [5] putare. [6] insuāvis. [7] (acc. with inf.). [8] reprehendendum esse (ought to be censured). [9] commovēre. [10] prorsus. [11] agĕre. [12] illae omnes res (all those things). [13] interpellare. [14] metiri. [15] consĕqui. [16] impellĕre. [17] modo. [18] qui. [19] (subj.). [20] (omitted in Lat.). [21] ii (among those). [22] auctorem esse.

217. When English infinitives with *to*, or *in order to* depend upon another verb, and are translated by *ut* or *qui*, those persons must be used, which, when the clause is resolved, appear as subjects with *that* or *in order that;* e. g. *We do not need much to live* (that we may live), ut vivamus; *I entreat you to go there* (that you would go there), ut illuc eas; *you are worthy to be rewarded* (that you should be rewarded), qui praemio afficiamĭni.

Examples.

Temperance admonishes[1] us to[2] follow[3] reason. We follow these precepts, in[4] order to live without anxiety and fear. He taught[5] all these things, to lead[6] all rational men in the way of a happy life. All come to supper[7] to satisfy[8] the desires[9] of nature. I earnestly[10] entreat you to[4] do this as[11] soon as possible, and to undertake the whole affair. I asked them to love[12] you, and to count[13] you among[14] their friends. You will find[15] this youth worthy to[16] be loved by you. Thy friendship induced[17] me to[18] write to you immediately, and inform[19] you of everything which happened[20] here. The Sicilians asked us to undertake[21] this for[22] for the sake of their honor.

[1] monēre. [2] ut. [3] sequi. [4] ut (in order to). [5] praecipĕre. [6] deducĕre (imperf.). [7] coena. [8] satiare. [9] desiderium. [10] vehementer. [11] quam primum (as soon as possible). [12] diligĕre. [13] habēre. [14] in numero. [15] cognoscĕre. [16] qui (instead of *ut*). [17] commovēre. [18] (*ut* and the imperf.). [19] certiorem facĕre (comp. § § 150 and 184). [20] geri. [21] suscipĕre. [22] causa (for the sake of).

218. The Latins frequently use the second person singular and plural, and also the first and third person plural, to denote persons in general, i. e. in making general statements; e. g. Cernas, *you* (any one) *might see;* si considĕres, *if you* (any one) *consider; we* (men in general) *live, nor do we know how long*, vivimus nec scimus, quam diu; dicunt, *they* (indefinite) *say.* The English *one,* as the subject of a verb, is very often expressed by the second per-

son singular. The subjunctive is almost always used where *one* is thus expressed; e. g. Cernas, *one might see.* When a pronoun refers to *one* thus expressed, it is in the second person.

The second person plural is used more rarely in this connection. The first person plural is used in expressing a *wish* and *exhortation,* where the speaker wishes to include himself; e. g. Cogitemus, *let us think.* The third person plural is used in such indefinite phrases as, *they say, they relate,* dicunt, narrant.

The Latin often expresses such general statements by the third person singular of the passive, where we use the active; e. g. *They* (men) *live,* vivitur; *they dream,* somniatur; *they fight,* pugnatur, etc. The expressions, *if one, when one, in case one,* may often be denoted by the present participle; e. g. *When one is active* (i. e. to the active), *no day is long,* agenti; *if,* or *in case one is punishing, he ought not to be angry,* punientem non decet.

Examples.

We do not see God, and yet we know him from his works. Before one begins, there is need[1] of deliberation[2], and when he has deliberated[3], of prompt[4] action[5]. Then, when the battle was over[6], one might have seen, how great daring[7] and resolution[8] there was in the army of Catiline. I know not why we believe dreams. Let us go to the villa of Cicero.

[1] opus esse. [2] consultum. [3] consulĕre. [4] mature. [5] factum. [6] confectus. [7] audacia. [8] vis animi.

3. DIFFERENT CLASSES OF VERBS.

219. Respecting the different signification of verbs with the ending *o,* it was stated in the first Part of this book, that some of them are transitive, others intransitive or neuter, and that the former have an accusative, but the latter do not admit one.

Both classes of verbs have passive forms, but of a different kind.

(1) Transitive verbs, which take an accusative, have a *personal* passive, since the object standing in the accusative in the active sentence, whether referring to a person or thing, becomes the subject of a passive sentence; e. g.

I love you.—Active.
Thou art loved by me.—Passive.
Alexander conquered Darius.—Active.
Darius was conquered by Alexander.—Passive.
Cimon routed these forces.—Active.
These forces were routed by Cimon.—Passive.

So in Latin:

Ego amo te, or te amo.
Tu amaris a me.
Alexander Darium vicit.
Darius ab Alexandro victus est.
Cimon has copias fudit.
Hae copiae a Cimone fusae sunt.

Therefore, the accusative of the active sentence becomes, in the passive, the passive subject of the verb,—passive, because it does not act of itself, but something good or bad happens to it from another. Hence every active sentence, which contains a subject and an object in the accusative, can become a complete passive sentence.

The student should make himself familiar with the mode of changing such active sentences into passive ones. Examples for practice have been given above, § 43.

220. (2) Intransitive verbs have only an *impersonal* passive. For, as they have no accusative, which in the passive could become their subject and nominative, their passive also has no subject, either referring to a person or thing. Hence the personal form of the third person singular of such passive verbs, is used impersonally, and is considered as neuter without a subject, and cannot be considered otherwise.

Therefore the Latin verb *ire* has in the passive:

itur, *it is gone;*
ibatur, *it was gone;*
itum est, *it has been gone.*

In English, we more frequently render such forms, *they go, went, have gone.*

So likewise the passives of all those verbs, which do not govern an accusative, but some other case, e. g. a dative or an ablative, or are constructed with a preposition, have no definite subject. Such verbs retain also in the passive the same cases which they govern in their active form.

Thus, in the active, *He obeys me*, paret mihi;
in the passive, *It is obeyed to me, I am obeyed*, paretur mihi.

But since many Latin verbs, which belong here, are translated into English by transitive ones, and these English verbs govern an accusative, which in the passive becomes the subject-nominative, therefore this English nominative, in Latin, must be in that case, which the verb governs; e. g.

He envies me, invidet mihi;
I am envied, invidetur mihi;
He envied us, invīdit nobis;
We were envied, invisum est nobis;
He plays ball, ludit pila (abl.);
Ball is or *was played*, pila (abl.) lusum est.

So also an auxiliary verb, *possum, soleo, coepi*, and the like, joined with such impersonal passives, can be used only in the third person singular; e. g. *I can be envied*, mihi invideri potest. This has been more particularly treated above, § 171.

As the auxiliary verb can be joined with the infinitives of such passives only in the third person, so also with the infinitives of the proper impersonals, e. g. *pudēre, poenitēre. I can repent*, me poenitēre potest; *we have ceased to repent*, nos poenitēre desiit, not possum, desivimus.

It is further to be observed, that *I began* or *have begun*, is expressed not only by coepi, but also by coeptus sum; *I ceased* or *have ceased*, not only by desivi (desii), but also by desitus sum. The active, *coepi* and *desivi* stand in active, and *coeptus* and *desitus sum*, in passive sentences; e. g. *The Æqui at first began to be conquered*, coepti sunt vinci; *he ceased to be called Fusius*, desitus est nominari. Nevertheless, in many writers, the active forms occur in passive sentences, but not in Cicero and Caesar.

Examples on §§ 219—220.

These fields[1] are called the meadows of Quinctius. News were brought[2] to Rome, that[3] the consul was besieged[4]. Without the help of the gods, we shall be conquered. When the chiefs[5] were slaughtered[6], no one of the Romans was spared; their houses were plundered[7], and fire was set[8] to them when empty[9]. The age of young men is not only[10] not envied, but is even[11] favored[12]. I wish, that[13] the Samnites and Pyrrhus himself could be persuaded. I have never been able to be persuaded by money. No labor will be spared. All my friends have been convinced. Men are often ruled[14] more severely[15] and cruelly[16], than dumb beasts. Avaricious men will be most easily persuaded by plenty[17] of money. The conquered citizens were spared by Marcellus. The state of the Athenians was severely punished[18]. We are requested[19] to undertake this business. Three men were sent to Athens, and they were commanded[20] to transcribe[21] the famous[22] laws of Solon. The credulous can be easily persuaded. That consul began at first to be called Furius. I am assisted[23] by all. My life is sought[24]. Why do we give commands[25], that human blood should be spared? The praise and glory of men are wont to be especially[26] envied. After Cicero, most of the discourses of the ancient[27] orators ceased[28] to be read. We never ceased to repent of the war, which had been begun[29]. He was severely[30] punished[18], by whom dice[31] was played. Since that time, I have perceived, that[3] I began to be especially[32] regarded[33], honored and esteemed[34] by you.

[1] ager. [2] afferre. [3] (acc. with inf.). [4] obsidēre. [5] principes. [6] trucidare. [7] diripěre. [8] injicěre alicui. [9] exhaustus. [10] modo. [11] etiam. [12] favēre. [13] ut. [14] imperare. [15] graviter. [16] dure. [17] magnitūdo. [18] animadvertěre in aliquem. [19] petěre. [20] jubēre. [21] describěre. [22] inclĭtus. [23] adjuvare. [24] petěre. [25] praeceptum. [26] maxĭme. [27] antīquus. [28] desiněre. [29] coeptus (which had been begun). [30] graviter. [31] alea, luděre aliqua re (to play something). [32] imprimis. [33] observare. [34] diligěre.

221. Deponent verbs also, as they have an active signification and a passive form, require a peculiar construction, when in English, the verb is expressed passively. Since in Latin they have no passive, every such passive sentence must be changed into an active one; e. g. *I have been encouraged by*

my father, i. e. *my father has encouraged me*, pater me exhortatus est; *I was forgotten*, i. e. *they forgot me*, me obliviscebantur (me obliti sunt).

Examples.

I cannot now[1] be overtaken[2] by you. These verses have been badly translated[3] by you. This painting[4] will always be admired[5] by us. Everything has been promised[6] to me by the physician. The Helvetii were attacked[7] by Caesar. I have been totally[8] forgotten by you. What is promised you by me, and will be promised, I shall certainly perform[9]. The city Rome was a second time[10] threatened[11] by the Gauls. The credulity of foolish men is often abused[12] by bad men. He is most admired, who is not influenced[13] by money. Land and water animals[14] are eaten[15] by us. Nothing great can be obtained[2] without great labor.

[1] jam. [2] consĕqui. [3] interpretari. [4] tabula picta. [5] admirari. [6] pollicēri. [7] adoriri. [8] plane. [9] praestare. [10] iterum. [11] minari. [12] abuti. [13] movēre. [14] bestia terrena et aquatilis (land and water animal). [15] vesci.

4. TENSES OF THE VERB.

222. Time has a three-fold relation, present, past, and future. An event denoted by the verb must belong to one of these three.

Present absolute is scribo.
Past absolute is scripsi.
Future absolute is scribam.

Yet every present, past and future action or event can be again considered either as continuing (cotemporary), or accomplished, in relation to another connected with it.

The Latin language has appropriate single forms for these different relations, three for actions* continuing, and three for those accomplished.

This may be seen from the following table.

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* By action is meant anything that takes place, either actively or passively.

Continuing in the past:	Continuing in the present:	Continuing in the future:
scribebam,	scribo,	scribam,
I was writing;	*I am writing;*	*I shall be writing;*
accomplished:	accomplished:	accomplished:
scripseram,	scripsi,	scripsero,
I had written.	*I have written.*	*I shall have written.*

REMARKS ON THE SEVERAL TENSES.

(a) *Tenses denoting the continuance of the action.*

223. An action continuing, can be either in the present, past or future. For this threefold relation, therefore, there must also be three tenses. These are:

I. *The Present.*

The present denotes an action, which is in the present time, i. e. in that time, in which any one speaks or writes, etc.; e. g. *I read* or *am reading this book*, lego librum. Here the action spoken of is *present* to the speaker.

224. Moreover, this tense is often used by historians in describing things already past, instead of a perfect, for the purpose of representing the ideas more vividly, especially when the actions are performed with some degree of ardor, and either take place in quick succession, or even simultaneously; e. g. *The tumult reaches* (penetrat) *from the camp even to the city, the affrighted Vejentes run* (currunt) *to arms, a part go* (eunt) *to the Sabines for aid, another part attack* (adoriuntur) *the Romans with violence.* This historical present occurs also in English, in spirited narration.

The conjunction dum, *while*, frequently stands with the present, when the actions are past, for the purpose of a more vivid representation; e. g. *While the Alban army are crying out to the Curiatii, Horatius had already gone to the second combat.* Comp. § 294.

Yet this construction is employed, only when the principal event occurs *within the time of the other*, not when both events are wholly cotemporaneous, in which case *dum* oftener signifies *as long as*, and is joined with the imperfect.

225. The present is often employed in Latin, where we, in English, use the imperfect. This happens especially in dependent sentences, although the principal sentence contains

a present and speaks of something present. See more on this, § 256.

This is the case:

(1) In such phrases as, *It would be too tedious, it were too tedious; I could,* followed by *but.* Here the Latins speak definitely in the indicative present; longum, immensum, multum est; possum; e. g. *It would be tedious* (longum est) *to enumerate the battles; I could* (possum) *mention still more, but ——.* Comp. also § 270.

226. (2) In statements and questions implying the *possibility, doubt* and *propriety* of an action; e. g. *Who would not love virtue?* quis virtutem non amet? *who could bear those men?* quis istos ferat? *why should I mention the multitude of arts?* quid enumerem artium multitudinem? This present subjunctive, however, frequently corresponds with the English future or present potential; e. g. *Who can* or *will doubt that riches consist in virtue?* quis dubitet? *where can* or *will you find that man who prefers the honor of his friend to his own?* ubi istum invenias? *Shall I not go?* non eam?

227. (3) In *hypothetical* sentences, i. e. in sentences where a case is supposed or admitted, we often use an imperfect. But, where the possibility of a supposition is admitted, the Latin employs the present; on the other hand, the imperfect, when what is supposed is impossible; e. g. *If you should ask me this, I could perhaps answer nothing,* si me hoc roges, nihil fortasse respondĕam; *if God were* (esset) *unrighteous, he would punish* (poena afficeret) *the innocent also.* If, therefore, the idea is, If this or that happens, then some other event might happen, a present is used; but if the idea is, If this or that *were,* or *should happen* (but which, in the opinion of the speaker, is not, and does not happen), some other event would happen, then the imperfect is used. In a clause with *than if* or *just as if* (ac si), accompanying a sentence expressed in the present, the im-

perfect, and not the present, is used; since this clause contains only something *conceived of*, and not real and true; e. g. *I recommend to you all his affairs, just as if they were my own*, non secus, ac si mea essent, not sint.

228. In expressing a *wish*, in cases *possible* and *doubtful*, the Latin employs the present, first, where the present only is thought of, and second, where something is wished for, which is still *possible*. But when something *impossible* or *vain* is wished for, especially in reference to what has already taken place, and, therefore, the wish can be no longer gratified, the imperfect is used; e. g. *I wish you would*, or *I would be glad, if you would write to me*, velim mihi scribas (this is still possible); *I could wish you had written to me*, vellem mihi scripsisses (this is no longer possible); *I could wish we could say the same*, vellem nobis hoc idem liceret (he considers it impossible); *I could wish you had said*, vellem diceretis (they had said something different from what he wished). *I wish, I hope, that fortune has taken nothing from you*, is expressed by velim ne quid fortuna tibi eripuerit, when I do not yet know, whether it has happened; but by vellem —— eripuisset, when I know that it has taken something. *I hope that my father is still alive*, utĭnam pater vivat! when there is no news as yet of his death; utĭnam pater vivĕret! when he is really no longer alive, and the wish is expressed, that he were still alive. Hence one is represented in the times of Caesar, exclaiming among the statues of the elder Brutus, who had been long dead: Utĭnam vivĕres! *O that you were still alive!* Therefore the expression, *I wish he would*, or *I hope he will come*, must be translated, utĭnam veniat, when he is expected; but utĭnam veniret, when the wish is *vain*, and his coming is neither expected, nor even possible. *I hope he has come!* utĭnam venerit, when it is not known, whether he has come, but he is expected; but utĭnam venisset, when it is known, that he has not come, where his

coming may, or may not, have been expected. The wish is, therefore, *vain.* In like manner, *If you wished,* is expressed by, si velis, when the person perhaps wishes something, or at least, can wish something; but si velles, when he does not wish anything, or cannot wish. Therefore the wish, *velim,* stands in connection with a present or perfect, but *vellem,* with an imperfect or pluperfect.

II. *Imperfect.*

229. The imperfect denotes an action or event *in time past*, *cotemporaneous with another,* and moreover *continuing at* the time of the other.

This tense does not stand in connection with the present. As it relates to the past, it is sometimes connected with the narrative historical perfect, which is its most general usage; sometimes with the pluperfect, and sometimes also with an imperfect.

But the English imperfect, except the periphrastic form, *I was*, etc., with the present participle, e. g. *I was speaking,* does not always denote that one action is cotemporaneous with another, inasmuch as we use it also in narration, as a historical tense. We say, using our imperfect, Alexander *conquered* Darius; Romulus *built* Rome. Although neither the *conquering* nor the *building* took place at once, but continued for many years; yet these events, as they are expressed in the form of narration, are not to be regarded as continuing, or as unaccomplished in the past, because nothing is mentioned, which took place during their continuance. Hence they cannot be translated into the Latin also by an imperfect, but by a perfect, *vicit*, *condidit.* When an action is to be expressed in the imperfect, it is considered as unaccomplished in the past, still continuing in it, and interrupted by another action. The period of continuance may be represented by a line ——, upon which either another event falls (—+), or to which another is wholly parallel (═══); e. g.

When I was sitting (imperfect) *in the garden, a stone fell* (perfect) *down. When I was sitting* (imperfect) *in the garden, my sister was* (imperfect) *busy.* In both sentences, the state denoted by the word *sitting*, is considered as continuing and not yet accomplished while another took place. The first would be represented by the first of the above characters (—+), and the second by the parallel lines (══).

230. The imperfect is used, therefore:

(1) In *principal* and *subordinate sentences*, which represent an action that was still *continuing*, and not yet *accomplished*, when *another* intervened or took place; e. g. *When Alexander was passing over* (cum transiret) *to Asia, no obstacles obstructed* (obstiterunt) *his way. When I was reading* (cum legĕrem) *in this book, my brother came* (venit) *to me. The pirates were sailing* (navigabant) *with Bacchus to Asia, but he changed* (mutavit) *the mast and rudder into serpents.* In these three sentences, the *passing over*, the *reading* and *sailing*, are, in reference to the *obstruction*, the *coming* and the *changing*, *cotemporaneous* but *incomplete* events. In the last sentence, the *sailing* was not yet finished, but still *continued*, when the changing took place. It might also be expressed: *When the pirates were sailing* —— *Bacchus changed* ——.

In narration, the Latin often omits the conjunction, in the first clause, and places it before the principal clause which follows; but the time is not thereby changed; e. g. *The criminal was stretching* (porrigebat) *his neck, when the king appeared* (apparuit) ——, instead of, *When the criminal was stretching his neck, the king appeared* ——. *There were* (erant) *just thirty days, when I wrote this letter* ——, instead of, *When there were just thirty days, I wrote* ——. *Tarquin was preparing* (parabat) *to surround the city with a wall, when the Sabine king interrupted* (intervenit) *his undertaking.* Comp. § 239.

231. (2) The imperfect is further used in principal senten-

ces, which are so connected with a subordinate sentence, that both events, take place entirely within the same time, consequently two past events still continuing together, and parallel in time; e. g. *While my brother was writing* (scribebat) *a letter, I was sitting* (sedebam) *idle.* *When Caesar was* (esset) *in winter quarters, reports were frequently brought* (afferebantur) *to him.* Nevertheless the perfect also is often used here, denoting cotemporaneous action.

232. (3) The imperfect also stands in principal sentences, when *customs, habits, admitted opinions* and *principles*, belonging to a subject of past time, are specified. For then the writer does not speak of what has happened only *once*, but of that which is *often repeated*, which is *accustomed* to be done; e. g. *The ancient Germans were careful* (studebant) *to harden themselves from their very childhood.* *Socrates maintained* (censebat, i. e. *was wont to*) *that the soul was immortal.* *Cimon was* (erat) *uncommonly generous.*

Hence this tense is especially used in *delineating character*, and when, in descriptions of battles, countries and other objects, something is to be represented, as it was at the time referred to.

Such a continued and repeated action or condition, cotemporaneous with a principal clause, is found in phrases like the following: *Could I indeed fear this* (at that time)? *Could I believe that I should be feared?* These are expressed by: Ego timĕrem? Ego credĕrem? So also: *What could I do?* quid agĕrem? *Could I refuse this?* hoc ego repudiarem? *You might or could believe*, credĕres; *then you could perceive*, cernĕres, vidĕres. *Tum vero* is used with these to strengthen them. *Who would then dare to say this?* quis tum hoc audĕret dicĕre? As these sentences contain nothing, which took place before something else, the pluperfect cannot be used.

(4) The imperfect is used in intermediate and adjunct clauses, which denote an action that was *cotemporaneous*

with another, but cannot be considered as *completed before* the other. In English, we often use here the pluperfect; e. g. *When Hamilcar had come to Carthage, he found the state far different from what he expected*, or *had expected*, multo aliter ac sperābat; *Caligula boasted to Caesonia, waked from sleep, of what he had done, while she had been asleep*, (dum meridiaret, not meridiasset) *at noon-day; we would not have done this, if we had supposed*, si arbitraremur, not arbitrati essemus; *those men would not have honored the gods, unless it had been in their hearts*, nisi in eorum mentibus haerēret, not haesisset. There is, therefore, need of caution in regard to the English pluperfect. For the imperfect indicative instead of the pluperfect subjunctive, see § (270, a.)

But it is here to be remarked, on the other hand, that the Latins often use the imperfect in introductory clauses, where the pluperfect seems to be necessary, because something already accomplished is spoken of, which is prior to the action in the principal sentence; e. g. *When he had asked* —— *he said* ——, instead of which we often say, *When he asked* —— *he said* ——. This usage seems to have been adopted, when the second event follows the other immediately; because by using the pluperfect, some time is imagined between the two events. Hence in such cases, an abridged expression, by means of the participle of the *same time* as the other event or in the present, can be employed, § 453 (2). In other places, on the contrary, the same idea is expressed by the pluperfect, even when both events are simultaneous; e. g. *When Hiero had asked* (*asked*) *Simonides what God was, he demanded*——, *and when on the following day he again asked, he inquired* ——, Hiero, quum —— quaesivisset, postulavit ——. Quum idem quaerĕret ——, petivit; *When some one had said to Laelius* —— *He replied* ——, Laelius, quum —— dicĕret ——, inquit; *when the messenger saw* (*had seen*) *the commander slain, he said* ——, nuntius quum imperatorem prostratum vidēret, dixit ——; where indeed both ideas, that he *had seen* and *was still seeing*, are contained.

Finally, in conditional sentences, a Latin would say: Librum emissem, si haberem, if I *neither then had* money, *nor now have;* but, si habuissem, if I had no money *then*, but *now* have.

III. *The Future.*

233. The future denotes an action *continuing*, and still *incomplete, in the future;* e. g. *My father will be reading the letter*, pater leget. In this example the action is considered as future, and also continuing in that time. But here a conjecture only is expressed without any efforts being made to accomplish the thing. Hence, this tense sometimes denotes the future merely absolutely, without any idea of the continuance of the action; e. g. *Thou wilt break the leg*, franges; *he will enter the office*, inibit.

234. But the future is frequently employed in Latin, where we use the present; especially in subordinate sentences, which are not dependent; in all general precepts or instructions, when, in the principal sentence, a future or an imperative, or, instead of this, a present subjunctive stands; e. g. *Whoever wishes* (volet) *to obtain true glory, let him perform* (fungatur) *the obligations of justice; perhaps still more will be written by us, if life is prolonged* (suppĕtet)*; we shall obtain this, if we are cautious* (cavebĭmus)*; if you wish* (voletis), *you will find this; I will explain this, as well as I can* (potero)*; be courageous, if a contest is to be engaged in* (subeunda erit). And so in phrases, as, *What wilt thou answer, if I ask thee? I will call you when it is time; I will go where my fortune carries me.* Especially is the future of velle and posse often used, where the English employs the present. But if in the English present, no futurity, as in the principal sentence, is to be denoted, the future

tense is not admissible; e. g. *If you judge me unjustly, I will condemn you,* this is expressed by, si iniquus es in me judex, if he has already judged (as Cic. Fam. II, 1), but si eris, if he is yet to judge.

So also must a present infinitive, with the verbs *to hope, to promise,* and others similar, be expressed by a future infinitive, when the idea of futurity is contained in it; e. g. *I hope to spend the winter there,* spero me ibi hibernaturum; *I promised to help him,* me eum adjuturum, (see § 402). And so in certain English phrases: *I go* (ibo) *to-morrow; my brother comes* (veniet) *in the morning.*

(*b*) *Tenses denoting actions completed.*

235. These include all events, which are completed before, or are prior to, some other event. Here also there is a threefold relation of time. The accomplishment, or priority of time can be regarded as present, or past, or future. Hence, there are here also three tenses, which are evidently related to each other in form. These are the following:

I. *The Perfect.*

236. The perfect properly denotes an event prior to the present time, but completed in the present; e. g. *I have written the letter,* epistolam scripsi. By this I wish to say, *I have now finished writing the letter.* In English, we can express such an idea only by our perfect, not by an imperfect. Therefore, where we speak in the perfect, an event that has just happened, is intended, and accordingly no account of it is given previous to that time.

But as this *now,* or the present period, is constantly, from hour to hour, and from time to time, moving further forwards, the perfect has at length received a general and more historical sense, and accordingly denotes any action considered as complete, and not as continuing. It can therefore be called the *Aorist Perfect.* The Greek here uses the Aorist, and we our imperfect. Hence in principal propositions, all completed actions are expressed by this tense. We do not here think of a continuance, or frequent repetition, or interruption, or that another action is to follow the accomplishment of the one stated. As in English, we here make use of the imperfect, there is therefore need of care in translating; e. g. *Caesar determined* (constituit) *to cross the Rhine; the enemy hastened* (petiērunt) *to the nearest forest; we afterwards went* (contulĭmus) *home; Tarquin came* (venit) *to Rome; Romulus built* (condidit) *the city.* For its difference from the imperfect, comp. above, § 229.

237. This narrative perfect is used for the most part in principal propositions, and describes an action which occurred, either during another, which stands in the imperfect, or after another, which stands in the pluperfect; e. g. *While the Tribunes were doing* (agĕrent) *this hastily, messengers came* (venērunt) *from Tusculum; while he was driven back by the crowd, silence was commanded* (factum est); *when the Decemvir had shouted* (intonuisset) *this, the crowd separated* (dimovit) *of their own accord.*

238. In clauses beginning with a conjunction, the perfect is rarely used, yet almost wholly with the particles of time, postquam, ut, ubi, simŭlac, *after that, when, as soon as,* if in the principal clause a perfect is used, and an action is described as already completed, which is followed by another; e. g. *When Virginius nowhere saw* (vidit) *any aid he said* ——; *as soon as* (ubi) *this was announced* (nuntiatum est) *at Rome, the consul immediately departed with the army; after* (postquam) *they heard this, Quinctius said* ——. Comp. § 273. For *quum* with the perfect, see both § 239 and §292, Remark.

239. As the sentences with quum, *when, while,* are generally only dependent sentences, to which the principal sentence refers, the usual time in these is either the imperfect, denoting contemporary action, or the pluperfect, denoting prior action. But if, by the removal or inversion of the conjunction *quum,* the sentences are as it were interchanged, (see § 230), nevertheless in the preceding and apparently the

principal sentence, the imperfect or pluperfect without the conjunction, is used, and *quum* is followed by the perfect or the historical present, indicating the true principal sentence; e. g. *Valerius was already commanding* (jubebat) *the Lictors to withdraw, when* (quum) *Appius returned* (recĕpit) *to his house,* for quum jam Valerius —— jubēret, Appius —— se recēpit. Comp. §§ 230 and 244. This is always the case, when with the adverb *now* (jam) or *scarcely* (vix, vixdum) or *just,* (commŏdum, tantum quod), an event is stated to define the time of the following event. In such instances the principal sentence with *quum* follows the other, and the verb is in the perfect or in the historical present.

Instead of the pluperfect, which can be used where there is such a transposition of the conjunction (see § 230), the perfect also is frequently employed to give animation to the discourse, and is followed by the spirited present for the perfect, but only with *quum.* Thus there is in Cicero the following narration: *When he had come into the temple of Castor, and had declared to the consul that the omens were unfavorable, the crowd at once exclaim* ——; therefore in Latin, Venit in templum Castoris, obnuntiavit consuli, quum subito manus illa —— exclamat, where both of the preceding single clauses make the narration more spirited.

240. When the perfect is used in adjunct and intermediate clauses, it refers to more transient actions, in which there is no lively conception of the continuance of the action at that time; e. g. *He made* (faciebat) *his way, wherever he went* (ibat), *with the sword, until he reached the gate* (ad portam perrexit); *you will say that Syracuse was founded by that man who took* (cepit) *it, but was taken by him who received* (accēpit) *it when organized.*

241. The perfect indicative of *debēre, oportēre,* and the like, when followed by an infinitive present, is translated by our *ought,* and the infinitive by our infinitive perfect; e. g.

Themistocles did not suffer the injustice which he ought to have suffered, quam ferre debuit; *this money ought to have been given to the Sicilians* (dari oportuit). Comp. § (270, a.), where other cases are mentioned.

The perfect subjunctive must also often be used for the pluperfect subjunctive, when it does not describe an event completed before the one connected with it, but rather an event cotemporary with the other. Here indeed the imperfect also can be employed; e. g. *Was* (an fuit) *there any one at that time, who would have defended him?* qui eum defenderit? not defendisset; *no one was an enemy of the country, who was not my enemy,* quin mihi inimicus fuerit, not fuisset; *I have heard no one, who spoke more reproachfully,* qui criminosius dicĕret, not dixisset.

242. Finally, the Latins frequently use, but generally only in principal clauses, the perfect subjunctive instead of the present, to denote *ability* and *permission;* e. g. *Perhaps some one might say,* fortasse dixĕrit quispiam; *in almost all things I could sooner say* (dixĕrim), *what is not, than what is; I too would rather learn* (didicĕrim), *than censure* (reprehendĕrim) *you.* So with *ne,* when one wishes to prevent or hinder something, the perfect is used as an imperative; e. g. *Do not do this,* hoc ne fecĕris; *do not hesitate to send,* ne dubitaris mittĕre.

The perfect subjunctive is frequent in prohibitions of this kind, when the prohibition relates, not to continuing actions, habits or permanent states, but to single actions of instant or rapid accomplishment, or momentary states; e. g. *Do not cross the river,* ne transieris; *do not stir a step anywhere,* nusquam te vestigio movĕris.

II. *The Pluperfect.*

243. The pluperfect denotes an action, which took place before another past action, and therefore always refers to another event also past, which follows it. It occurs:

(1) In sentences beginning with a conjunction, containing an event, which took place before another; e. g. *When La*

pidus had lain down, he said, Lepidus quum recubuisset —— inquit. The actions, *lain down* and *said* are both past; but the *lying down* is prior to the *saying*, which follows it.

But it has already been stated above, § 232, in explaining the use of the imperfect, that the Latins, even in such introductory sentences, sometimes use the imperfect, as well when the second event immediately follows the first, as when the first is to be considered as still continuing at that time. Hence, where there is a change to the abridged participial construction, the participle of the present can be used for the pluperfect tense. And it has also been stated above, § 238, that some particles of time, as *postquam, ubi,* etc., when they denote an action that occurs before another, do not take a pluperfect, but a perfect, except, when in the principal sentence, there is an imperfect or a pluperfect, or when the sentence, in which these particles are found, is a more definite explanation of another, but is not an introductory sentence. Comp. on this § 273.

244. (2) The pluperfect is used in principal clauses, where the action is wholly cotemporary and equally completed with that of the introductory clause. Both events are past, but both also are completed at the same time; e. g. *When I had read* (legissem or legĕram) *my book, my brother also had read* (legerat) *his.*

The pluperfect is further used in such principal sentences, as are so connected with a sentence beginning with a conjunction, that the apparently principal sentence should properly be the introductory sentence, and the sentence beginning with a conjunction, the principal sentence; e. g. *Already had the report of the unsuccessful engagement arrived* (perlata erat), *when* (quum) *new hope appeared* (affulsit; *they had not yet heard* (erat auditum), *that you had come to Italy, when* (quum) *I sent* (misi) *Villius to you with this letter.* Comp. above, § 239.

245. (3) The pluperfect is used in subordinate clauses,

which give the reason of another past action, and hence begin with *nam, quia* and the like; e. g. *For he had been in his way, while he was basking,* offecĕrat apricanti. For the cause is prior to the effect. In English, we here often use the imperfect. It is so also in sentences like this: *Nothing had happened to Polycrates* (acciderat), *which he did not wish, except that he had thrown his ring, which he loved, into the sea,* nisi quod—abjecerat. And so also in conditional sentences; as, *If Croesus had ever been* (fuisset) *happy, he might have led* (pertulisset) *a happy life to the day of his death.*

(4) The pluperfect is used in relative clauses, when something is stated in them, which took place prior to what is stated in the principal clause. Sometimes, in English, an imperfect is used here; e. g. *Themistocles did the same, which Coriolanus did* (fecerat, not faciebat) *among us twenty years before.*

III. *The Future-perfect.*

246. The future-perfect denotes an action completed in the future; e. g. *I shall have written,* scripsero. The action is indeed in the future, but it is conceived of and represented as completed in the future. With such events there is usually connected another later future, or an imperative, or a subjunctive used imperatively, which also contains the idea of futurity. We sometimes translate the future-perfect, by our perfect indicative, sometimes by the present or the simple future; e. g. *When you have read* (legeris) *the book, send* (mitte) *it to me; when I have written the letter* (scripsero), *I will come* (veniam) *to you*; *the more persons we benefit* or *shall benefit* (profuerimus), *the more friends we shall have.* The one is a future *continuing*, the other *completed* and *prior* to the first. And so in laws, which command something future, where a past tense is used, it is always the future-perfect; e. g. *Whoever is sacrilegious, ought*

to be execrated, qui sacrilegus fuerit (whoever shall have been).

247. It does not follow from what is said above, that a future must always be connected with a future-perfect. For the sake of vivacity, the present may be used, or a future may be expressed in another manner; e. g. *If I shall have effected* (profecero) *nothing, still I am* (sum) *full of courage; if I shall find* (invenero) *no house which pleases me, I have determined* (decrevi) *to live with you,* i. e. *I will then live with you, as I have determined.*

248. Moreover, it does not follow, that a future of the principal sentence must have a future-perfect in the sentence connected with it by a conjunction; this latter sometimes contains a simple future, when only cotemporary and continuing actions are described in the future; e. g. *We will speak* (loquemur) *of these matters, when we are* (erimus, not fuerimus) *at leisure.* Comp. § 234. But sometimes either a future-perfect or a future is admissible and proper. Thus Cicero says (Fam. VI. 22, 6): Si quid ad me scripseris, ita faciam, ut te velle intellexero; sin autem tu minus scripseris, ego tamen omnia, quae tibi utilia esse arbitrabor, summo studio curabo; where for intellexero, also intelligam might have been used, and for arbitrabor, also arbitratus ero.

249. The future-perfect is usually found in introductory sentences with a conjunction, since the principal sentence denotes an action, which is assumed as following the accomplishment of the first named. So it is in the examples under § 246. But often the principal sentence also contains an action which is to be considered as completed at the same time with the other, in the future; where therefore the result is immediately connected with the action itself, and takes place during its accomplishment. Both actions therefore proceed together, and are accomplished at the same time; e. g. *When you have* (shall have) *finished your letter, I also*

shall have finished mine; whoever shall crush (shall have crushed—oppresserit) *Antony, will* (will have) *put an end* (confecerit) *to a most cruel war; you will confer* (will have conferred) *a very great favor* (pergratum feceris) *on me, if you will take care* (curaris) *of that; you will very greatly increase* (auxeris) *your merit, if you will do* (feceris) *this.* These and similar forms of *gratum facere* in this tense are found very frequently in the thirteenth book of Cicero's letters. We say more frequently, *Thou wilt confer,* instead of *Thou wilt have conferred.* But the construction would be different, if the signification were, *It will be pleasing to me,* erit, not fuerit; e. g. Id si correxeris, mihi valde gratum erit. This tense therefore is proper also in phrases, such as, *He will deserve well of this place, who ——,* meruerit de hoc loco, qui, followed by the future-perfect.

250. This tense sometimes occurs also in Cicero for the other future, when the action is considered as prior, rather than cotemporary with the action of the principal sentence, since the speaker does not transfer himself to the time in which he will do something, but directly to the time in which he wishes it already done. This is particularly the case with *posse, velle, licēre, placēre,* etc. Hence so often, si potuero, si voluero, si placuerit, si licuerit, for si potero, volam, placebit, licebit.

It is particularly to be observed, that in English, instead of this tense, i. e. our second future, we very often employ a present, or a perfect, or a first future; hence there is need of caution in translating into Latin. Thus, in the following sentences: *If you take from nature* (shall take) *the binding influence of benevolence, no house can stand; If I hear* (shall hear) *anything more certain respecting this, I will inform you; how will you be able to be a friend to any one, unless you are attracted by love; if the sick man takes* (will take) *this remedy, he will be restored to health.* In all these examples, the Latin would use the future-perfect.

Additional Remarks on the Tenses.

(251. a.) As time is only threefold, present, past and future, every state or action, which is denoted by a verb, must fall within one of these three periods. It must either be

now, present to the writer or speaker, or *before* in the past, or *after* in the future.

But a state or an action can be considered and represented, either by itself, as absolute, without any relation to another, or as relative, in relation to a second.

There are only three absolute tenses, one of the present, one of the past, and one of the future.

1. *Absolute present*, e. g. scribo, *I write.*
2. *Absolute past*, e. g. scripsi, *I wrote.*
3. *Absolute future*, e. g. scribam, *I shall write.*

Here, no idea of anything cotemporary or prior is introduced, since the speaker has in mind only the present, and describes what takes place *in* it, by the present, what took place *before* it, by the perfect, and what will take place *after* it, by the future.

The necessity of expressing what is prior and cotemporary has occasioned the use of the relative tenses. But in this case, there must be two sentences referring to each other, a principal and a subordinate sentence, both either cotemporary, or so related that the subordinate sentence is *before* the other in time. Since in the space of the present, there can be no past, there should be five relative tense-forms, two for the past, one for the present, and two for the future. But only the past has its two relative forms, the present none, and the future but one.

Further remarks:

I. *The Present.*

(251. b.) This is only a small period of time; for what I *say* or *do* in this present, is already past in the next moment, therefore *said*, *done;* then we say, *I have said*, *I have done.* Hence, in the period of the present, there can be only the cotemporary existence of two or more actions, but no priority of one to another; for what is prior to another is past. There is here, however, no separate relative form for cotem-

porary existence, but this is expressed by the absolute present; a past event, related to the present, is expressed by the perfect, that is, by the form of the absolute past.

Absolute Present.

Present.

Homo videt, audit, sentit, cogitat. Quid audio? Tuo facto delector. Hoc moleste fero. Irascor. Iratus sum.

Relative Present.

Here are only two cases:

1. *Cotemporary existence* with another present action; thus ═══.

Present—Present.

Quum epistolam ad fratrem scribo, me ejus desiderium tenet. Agricola, quum arat et serit, sperat. Hoc quum dicit, non attendit.

2. *Priority* in reference to the present; thus —— ——.

Perfect—Present.

Quum vēnit calamitas, tum detrimentum accipitur. Senes, quum cenaverunt, meridiant.

II. *The Past.*

(251. c.) This embraces the entire great period, preceding the time present to the speaker. Everything which takes place in this period, whether it occurred a *long* or a *short* time since, is expressed by the perfect, when there is no reference to another event.

Absolute Past.

Perfect.

Deus aedificavit mundum. Romulus condidit Romam. Hodie epistolam scripsi ad meum fratrem.

In these three examples, the *exact* time in the past, when the several events occurred, is very different; the first is in the most *remote* past, the last in the *nearest*, the second is between the other two. But this remoteness or nearness makes no difference whatever in the tense of those three sentences.

The perfect is also very frequently used, where I might consider and state the proposition in relation to another event, either *cotemporary* or *prior*, but do not do so, and therefore speak without any reference to an event happening after or at the same time with it, and have in mind nothing except the time of the past. Hence the perfect occurs so often merely as an *aorist*, i. e. without reference to anything else mentioned before or after. Thus, Livy, II. 1, says, Nam priores (reges) ita regnarunt, ut numerentur, where he could have also said in reference to the newly chosen consuls, of whom he began to speak, regnarant, inasmuch as it expresses what was prior to something else.

(251. d.) The imperfect is used in preference to the perfect, only when an action, also without any reference to another, is to be considered as *repeated*, or as a *custom* and *habit*. By this use of the imperfect, the action, viewed as continuing in a former time, appears more vivid; yet instead of this, where there is no reference to the repetition, the event may be considered only as past, and may be expressed by the perfect; e. g. Germani veteres venatui studebant (studuerunt). Hence a continued belief, a fixed opinion, or thought, often repeated by a person, is generally expressed by credebat, censebat, cogitabat, etc.

(251. e.) But as the period of time is so great, that several events can have taken place *simultaneously* and *consecutively*, and as these can be stated with relation to each other, two actions are here sometimes cotemporary, sometimes the one is prior to the other. The former relation is properly denoted by the imperfect, the latter by the pluperfect.

Relative Past.

The following cases occur here:

1. An action *wholly cotemporary*, from beginning to end, with another past one; thus ══.

Imperfect—Imperfect.

Quum haec scribebam, bellum magnum erat. Decii, quum in hostium aciem irruebant, fulgentes gladios videbant.

2. Both *cotemporary*, yet only so far, that the principal event happened during the continuance of the other; thus —+.

Imperfect—Perfect.

Quum adolescens essem in Peloponneso, vidi quosdam Corinthios. Aratus, quum ejus civitas a tyrannis teneretur, Sicyonem profectus est.

3. Both *cotemporary*, yet so, that the principal action followed immediately from the first, and originated from it. Such sentences often contain the idea of *thereby*, *therefrom;* thus also ══.

Perfect—Perfect.

Quum ter praetor renuntiatus sum, (thereby) intellexi—. Senatus, quum indici praemium decrevit, (thereby) indicavit suam sententiam.

4. *Priority* of one past event to another; the one was earlier than the other which followed it; thus —— ——.

Pluperfect—Perfect.

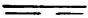
Pompeius quum Rhodum venisset, audire voluit Posidonium. Quod Aristides quum audivisset, in concionem venit.

5. *Two* events *prior* to a *third* already past, so that one of the first two is again prior to the other; thus —— —— ——.

Pluperfect, Pluperfect, Perfect.

Quum, quid Romae actum esset, cognovissem, Brundisium profectus sum. Dionysius caede familiaris doluit; quem enim amarat, occiderat. Here the verbs *amare, occidĕre* and *dolēre* denote a threefold relation of past time, *amare* is prior to *occidĕre,* and *occidĕre* to *dolēre.* It could also have been expressed: Dionysius, quum familiarem, quem amarat, occidisset, doluit.

6. *Two prior* to a third, but both of these *cotemporary,* as the action of the principal subordinate sentence was cotemporary with, or happened during that of the other; thus

.

Pluperfect, Imperfect, Perfect.

Quum, quid ageres, audivissem, Romam reliqui. Quum Romae, tum quum apud Pharsalum pugnabatur, seditiones coortae essent, Caesar eo profectus est. Cicero hoc curavit, ut omnes viderent, quod antea fuisset occultum.

III. *The Future.*

(251. f.) This embraces the whole great period that follows the present. When merely the future is considered, there is no reference to what is near or remote in the future. But there is such a reference, where two future events are spoken of, if they are stated in relation to each other, whether they are *cotemporary* or one is *prior* to the other, as it were a *prior future.*

Absolute Future.

Future.

Deus tibi providebit. Hodie apud inferos fortasse cenabimus. Animus non interibit cum reliquo corpore.

Relative Future.

Here the following cases occur:

1. A future event *cotemporary* with another future; thus ═══. Here neither is considered as yet accomplished.

Future—Future.

Si mihi probabis ea, quae dices, libenter assentiar. Quem librum si legĕre volētis, reperiētis. Nunc tu, si putabis me esse conveniendum, constitues, quo loco id commodissime fiĕri possit.

2. *Priority* of one future event to another; thus ——— ———.

Future-perfect—Future.

Instead of one of these tenses, an imperative also can be used. Si te rogavero aliquid, non respondebis? Si te amicus rogaverit, quid facies? A me, quum paulum otii nacti erimus, uberiores litteras expectato. Subduc cibum unum diem athletae; Jovem Olympium implorabit.

The clauses seldom stand in an inverted order; e. g. Quum tu haec leges, ego illum fortasse convenero.

3. Both so *prior* to another future event implied, that they are considered as completed at the same time, the action contained in the principal clause taking place immediately with the first, and as a consequence of it; thus ═══.

Future-perfect—Future-perfect.

Instead of the first future-perfect, an imperative also can be used.

Quae vitia qui fugerit, is omnia fere vitia vitaverit. Haud erravero, si a Zenone principium duxero. Gratissimum nobis feceris, si hoc a te didicerimus. Tolle hanc opinionem; luctum sustuleris.

(251. g.) In writing, the student should adhere as strictly as possible to this use of the absolute and relative tenses, and should admit no irregularity on account of an occasional departure in the best writers. Especially, should he be careful in the use of the imperfect and pluperfect, which differ very perceptibly, not only from each other, but also from the perfect. The imperfect is used either *absolutely*, and

then signifies the *repetition* of the action or fact, or it is used *relatively*, and then denotes something *cotemporary* with another past action. The perfect, on the contrary, does not indicate the *repetition* of an action, but describes it only as past. If it is said, *Dionysius was thirty-eight years king of Syracuse*, it is expressed by *fuit;* on the contrary, if it is said, *He intrusted* (or was wont to intrust) *the protection of his body to slaves*, then *committebat* is used, which declares this as characteristic of him, or shows that that action was constantly repeated. Further: *In order that he might not intrust his head to a barber, he taught his daughters to shave him; accordingly after this they shaved their father.* These actions would be expressed by *committeret*, *docuit*, *tondebant.* There is some difference between the two following sentences: *Themistocles took a walk nightly*, i. e. every night: *Themistocles took a walk the following night;* the former is rendered by *ambulabat*, the latter by *ambulavit.* But if another action, which, in narration, would be the principal event, had occurred cotemporary with the last, then that also must be expressed by *ambulabat.* Moreover, that, which is premised to the narration of the principal action, as its *cause* or *occasion*, if it be partly *prior* to, but also partly *cotemporary* with that which follows, is put in the imperfect. Therefore, when Livy, II. 48, says, Aequi se oppida receperunt, murisque se tenebant: eo nulla pugna memorabilis fuit, the *retreating* contained in *receperunt*, in relation to the following principal clause, *eo nulla —*, denotes nothing *continuing* or *cotemporary*, but something *prior*, which Livy states merely *historically*, as something past, without reference to the principal clause. On the contrary, the *remaining in the walls*, expressed by, in murisque se tenebant, is something *cotemporary*, and contains the reason of the principal clause; hence the imperfect. It could also have been written: Quum Aeq.—recepissent, murisque se tenerent.

(251. h.) Finally, sentences with *ut* and *ne*, dependent on a verb signifying *to fear*, are never used in the future, although something future is denoted, but, according to the different tense of the governing verb, either in the present, imperfect or perfect; e. g. Vereor, ne temeritas tua tibi maerorem det, or, where the consequence has probably already commenced, dederit. Verebar (veritus sum), ne—daret. Verebor, ne—det. In like manner, sentences denoting *design*, *intention*, with *ut* (that, in order that, to), although they signify something future, are not put in the future, but in a tense *cotemporary* with the principal clause, either in the present or imperfect; e. g. Mitto tibi hunc hominem, ut dicat, quid agam. Misi—ut diceret, quid agerem.

Periphrastic Conjugation in the Active.

252. A future action can be represented, either prophetically, as one still *uncertain*, whether it be considered as still *continuing*, or already *completed*, e. g. *I will write* or *be writing to you* (scribam); *when I shall have written to you,* (scripsero), *you will understand* (cognosces) *everything definitely;* or it can be so represented, as also to signify that preparations have been made to perform it, and give it a real existence. For this the Latin uses the participle in *urus*, combined with the verb *sum*, because this participle denotes one who *is destined to something by fate, is to be* or *do something, is willing and inclined to do it.* When Cicero (Fam. II, 7) says, Paucis diebus sum missurus domesticos tabellarios, the meaning is, *I intend, design to send* ——.

The principal ideas expressed by this form are, *willing, designing, intending, being about, being on the point of, having a mind, having in mind, making preparations*, and the like. Where it denotes an action, which also refers to the future, and the Latin verb is in the subjunctive or infinitive, we often render it by our auxiliaries, *would, should* and *will;* e. g. *I know that he would have obtained*, eum impetraturum fuisse; —— *that he will obtain*, eum impetraturum esse; *I doubt not that he will do this,* quin facturus sit.

253. But an action thus *determined on*, can not only be considered in the three relations of time, present, past, and future, but also as *continuing* and *completed.* It can *continue* in those three relations of time, but be *completed* properly only in the first two. Hence, therefore, there are here also five tenses, the present, imperfect, future, perfect and pluperfect.

The following are general examples:

What are you designing or *about to do?* Quid estis acturi?

What were you designing to do? Quid eratis acturi?

What will you be about to do? Quid eritis acturi?

What did you design, or *were you about to do?* Quid fuistis acturi?

What had you designed, or *been about to do?* Quid fueratis acturi?

Some definite examples from authors:
Hortensius asked his colleague, But you, what do you design to do? (quid acturi estis?) *do you intend to deprive the people of justice* (erepturi), *and to destroy* (eversuri) *the tribunitial power? Pompey was about to go* (erat iturus) *to Arimĭnum to the army. The king ought to permit no army to pass through his country, which designs to wage war* (gesturus erit) *with the Roman people. On account of this, Caesar intended to speak* (fuit acturus) *in the senate, on the fifteenth of March. The session of the senate was to have been* (fuerat futurus) *to-day. You intend to shut up Carthage* (es clausurus). *You were about to unite* (conciliaturi fuistis) *with him. When Jupiter was about to precipitate* (dejecturus esset) *Apollo, Latona prevented him. I have never doubted, that* (quin) *the Roman people would make* (facturus esset) *you consul,—would have made* (facturus fuisset). *There is no doubt that Brutus would have done* (facturus fuerit) *this. If Flaminius had listened to the auspices, the same would have happened to him* (eventurum fuisset).

Examples on §§ 222—253.

(1) I went yesterday through the market, with my brother, and wished to visit[1] thy friend. Suddenly a stranger[2] approached[3] us, who, as it appeared, was a man of distinction[4], and asked us this and that. I had heard him speak[5] long[6] of our country, when I at length[7] asked him, whether[8] he wished to remain with us, or[9] to depart[10]. I will remain here, said he, and then[11], after a few days, will proceed[12]. Have I not[13] sufficient cause to be angry[14] with you, that[15] you have designedly[16] concealed[17] this from me? And truly[18] I will be angry, until thou hast promised[19] to write as soon as possible[20]. I wish you had sent the letter to me by another. Pompey was with me, when I wrote this, and I told him with pleasure[21], that[22] you were my most intimate[23] friend. I had not doubted[24], that[25] I should see you at Tarentum. We have not set out upon our journey, because we did not know where we should see your brother. I would write to you oftener, if my pain had not deprived[26] me of all recollection*. If I shall receive the letter which I expect, and if the hope shall be realized, which is caused[27] by report[28], I will go[29] to you. The Romans returned sorrowful[30] to their camp; they must have been considered[31] as vanquished.

[1] visĕre. [2] quidam. [3] accedĕre. [4] nobĭlis (man of distinction). [5] loquens. [6] diu. [7] tandem. [8] utrum. [9] an. [10] discedĕre. [11] demum. [12] proficisci. [13] nonne. [14] irasci. [15] qui (that you). [16] consulto. [17] reticēre. [18] profecto. [19] pollicēri. [20] quam primum (as soon as possible). [21] libenter. [22] (acc. with inf.). [23] amicissĭmus (most intimate friend). [24] dubium esse. [25] quin. [26] adimĕre. * mens. [27] afferre. [28] rumor. [29] se conferre. [30] maestus. [31] credĕre.

(2) I wish you would come[1] to Athens. When the sons of Tarquin had executed[2] the commands[3] of their father, they desired[4] to ask[5], to which of them the empire would come hereafter. They received the answer: He shall have the highest power, who will first give a kiss[6] to his mother. When Theramenes had drunk the poison, he threw[7] the remainder[8] from the cup in such a manner*, that it reechoed[9], and he said, I drink[10] this to the beautiful Critias! For the Greeks were accustomed, at their feasts[11], to name him, to whom they were about to present the cup. Therefore he jested[12], when dying, and predicted[13] to him, whose health he drank[14], the death which followed[15] shortly after. When an assembly[16] was held[17] in Syracuse, Timoleon came into the theatre, drawn[18] by a span[19] of horses. When Camissares was carrying on war against the Cadusians, he fell fighting bravely. As often as[20] a Roman cohort assaulted[21] the Treveri, a great number of the enemy fell. When the young Torquatus heard that his father would be involved[22] in difficulties[23], he ran to Rome, and came, early in the morning[24], into the house of his accuser[25], Pomponius. When it was announced to him, that he had come, he rejoiced, and immediately arose[26] from his bed[27]. If any one wished, he could view[28], in these actions, the life of that man, as in a mirror. Cato relates, that the legions often went[29] cheerfully[30] to the place, from which they believed that[31] they should not return. After the battle was over[32], you (one) could see[33], how great courage there had been in the army of Catiline.

[1] se recipĕre. [2] perficĕre. [3] mandatum. [4] cupīdo incessĕre. [5] sciscitari. [6] oscŭlum. [7] ejicĕre. [8] reliquum. * ita. [9] resonare. [10] propinare. [11] convivium. [12] ludĕre. [13] augurari. [14] cui, praebibĕre (whose health he drank). [15] consĕqui. [16] concio. [17] habēre. [18] vectus. [19] jumenta juncta (span of horses). [20] quoties (as often as). [21] procurrĕre. [22] exhibēre. [23] negotium. [24] prima lux (early in the morning). [25] accusator. [26] surgĕre. [27] lectŭlus. [28] intuēri. [29] proficisci. [30] alăcer. [31] (acc. with inf.). [32] confecto proelio (when the battle was over). [33] cernĕre.

(3) Of the same mind[1] was that Lacedemonian[2] woman, who, when she lost[3] her son in battle, said, I bore[4] him, that he might be one who would not hesitate[5] to die for his country. The messengers announced these words of the king at home; and now preparations[6] were making for war on both sides[7], with great power; yet the issue of the war made the conflict less mournful[8]. Whoever despises[9] vain-glory, will

obtain[10] the true. I wish that you believed[11], that I would have preferred[12] your will to my own interest, if you had come to me. No one then used his mind without his body; in peace and in war, good morals were honored; altercations[13] and hostilities[14] they practised with the enemy, but citizens vied with citizens for[16] excellence[16]. O that[17] I may yet see the day, when I can thank[18] you, that you have hitherto[19] assisted[20] me so faithfully[21]. When you come to Athens, we shall be able to come to a conclusion[22] concerning our whole journey. I will answer you, but not before you have answered me. When there is anything certain respecting this, I will inform[23] you immediately. Aid[24] us by thine opinion[25]; when thou hast done this, thou wilt promote[26] our common[27] interest. O that you may reach[28] that happy age, that you may be able to enjoy these advantages. A day would not be sufficient[29], if I wished to defend the causes of the poor. Then the Albans could have been seen[30], at one time[31], joyful, at another, terrified[32].

[1] anĭmus. [2] Lacaena (Lacedemonian woman). [3] amittĕre. [4] gignĕre. [5] dubitare. [6] parare aliquid (to make preparation for something). [7] utrimque (on both sides). [8] miserabĭlis. [9] spernĕre. [10] habēre. [11] ita existimare. [12] anteferre. [13] jurgium. [14] simultas. [15] de. [16] virtus. [17] utĭnam. [18] gratias agĕre. [19] adhuc. [20] inservire. [21] fidelĭter. [22] consilium capĕre (to come to a conclusion). [23] certiorem facĕre. [24] adjuvare. [25] sententia. [26] inservire. [27] commūnis. [28] pervenire. [29] deficĕre (not to be sufficient). [30] animadvertĕre. [31] modo (at one time). [32] pavĭdus.

(4) I would cheerfully grant[1] all riches[2] to all, if it were lawful for me to live in this manner. Any one[3] could say with truth[4], that[5] death is a journey[6] to those regions[7] which they inhabit[8], who have departed[9] from this life. When I had sailed[10] from Epidaurus to the Piraeus, I there visited[11] Marcellus, and spent[12] a day, that[13] I might be with him. On the following day, when I had left[14] him, with the intention[15] of[16] going to Boeotia, he wished, as he said, to sail to Italy. Do you wish, while I live[17], and while[18] the rest of the army is unimpaired, with which I took Carthage, in one day, to snatch[19] the province Spain from the Roman people? There are the Balearian islands, the larger of which has a harbor, where Mago believed, (for it was already the end[20] of autumn,) that he should spend the winter[21] conveniently[22]. But they met[23] the fleet in a hostile[24] manner, so that the ships did not venture to enter[25] the harbor. Thence they passed over[26] to the smaller island. Since[27] the Scipios came

into our province, they have ceased[28], at no time, to do what was pleasing[29] to us. But, when we were already on the point[30] of[31] being in a desirable[32] condition[33], these Scipios died. Then we seemed truly to be brought back[34] to our former condition*, to[35] see again a new destruction[36] of our state, when you unexpectedly[37] sent to us this Scipio. Catiline knew everything which took place[38] in the state, dared[39] everything, and could endure[40] cold, hunger and thirst.

[1] concedĕre. [2] opes. [3] quispiam. [4] vere. [5] (acc. with inf.). [6] migratio. [7] ora. [8] incolĕre. [9] discedĕre. [10] navi advĕhi locum. [11] convenire. [12] consumĕre. [13] ut. [14] digrĕdi ab aliquo. [15] consilium. [16] (*ut* with subj.). [17] mene vivo (while I live). [18] cetĕro incolŭmi exercĭtu (while —— unimpaired). [19] eripĕre. [20] extrēmum. [21] hibernare. [22] commŏde. [23] occurrĕre. [24] hostilĭter. [25] intrare aliquid. [26] trajicĕre. [27] ex quo. [28] desistĕre. [29] secundus. [30] prope esse (to be on the point). [31] ut. [32] optabĭlis. [33] fortuna. [34] retrahĕre. * status. [35] ut. [36] excidĭum. [37] ex insperāto. [38] geri. [39] audēre. [40] ferre.

DEPENDENCE OF TENSES.

254. In all dependent sentences which are connected by the particles *that*, *in order that*, *who*, *which* (*qui* with the subjunctive), and by any of the interrogative words, or in any other manner, and in all those sentences which have a *mutual connection* with each other, even if they are not dependent on one another, the tenses of the verbs must agree, i. e. they must be similar.—Examples of sentences dependent on each other: *Who is there, that does not know this? He requested me, that I would write to him shortly. Pliny read no book, from which he did not make extracts.* The following is an example of a sentence, whose parts are mutually connected with, and related to each other: *We endure smaller pains, that we may not experience greater ones, as we should, if we did not do this.* There are, however, marked differences between the dependence of tenses in the English, and the Latin. Some of these will be pointed out in what follows, and others will be manifest from the examples.

255. The relative meaning of the principal and subordinate clauses in a sentence must alone, in all cases, determine the necessary tense. The three primary tenses, the present, perfect and future, are mutually related to one another, in the same manner as the imperfect and pluperfect, neither of which are ever connected with a present or future, though they are with a historical perfect. It is therefore necessary to understand fully the signification of each tense.

I. *The Present.*

256. (1) The present is followed by the present, when the action described by the dependent sentence occurs also in the present, and, therefore, is cotemporary with the action described by the principal sentence; e. g. *I wish that I had* (ut habeam); *thou art* (es) *not in circumstances to be ignorant* (nescias) *of what is* (sit) *proper; where is* (est) *there a state, which has* (habeat) *not wicked citizens? I wish* (velim), *that you would write* (scribas) *to me soon, how you do* (quid agas). So also after verbs denoting *fear*, a present, and not a future, is used: *I fear that it will rain* (ne pluat). So also in sentences with *that*, denoting *intention, wish* and *command.* Comp. § (251. h.)

(2) The present is followed by the perfect, when the action denoted by the dependent sentence is *past.* The English sometimes improperly uses the imperfect; e. g. *Think* (cogĭta) *how fate has hitherto dealt* (egerit) *with us; I fear* (vereor) *that this letter gave* (has given) (dederĭnt) *you more grief than joy; where is* (est) *there a state, which has not had* (habuĕrit) *wicked citizens? I doubt not, that the whole multitude would have turned to you,* quin —— conversura fuerit, not fuisset.

The present is also employed with the accusative and infinitive; e. g. *I acknowledge that there have been* (fuisse) *many men of great mind;* but esse would be *cotemporary* with fateor (*that there are many men*).

An imperfect also is admissible, only when a *repeated* action is signified; e. g. *It is added to this, that,* or *besides this* (huc accedit) *your desire was* (esset) *more concealed and hidden,*—where, moreover, huc accedit, could have scarcely any influence, and without it, the sentence would be expressed, Vestra ista cupiditas erat, not fuit. Non dubium est, quin multi, qui naturae vitia haberent, restituerentur et corrigerentur ab natura aut arte atque medicina,—where also the clause, non dubium est, for sine dubio, has no influence upon the verb. And so in similar places, where there is an apparent departure from the rule.

(3) The present is followed by the future, when a future action is spoken of; e. g. *I doubt* (dubĭto) *not, that you will think so*, existimaturus sis; *I know not in what way this will break out*, eruptura sint. Often also the present is sufficient, as in *posse*, which wants the periphrastic future; e. g. *I doubt not, that I shall be able to overtake you*, quin te possim consequi. Sentences which express a *fear*, and those which denote *intention, wish* and *command*, constitute an exception here. For such sentences, see § (251. h.).

Remarks.

257. (1) Where the present of a principal sentence is a historical present (see § 224), which is used for an imperfect or a perfect, not only a present, but also an imperfect, and, where the actions are completed, instead of a perfect, a pluperfect can follow in the dependent sentence; e. g. *Caesar persuades* (persuadet) *him, that he would undertake this*, conaretur for conetur; *he makes known* (aperit) *to him what he had learned* (comperisset, for comperérit) *from the letter*.

(2) When, before such sentences as, *What would you do, if your father should now come; what would you have done, if your father had come*, a present is used, e. g. *Tell me*, dicas mihi; then such conditional sentences are wholly independent of that present, and, therefore, the usual tenses remain, viz. the imperfect and pluperfect; dicas mihi, quid faceres, si pater nunc veniret (venisset), dicas mihi, quid fecisses, si pater venisset. Hence, Non dubito quin, si modo esset in republica senatus, statua huic statueretur (Cic. Sext. 38), is correct.

II. *The Imperfect.*

258. (1) The imperfect is followed by the imperfect, when the action of the dependent sentence, is *cotemporary* with the other, and is still *continuing* in the same past; e. g. *Apelles used to say* (dicebat), *that those painters were deficient* (peccare), *who did not know* (sentirent) *what was* (esset) *enough. All were waiting* (expectabant), *what Verres would then*

do (actūrus esset). *Thorius used to live* (vivebat) *in such a manner, that there was* (esset) *no pleasure of which he did not have an abundance,* qua non abundaret.

(2) The imperfect is followed by the pluperfect, when the action of the dependent sentence is *prior to,* and not cotemporary with the other; e. g. *We did not know* (nesciebamus) *till now, what had been done* (actum esset) *at Rome. Because I was afraid* (verebar) *that letter had caused* (fecissent) *you sadness, I immediately sent you this new one.*

A clause with *ut,* containing a conclusion drawn from what precedes, is often considered wholly independent of anything before, and, therefore, in this clause, a present, perfect or future, can follow even an imperfect. Thus Cicero says, Fin. II. 20, Thorius erat ita non (so little) timidus ad mortem, ut in acie sit ob rempublicam interfectus. Here an event follows, which took place neither *during* nor *before* the other; the consequence of his courage is considered independent of what precedes, and moreover, is not *cotemporary* with the preceding *permanent* fact, as, in that case, an imperfect would be more suitable in the conclusion.

III. *The Perfect.*

259. (1) The perfect is followed by the present, when the action of the dependent sentence is confined to the present merely, and has no relation to the past; especially therefore, when the (present) design or result of a past action is stated, which is to be viewed only in the present; e. g. *It has been enjoined* (tribūtum est) *by nature upon the race of animals, that each should protect* (tueatur) *himself and his life. I have undertaken* (sumpsi) *this new work, that I may not give myself up* (dedam) *wholly to sorrow. Caesar has so distinguished* (eminuit) *himself by his achievements, that he is considered* (habeatur) *the greatest general. You have come here to murder* (ut jugiletis) *him.* A present also follows a perfect subjunctive, when it is used as a present; e. g. *If I deny this, wise men can see* (viderint) *how justly I do it* (faciam).

260. (2) The perfect is followed by the imperfect. In this

case, the perfect of the principal sentence is used as a historical tense, which is its most frequent use. See § 237. When, therefore, the action of the dependent sentence is considered *cotemporary* with that of the principal sentence, and also *continuing*, the imperfect is employed; e. g. *There were* (fuerunt) *some philosophers, who denied* (negarent) *this. I requested* (petivi) *you to consider* (haberes) *all as your friends, whom I should recommend* (commendarem) *to you. You came here* (in a former time) *to murder him* (ut—jugularetis). *Did he not write* (nonne scripsit) *to you recently, that you might prepare* (parares) *yourself for this event. At that time, there was scarcely one, to whom gain was* (esset) *not pleasing.*

Clauses denoting a *purpose* which stands in connection with past time, are expressed by the imperfect alone; e. g. *The father intrusted his son to you, in order that you might instruct him*, ut eum institueres; *he withdrew, that he might not be suspected*, ne in suspicionem veniret. So in, *He wrote this book to be useful. Words were invented to make known the mind*, ut indicarent. So in clauses which express a *wish*, *command* or *fear*, respecting the past. Comp. § (251. h.) But in clauses containing a conclusion, the imperfect is used, for the most part, only when there is a *repeated*, *continuing* action; otherwise the perfect. Comp. § 261.

(3) The perfect is followed by the perfect. This is the case:

261. (a) When a *conclusion* is drawn from what precedes, which, in respect to time, agrees directly with the action of the principal sentence, and is considered properly as an independent sentence, without any reference to *continuance* and *repetition*, denoting only what is past. This often occurs with *ut*, after the words *sic, tam, adeo, tantum, tantus* and the like; e. g. *The cruelty of Verres towards the people was so great, that many took their own lives*, mortem sibi consciverint. *Didst thou so wholly lose thy sense of shame and chastity, that thou didst dare* (ausus sis) *to say this in a temple? In this tumult, a senator was so abused, that he lost* (amiserit) *his life.*

Yet when such a clause with *that*, is considered as *continuing* during the time of the other, or as *repeated* and wholly *cotemporary* with it, the imperfect is used. Comp. § 260.

(b) When *qui non* and *quin* stand in the dependent clause, which is *cotemporary* with the other; e. g. *No one came to Messina, without seeing this image,* quin —— vidĕrit. *Was there indeed a conflagration in this city, to which we did not hasten?* cui non subvenerĭmus.

But when such a sentence denotes a *cotemporary* and *repeated* action, the imperfect is better; e. g. *Pliny read no book, from which he did not make extracts,* quem non excerpĕret (also excerpserit). So also in the following sentences: *What place was there then so remote, that it was concealed?* (lateret) *Who sailed upon the sea at that time, who did not expose* (committeret) *himself to the danger of slavery?*

262. (4) The perfect is followed by the pluperfect, when the action of the dependent sentence is completed before that of the principal sentence; e. g. *Caligula boasted* (gloriatus est) *to Caesonia, how much he had done* (quantum egisset), *while she was asleep at mid-day. Theophrastus, when dying, complained of* (acccusavit) *nature, because she had given* (quod dedisset) *so short a life to men.*

263. (5) The perfect is followed by the future, when the action is future; e. g. *Thou hast brought it to this* (effecisti) *by thy faithlessness, that no one will trust* (fidem habitūrus sit) *you in future.*

The future stands also with the perfect subjunctive, which is used for the present; e. g. *We cannot easily say* (dixerimus) *how much we shall benefit* (profuturi simus) *others herein.*

IV. *The Pluperfect.*

264. (1) The pluperfect is followed by the imperfect, when the action of the dependent sentence is *cotemporary* with the other in the past; e. g. *I had charged Herodes to write* (scribĕret) *to you immediately. The Gauls had posted the bowmen between the horsemen, that these might come to the assistance of* (succurrĕrent) *their friends.*

Nevertheless, in clauses with *ut*, containing a conclusion, the historical perfect is also properly placed instead of the imperfect, because such sentences are generally considered independent; e. g. *Their strength had so much increased, that they attempted it* (ut ausi sint, for audērent.)

(2) The pluperfect is followed by the pluperfect, when the action of the dependent sentence is *completed* prior to that of the principal sentence; e. g. *When I had heard what had happened* (accidisset) *to you, I was greatly rejoiced.*

V. *The Future.*

265. (1) The future is followed by the present, when the action is almost cotemporary, already near, and, as it were, taking place.

We sometimes use a future instead of a present; but the Latin is here satisfied with the future of the principal sentence, and puts the other in the present, but always of the subjunctive mode; e. g. *I will not doubt, that you will faithfully perform* (perficias) *the duty. Thou wilt see from this letter, how I am* (sim) *disposed towards thee. Where shall we find such, as will not prefer,* qui non anteponant. So also in sentences denoting *fear;* e. g. *Thou wilt justly fear, that he may* (or will) *confess* (fateatur) *this.*

(2) The future is followed by the perfect, when the action of the dependent sentence is already past; e. g. *I will not allow, that that letter was* (fuerint) *more pleasing to you than to me. I will tell you* (dicam) *in few words, why you ought not to have believed* (non debueris credere) *this report.*

(3) The future is followed by the future, when the action of the dependent sentence is in *future time*, but *later* than that in the principal sentence; e. g. *Any one will indeed be uncertain* (dubitabit), *what he will accomplish* (perfectūrus sit) *by his virtue, who has already accomplished so much by his authority,*—this could not be expressed by perficiat. *Shall we therefore say, that those youth are hopeful,*

of whom we shall believe that they will attend to (inservitūros) *their own interests, and will do* (facturos) *what is profitable for themselves?*

VI. *The Future-perfect.*

266. (1) The future-perfect is followed by the present, when the action of the dependent sentence refers to the present time; e. g. *When you have* (shall have) *written me as soon as possible, how you are,* (quid agas), *then* ——. *I will send you the book, as soon as I have found* (shall have found) *some one, to whom I can safely intrust it,* cui recte committam.

(2) The future-perfect is followed by the perfect, when the action of the dependent sentence is a past one; e. g. *I shall always be anxious respecting what you are doing, till I have* (shall have) *ascertained, how you have done* (quid egeris).

Remarks.

267. (1) The two infinitives *fore* and *futurum esse* are followed by the conjunction *ut*, either with a present or an imperfect after them; this depends upon the tense of the principal sentence; e. g. *I believe that you will easily learn this language,* credo fore, ut hanc linguam facile discas. *I believed* (have believed, had believed) *that you would easily learn this language,* credebam (credĭdi, credidĕram) fore, ut hanc linguam facile discĕres.

(2) Since the present infinitive, as it denotes *cotemporary* action, is also the infinitive of the imperfect, and the perfect infinitive, as it denotes *priority* of action, is also the infinitive of the pluperfect and future-perfect, therefore, according as each is the one or the other, a different construction can follow it; e. g. *Many men are wont to lament, that they are without pleasures,* multi deplorare (present) solent, quod voluptatibus careant. *These men were wont to complain, that they were without pleasures,* hi homines deplorare (cotemporary past) solebant, quod voluptatibus carĕrent. *Theophrastus relates that Cimon commanded* (imperasse) *his stewards, to give all things to every one who might put up at his manor,* omnia praebĕrent, not praebeant, because it depends on imperasse.

Examples on §§ 254—267.

(1) What is there, which I could wish more heartily[1], than that[2] you had returned safe to your country, and that you had obtained[3] the object[4] of your journey? There will never be a time, when the remembrance of thy favors to me will perish[5].

Cato the elder[6] reminded[7] his son in a letter, to[13] take care[8] not[9] to go[10] into a battle, as he was no soldier. Ulysses endured[11] the insults[12] of his slaves, in order that[13] he might attain[14] that which he wished; but he had so deformed himself, that no one recognized[15] him. When the Stoic Dionysius had a pain in the kidneys[16], he exclaimed, that[17] that was false, which he before believed[18] respecting pain. You ask me to[13] read and examine your books, whether[19] they are worth publishing[20]. Many books of the ancients have so perished[21], that[22] now they nowhere[23] appear. Let us imagine[24], that[25] there is one man who has nothing evil, and upon whom fate has inflicted[26] no wound. If night does not deprive[27] us of happy life, I do not know, why the last day of life should deprive us of it. Every one hopes for the fortune of Metellus, just as if[28], in human affairs[29], there were anything certain, or, as if it were wiser to hope than to fear. You have been so brought up[30] and instructed[31], that[32] you must do this, unless you wish to be a different[33] man from[34] what[35] we have learned to consider[36] you. Under the direction of this man[37], we so conducted[38] ourselves, as to consult rather[39] for all, than for ourselves. Seneca inquired[40], in his treatise on Providence, why evils[41] befell[42] even the good, when[43] yet there was a Providence.

[1] magis ex anĭmo. [2] ut. [3] assĕqui. [4] consilium. [5] mori. [6] senex. [7] monēre. [8] cavēre (to take care). [9] ne. [10] inire aliquid. [11] perferre. [12] contumelia. [13] ut (in order that). [14] pervenire. [15] agnoscĕre. [16] ex renibus laborare (had — kidneys). [17] (acc. with inf.). [18] sentire. [19] ne. [20] editio. [21] evanescĕre. [22] ut. [23] nusquam. [24] fingĕre. [25] (acc. with inf.). [26] infligĕre. [27] adimĕre. [28] perinde quasi (just as if). [29] humanae res. [30] educare (to bring up). [31] docēre. [32] ut. [33] alius (a different man). [34] ac (from). [35] qualis. [36] cognoscĕre. [37] hoc auctore (under — man). [38] gerĕre. [39] potius. [40] quaerĕre. [41] malum. [42] accidĕre. [43] quum (when yet).

(2) I had commanded[1] your brother to[2] write to you; but I know not how[3] it happened[4], that[2] he did not write to you. Suetonius says, in the life of Vespasian, No one[5] will easily[6] be found, who, when innocent[7], was punished by him, unless he were absent, or it were done without[8] his knowledge and wish. He will never[9] ask of you anything, which will be displeasing to you. When Pompey the Great visited[10] Posidonius in sickness*, and said, that he was grieved[11] that[12] he could not hear him, he replied, I will not allow[13], that[14] my pain should cause[15] so great a man to** come to me in vain[16]. Who is so wretched[17], that[18] he has not, at certain times of

his life, experienced[19] the kindness[20] of the gods, and who must not acknowledge[21], that[22] there have been many things which he has received from the gods? I deny[23] that[24] there was any painting which Verres did not search[25] for, examine[26] and carry[27] away. Is[28] he worthy of the name of a rational[29] man, who employs[30] all his life in pleasure? Who is so desirous[31] of learning to understand[32] nature, that[33] he does not, when the danger of his country has been announced[34] to him, relinquish all these, even if he thought, that he could survey[35] the vast world? I have contended[36] with no one, who[37] has not yielded[38] to me. We all fear, that[39] this will not eventuate well[40].

[1] mandare. [2] ut. [3] quo. [4] fiĕri. [5] (comp. § 122). [6] temĕre. [7] insons. [8] eo ignaro et invīto (without — wish). [9] nihil unquam. [10] visĕre. * (adjective). [11] moleste ferre (active). [12] quod. [13] committĕre. [14] ut. [15] efficĕre. ** ut. [16] frustra. [17] miser. [18] ut. [19] sentire. [20] benignitas. [21] confitendum esse (must acknowledge). [22] (acc. with inf.). [23] negare. [24] (acc. with inf.) [25] conquirĕre. [26] inspicĕre. [27] auferre. [28] num is est (is he). [29] sanus. [30] collocare in aliqua re. [31] cupídus. [32] perspicĕre. [33] ut. [34] afferre. [35] metiri. [36] arma conferre. [37] quin (who not). [38] succumbĕre. [39] ne. [40] felicĭter evenire (to eventuate well).

(3) There are some[1] disgraceful[2] things, which the wise man would not do, even if he could save[3] his country. Dogs are said to drink from the Nile, while running, that they may not be seized[4] by the crocodiles. Thou wilt find no one, to whom something has not flowed[5] from that most benign[6] fountain of the Deity. From many biographies[7] of renowned men, it is not very[8] evident[9], what was the disposition[10] and virtue of those men, and by what means they obtained[11] so great renown. Since[12] he has been with me and accompanied me, I have perceived[13] in him so great fidelity[14], that I value no man more. At the close[15] of your letter, you write, that, if your reasons[16] satisfied[17] me, you would not trouble[18] yourself about what others might think or say respecting them. I will relate, at the proper[19] time, how the son of Arminius was treated[20] at Ravenna. I have let no one pass[21], to whom I have not given a letter for you. There is no one, who could advise[22] you more wisely, than yourself. Now I will mention[23] his domestic life, and how he lived and conducted[24] himself at home and among his friends. There have been many, who have withdrawn[25] from public business, and retired[26] to private life. Cicero did all these things, that he might reconcile[27] Pompey to himself.

[1] quaedam. [2] flagitiōsus. [3] conservare. [4] rapĕre. [5] manare. [6] benig-

nissĭmus. [7] vita. [8] satis. [9] apparēre. [10] anĭmus. [11] consĕqui. [12] ex quo. [13] cognoscĕre. [14] fides. [15] extrēmae littĕrae (the close of a letter). [16] ratio. [17] placēre. [18] laborare. [19] suus. [20] tractare. [21] praetermittĕre (to let pass). [22] suadēre. [23] referre. [24] se gerĕre. [25] se removēre. [26] ad otium perfugĕre (retire — life). [27] sibi conciliare.

(4) When Marcellus had taken the city Syracuse, he gave orders[1], that[2] no one should put to death Archimedes, by whose exertion[3] the city had been so long defended. All those works[4] have been so written, that[5] now they are not even[6] read. There have been many illustrious[7] men in our state, who were wont to explain[8] the civil law to the people. Many believe, that[16] the law is a precept, the force of which is of such a nature[9], that[10] it commands to do right, and forbids to do wrong[11]. Nature has lavished[12] so great an abundance[13] of things for the use of men, that[14] all this seems to be bestowed upon us designedly[15]. I will prove, that[16] Ulysses had* a cause for killing Ajax. Have I not[17] sufficient cause to be angry[18] with you, that[19] you designedly conceal[20] from me all these things? There will always be persons, who will complain that[21] God has cared[22] less for them, than for others. When the defendant** says, that[23] he has erred from ignorance[24], the inquiry is[25], whether[26] he could have known or not[27]. Who is there, that does not know what pleasure is? It is known to all, that[16] Epaminondas, Julias Caesar, Alexander and Hannibal were the greatest commanders.

[1] edicĕre (to give orders). [2] ne quis (that no one). [3] opĕra. [4] liber. [5] ut. [6] ne—quidem (comp. § 472). [7] summus. [8] interpretari. [9] is (such a nature). [10] ut. [11] delinquĕre. [12] largiri. [13] ubertas. [14] ut. [15] consulto. [16] (acc. with inf.). * esse. [17] nonne. [18] succensēre. [19] quod. [20] reticēre (subj.). [21] quod. [22] consulĕre. ** reus. [23] (acc. with inf.). [24] imprudens (from ignor.). [25] quaeritur (the — is). [26] utrum. [27] annon (or not).

(5) It is my fate, that[1] no one, for these twenty years, has been an enemy of the state, who has not at the same time declared[2] war against me also. I do not see, either in my life or in my actions[3], what Antony could despise[4]. I see no one among this assembly[5] of senators, who has not cared[6] for my good, and to whom I am not attached[7] by the unceasing[8] remembrance of his kindness. There was no one then so infirm at Agrigentum, that[9] he did not, on that night, excited by this report, arise[10] and seize[11] a weapon. Æmilius Paulus brought[12] so much money into the treasury, that the spoil of this one commander put[13] an end to taxation. Who was there, at that time, at Syracuse, who[14] had not heard,

and did not know, that this agreement[15] had been made? There is no one among us, who does not, at this very[16] time, wish that[17] Caesar might be conquered as soon as possible[18]. I have so lived, that I do not believe[19], that[20] I have been born in vain. Dolabella was so unmindful[21] of humanity, that he committed insatiable cruelty, not only upon[22] the living, but also upon the dead.

[1] ut. [2] indicĕre. [3] res gesta. [4] despicĕre. [5] consessus. [6] esse curae. [7] obstrictus. [8] sempiternus. [9] ut. [10] surgĕre. [11] arripĕre. [12] invehĕre in. [13] finem alicujus afferre. [14] quin (who — not). [15] pactio. [16] ipse. [17] ut. [18] quam primum. [19] existimare. [20] (acc. with inf.) [21] immĕmor. [22] in (with ablative).

(6) Your kindness and that of your commander toward[1] us has been so great, that we do not regret our defeat[2]. I see not, what more shameless[3] could be said. Hast thou lost[4] shame and modesty[5] to such an extent[6], that thou darest to say this in this holy temple? The Carthaginians were so much terrified[7] by this calamity[8], that they entreated the Romans also to aid them. This one[9] act of Regulus is worthy of admiration, that[10] he thought[11], that[12] the captives ought to be retained[13]. To me indeed[14], the composing[15] of this book has been so pleasing, that it has not only removed[16] all the troubles[17] of age, but has even rendered[18] age easy[19] and pleasant. Pythius called[20] the fishermen[21] to himself, and requested them to* fish[22], the following day, before his gardens. Ambiorix exhorted[23] the Nervii not[24] to lose[25] the opportunity to avenge[26] themselves for the injuries which they had received. He who is in fear[27] that[28] he shall lose[29] some of** his goods, cannot be happy. Metellus was so scrupulous[30], that he came to the judges, and said that he was troubled† by the erasure[31] of one name. Who could pardon him, who had taken[32] it upon himself to correct[33] the habits, and to censure[34] the faults[35] of others, when he himself had neglected[36] his own duty?

[1] erga. [2] clades. [3] impŭdens. [4] perdĕre. [5] pudicitia. [6] adeōne (to — extent). [7] perterrēre. [8] malum. [9] hoc unum (this one act). [10] quod. [11] censēre. [12] (acc. with inf.). [13] retinendum esse. [14] quidem. [15] confectio. [16] abstergĕre. [17] molestia. [18] efficĕre. [19] mollis. [20] convocare. [21] piscator. * ut. [22] piscari. [23] hortari. [24] ne (not to). [25] dimittĕre. [26] ulcisci aliquid. [27] timēre (to be in fear.) [28] ne. [29] perdĕre. ** ex. [30] diligentia (comp. § 193). † movēre. [31] litūra. [32] sumĕre sibi (to take — himself). [33] corrigĕre. [34] reprehendĕre. [35] peccatum. [36] ab officio declinare (to neglect duty).

MODES OF VERBS.

268. Modes denote the manner and way of considering an action, whether *definitely* and *certainly*, or *indefinitely*, *uncertainly* and *doubtfully*, or *imperatively*, the last indicating that something should or should not be done. When an action is represented in one of these three ways, it is done in relation to the *subject* of the sentence. But it makes no difference, whether the action is *positive* or *negative*, because the *negative* sentence may be as definite, as the positive.

There are three modes, the indicative, subjunctive and imperative.

A. *The Indicative.*

269. The indicative attributes something to the subject with *definiteness* and *certainty*, either positively or negatively, and therefore it represents an event as an *actual* fact; e. g. Dum aegroto anima est, vivit, *as long as the patient breathes, he lives.*

The indicative is used, both in principal and subordinate sentences, as the example shows. In the latter it is connected, either with the pronoun *qui*, *quae*, *quod*, and those derived from it, or with a conjunction. But the pronoun *qui*, *quae*, *quod*, often partakes of the nature of such a conjunction, as, in Latin, is followed by the subjunctive. Hence the indicative does not always follow this pronoun, although it might, perhaps, be expected in English, but often the subjunctive. This will be treated hereafter, under its proper head. So there are a number of conjunctions, which always have the subjunctive after them. These also will be treated particularly hereafter.

In principal sentences, on the contrary, the indicative prevails entirely, as in English, when something definite and certain is predicated of the subject. Sentences beginning with the conjunctions *for*, *hence*, *therefore*, *yet* and *but*, are also principal sentences.

270. Yet sometimes, the English uses the potential or subjunctive, where the Latin speaks definitely in the indicative. Here belong:

(1) Such phrases as, *It would be too tedious, it were too tedious*, expressed by *longum, immensum, infinitum, multum est ; it would have been too tedious*, expressed by *longum — erat ;* e. g. *it would be too tedious to enumerate all the examples* (longum est). So, *It were difficult*, difficile est; *it would have been difficult*, difficile erat; *I could* (possum) *quote,—I could have* (poteram, potui) *quoted many delights of my country life, but* —. The distinction here between the English and the Latin consists in this, that in Latin these statements are expressed *absolutely* and *unconditionally* (it *is* tedious), while in English we express them for the most part with an *implied* or *suppressed condition* (it would be tedious, i. e. if I should proceed).

(270. a.) (2) When some *duty* or *necessity* is denoted; thus with *oportēre, debēre, necesse esse, aequum, par, justum, consentanĕum, officium esse, convenire* and the like, unless the clause be a part of a conditional sentence. So with the periphrastic conjugation in the passive. In translating the above words, we frequently use the indicative. The Latins think of every duty, as an absolute necessity; hence the indicative. They always employ the indicative present, when something present is spoken of, and the imperfect or perfect, when something past is spoken of, the pluperfect indicative but seldom; e. g. *You should* (or ought) *to strive more* (now), debes majorem dare operam; *this should* (or ought to) *rather have been taught*, illud potius praecipiendum fuit, not fuisset; *the coming of this man should* (ought to) *have been wished for by Sulla himself*, esse debuit, not debuisset; *Verres received the money which ought to have been given to the states of Sicily*, dari oportuit, not oportuisset; *this word should not have been changed*, mutari non debebat (debuit), or mutandum non erat (fuit);

how becoming it would have been (quam bellum erat) *rather to confess your ignorance; it would be more proper* (aequius est) *for you to be silent; it would have been more proper* (aequius erat, fuit, fuerat) *for you to have been silent.* So also, nihil erat, quod, *it would not have been necessary that*—, not fuisset.

The same usage often occurs with the adverbs *nearly* and *almost*, paene and prope, when *si* or *nisi* with the subjunctive pluperfect follows, even if a matter of fact is spoken of; e. g. *The Sublician bridge would almost have furnished the enemy a passage, had it not been for one man*, pons Sublicius iter paene hostibus dedit, ni unus vir fuisset. We often use the indicative, however; e. g. *I had almost forgotten what I ought especially to have written*, prope oblitus sum, quod maxĭme fuit scribendum.

(270. b.) (3) After the words *whoever, whichever, whatever, wherever, however* and the like, we often use the potential, although in the indefinite expression a real fact is contained. The indicative is also very frequently used. But the Latin joins the words *quicumque, quisquis, qualiscumque, quantuscumque, utcumque, ubicumque, quotquot, quoquo modo, cuicuimŏdi, utut* and the like, with the indicative, when they belong to a sentence, which, in definite discourse, is expressed by the indicative; e. g. *Whoever this is* or *may be*, quicumque est; *this doctrine, from whomsoever it may be*, cujuscumque est; *whatever that may be* (quidquid est illud), *which he thinks; however matters are* or *may be*, quoquo modo se res habent; *wherever this may have happened*, ubicumque hoc factum est. It is so also with sive—sive. Comp. § 280. The indicative here denotes that, though we do not know, or do not wish to know, what, where, when, or how a thing is, it is yet *actual* and *really exists* under some circumstances or other.

Examples on §§ 268—(270. b.)

Wherever a parricide[1] may be committed, there it is done maliciously[2]; and whoever may have done* it, is worthy of the punishment[3] of death. It would be too tedious[4] to reply to all which has been said by you. Good men practice every duty, however[5] it may be called. The curious[6] desire[7] to know all things, of whatever kind[8] they are. These writings, of whatever kind[9] they may be, please my friends. Truly, no[10] wine ought to have been given[11] you, since you are suffering[12] from a fever. Themistocles did not endure[13] the grief[14] of his ungrateful country, as[15] he ought to have done[**]. Thy daughter must have died[16] some years after[17], because[18] she was born a mortal. Volumnia should[19] have been more kind[20] than she has been, and the very things which she has done, she could have done more circumspectly. Cicero then mentioned only a few brave Romans; for it would have been tedious[21] to have named all. This circumstance[22] has escaped[23] me, which perhaps ought not. It would certainly be just for[24] you to write as often[25] as possible to your parents. It would have been better, that Agamemnon had not kept[26] his promise.

[1] parricidium. [2] imprŏbe. [*] facĕre. [3] supplicium (punishment of death). [4] longum. [5] quomodocumque. [6] curiosus. [7] cupĕre. [8] cujuscumque modi (of — kind). [9] qualiscumque (in the nom., of — kind). [10] non. [11] dandum esse. [12] laborare. [13] ferre. [14] injuria. [15] qui (in acc.). [**] (omitted in Lat.). [16] moriendum esse. [17] post. [18] quoniam. [19] debēre. [20] officiosus. [21] infinītus. [22] res. [23] fallĕre. [24] ut (for — to). [25] quam saepissime (as — possible). [26] servare.

B. *The Subjunctive.*

(270. c.) The subjunctive is used to denote *dependence*, *indefiniteness* and *doubt*, where one considers something only as *possible*, or, at most, as *probable*, and leaves it undecided, whether it is *real* and *true*. Hence it is employed to express what is *conceived* in the mind, what is *fictitious*, to denote everything which one *wishes*, *admits* and *concedes ;* whereas the indicative denotes what is *actual*, or what is considered as such.

The English often corresponds with the Latin, in the use of the modes, and often also differs. The greatest difference is in subordinate clauses, the least in principal clauses.

The subjunctive is therefore used especially :

(270. d.) (1) Where *may*, *can*, *might*, *could*, *would*, etc., occur in English; e. g. *It may be so!* sit ita! *I would come, if* —, venirem si —. Comp. § 232.

(2) The subjunctive is used in questions implying doubt respecting the propriety or certainty of an action; e. g. *Why shall I not count myself* (numerem)? *What shall* or *can I do* (faciam)? *Why shall I enumerate the great number of employments* (enumerem)? *What could I do* (facerem)? These questions are equivalent to, *There is no reason why I should not count myself. I do not know what I shall* or *can do*, etc.

(3) The present subjunctive often has the signification of an imperative; then, in a sentence containing a prohibition, the word *not* is expressed by *ne;* e. g. *Let every one learn to know his own mind* (noscat); *learn to know thy own mind* (noscas); *let every one beware of this fault* (caveat); *let the youth not squander his patrimony* (ne effundat); *now let no inquiry be made* (ne habeatur); *let us go* (eamus); *let us follow nature* (sequamur).

(4) It stands in hypothetical sentences, in which a possible case is supposed. If this supposed case should happen or should have happened, then something else would happen or would have happened; e. g. *If Croesus had been* (fuisset) *happy, he would have continued* (pertulisset) *his happy life to the day of his death. If it were not so* (esset) *I would not strive for* (haud niterer) *glory.*

(5) The Latin uses the subjunctive in stating the sentiments of another, when they are not given in the words of the speaker, but only in a narrative form, provided the sentence begins with a relative pronoun or a conjunction. Such a discourse is called *oblique, indirect, dependent* discourse, oratio obliqua. All kinds of subordinate clauses, therefore, which in *direct* discourse would have the indicative, require the subjunctive, whenever they are to be represented in *indirect* discourse. This will be treated more at length in its own section. Only a few examples are given here: *Sulla wrote to him, that he had done right in not sparing* (pepercisset) *any;—that he should endeavor* (daret ope-

ram) *to bring under his power* (redigeret) *those also, who had* (haberent) *a camp in Megara. Scaptius said, that that field which he, when a soldier, had acquired* (cepisset) *by his strength, he would now also, when an old man, defend by his voice, the only means by which he was able* (posset).

It is a peculiarity of Latin usage, of which examples are numerous in Cicero, that in *causal* sentences, formed with quod, *because*, and similar conjunctions, in which the thought or expressions of another are stated as the reason of what is contained in the principal sentence (*because he said, because he believed*), the verbs of thinking and speaking (dicĕre, putare, etc.) are put in the subjunctive, followed by an Acc. with the Inf.; e. g. *I could not obtain from the Athenians the gift of a place of burial within the city, because they said they were prevented by religious scruples*, quod religione se impediri dicerent; i. e. quod impedirentur (because they were prevented) ut dicebant.

The two clauses, quod impedirentur and ut dicebant, are here blended into one, and dicebant itself takes the mode, which belongs usually to indirect assertions in a dependent causal sentence. *I perceive that your letter was too short, because you had supposed that the messenger himself would bring it*, quod putasses, when one would have expected, putaras. The same construction occurs in relative sentences: *Verres named the slave, respecting whom he said, that he was the keeper of the flock*, quem magistrum pecŏris esse diceret, instead of qui, ut dicebat, magister pecŏris esset.

Examples on §§ (270. c.) (270. d.)

Nothing can be so difficult, but that[1] it can be investigated. Let us enjoy the pleasures of life. Kings can retain[2] their kingdoms for themselves, the rich, their riches. Caesar believed, that it would not be expedient to wait till[3] the forces[4] of the enemy should be increased, and the cavalry should return[5]. Who indeed[6] could justly[7] blame[8] me? Alexander was troubled[9] that[10] a city stood[11] in his way. Since[12] we are at leisure[13], let us discourse of civil law. I wish that you would define, what pleasure is. Let us strive[14] that death may find as little as possible[15], which it can destroy[16]. In this region, you can see many old men; and, if you were there, you would believe, that you were born in another century. May the gods preserve[17] to you this joy and this glory. Plato recommends[18], that we should consider[19] those as our adversaries, who carried arms against us, not those, who would[20] defend[21] the state. Even in prosperity, let us avoid pride[22] and arrogance. It is foolish that[23] I should prescribe[18] what you should do[24].

[1] quin (but that). [2] habēre. [3] dum. [4] copiae. [5] reverti. [6] tandem.

[7] jure. [8] reprehendĕre. [9] aegre ferre (active). [10] quod. [11] obstare (stand in the way). [12] quoniam. [13] vacuum esse. [14] niti. [15] quam paucissima. [16] abolēre. [17] servare. [18] praecipĕre. [19] existimare. [20] velle. [21] tuēri. [22] superbia. [23] (acc. with inf.). [24] agĕre.

(2) If you should perchance[1] find any one[2], who scorned to look[3] upon the beauty of the world[4], who would not be charmed[5] by any odor, touch[6] and taste[7], and would shut[8] his ears against every delight[9], I should consider him a favorite[10] of the gods. May this desert and rough[11] way be abandoned[12] by all. Let something be granted[13] to youth, let not all pleasures be forbidden[14], let not reason always be supreme[15], let desire sometimes[16] vanquish reason, provided[17] moderation is observed[18]; let youth spare their own modesty[19], not plunder[20] the property of another[21], not squander[22] their patrimony, frighten no one by violence, and be free[23] from crime[24]. The Romans returned in sadness[25] to their camp: one would have thought[26] them vanquished. When the battle[27] was over, one could have seen how great boldness there had been in the army of Catiline. Then, one could have perceived[28] the Albani, now[29] joyful and now trembling[30].

[1] forte. [2] quis. [3] oculis aspernari (scorn to look). [4] res (plural). [5] capĕre. [6] tactus. [7] sapor. [8] excludĕre. [9] suavĭtas. [10] deliciae. [11] incultus. [12] relinquĕre. [13] dare. [14] denegare. [15] superare (active). [16] aliquando. [17] dummŏdo. [18] tenēre. [19] pudicitia. [20] spoliare. [21] aliēnus (property of another). [22] effundĕre. [23] carēre. [24] scelus. [25] maestus (in sadness). [26] credĕre. [27] confecto proelio (when — over). [28] animadvertĕre. [29] modo. [30] pavidus.

Further use of the Subjunctive.

(270. e.) The subjunctive, in general, expresses dependence. It almost always depends on another sentence and supposes such a one. Hence, every sentence which depends upon another or is even only so considered, is expressed by the subjunctive; for whatever is dependent is so far not real. Therefore, when the subjunctive is used, the idea of the future, as yet uncertain with regard to the issue, is implied in it.

Purposes and *designs*, *consequences* and *effects*, *properties* and *qualities*, i. e. assertions that this or that is so, as well as *limitations*, in short, all cases of mere *possibility* are denoted by the subjunctive. When such relations occur, the event is *dependent*, being an *effect* that has happened or should happen, from a preceding cause. The subjunctive, therefore, represents the action subject to a *certain condition*, and not as a *real and actual fact*.

Hence:

(270. f.) (1) Interrogative sentences with *whether*, *who*, *when*, *where*, *how*, *why* and the like, when they do not ask definitely, but are *dependent* upon another sentence, are expressed by the subjunctive. Such interrogative sentences are called *indefinite*, *indirect*. Such are, e. g. *I know not where thou art* (*hast been*, *will be*), ubi sis (fueris, futurus sis). *Write me soon, how you live* (vivatis), *and what is doing* (agatur) *in the city*. *Remember what pleasant days we have spent* (viximus). *Hear, why I have done* (fecerim) *this*. *Say, when you go thither*, eas or proficiscare.

More will be said of such interrogative sentences, in the section on indirect questions, § 319.

(270. g.) (2) The subjunctive stands in sentences, which express what is *general* or *universal*, and do not speak of *definite*, *real persons* and *actual facts*. It stands too in sentences which contain actions that are *repeated* and are considered possible at all times. Yet this mode does not, in such cases, stand in principal, but only in subordinate sentences, which begin with a conjunction or a relative word, (e. g. qui, qualis, quantus); e. g. *You can dismiss pain when you wish* (quum velis). *Use this good, while it is present* (dum adsit), *and do not long for it, when it is absent* (dum absit). *Freedom consists in living as you wish* (ut velis). *You must make, to those whom you unwillingly injure* (offendas), *every apology which you can* (possis); *tell them why that which you did* (feceris) *was* (fuerit) *necessary; and why you could not* (potueris) *have done otherwise*. *Do wrong to no one, although wrong has been done* (il-

lata sit) *to you.* If, on the contrary, the last sentence referred to an actual instance of wrong, that had been done, and the meaning was: *Do this man no wrong, although wrong has been done to you,* it must be written: *illata est.* *Do not believe, that all men whom you have conquered* (viceris), *are your enemies;* but: *Do not believe that these men whom you have conquered* (vicisti), *are your enemies.* *What desires can such a one, as has always dwelt* (habitaverit) *in the country have?* but: *What desires will this man have, who has always dwelt* (habitavit)? The indefinite *you, one, a man, a woman* belong, for the most part, to *universal* or *general* statements; hence in them the subjunctive is generally used.

(270. h.) (3) In stating the thought or action of another, the subjunctive must also be used in all subordinate sentences, which show the *intention* or *reason* of the one thinking or acting, given by himself, why he does or thinks something; in short, the subjunctive is used, when what is said, is the *sentiment* of the person, whose thought or action is narrated. When, on the contrary, the narrator or writer makes additions of his own, or makes the thought and reason of another his own, the indicative must be used. Therefore, the mode of the verb depends alone upon the thought and will of the writer, whether he wishes to make an idea depend upon his own conception, or upon that of another.

The following examples will explain this usage: *Old age seems to many sad, because it withdraws them from the direction of business, and renders the body weak,* quod avocet et faciat. If it had been said, quod avocat et facit, this would be my opinion also, and not merely the opinion of the *many.* *No one abhors pleasure itself, because it is pleasure,* quia voluptas sit. *Tisagoras spoke for his brother Miltiades, because he could not,* quoniam non posset. The last, therefore, are the words of Tisagoras, containing the reason why he, and not Miltiades, spoke. *Darius placed guards over the bridge, as long as he was absent,* dum ipse abesset. The last clause is the sentiment of Darius, and not the idea of the writer narrating it,—*they should be, as long as he was absent, until he had returned.*

But when it is said, e. g. *He charged it upon him as a crime, that he had banished his son Titus, who was afterwards called Torquatus,* then the last clause is expressed by qui est appellatus; for it does not belong to the statement of the complainant, but is an observation of Cicero, the narrator. *Know, that what we have done for the good of our country, is praised by the whole world*, quae nos pro salute patriae gessimus, not gesserimus, because otherwise Cicero would have stated doubtingly this indisputable fact to which he refers.

Remark. It is generally given as a rule, that, in sentences containing the accusative and the infinitive or conjunctions which signify *that*, and in interrogative sentences, all the subordinate clauses belonging to them, must be put in the subjunctive. This is, to be sure, the case in most instances, because these sentences are intimately connected with such other sentences, or depend upon them. But this requires great caution, as the foregoing and many other examples prove; because the subjunctive can be used, only when there is a real dependence on some other sentence. In respect to *qui*, *quae*, *quod* and other relatives, in which there is often concealed a *purpose*, *consequence* or *cause*, and which then take the subjunctive, as well as in respect to the conjunctions, which are either always, or in certain significations, followed by the subjunctive, see the next following sections.

Examples on §§ (270. e.)—(270. h.)

I do not know why[1] you are afraid. No one knows whether[2] this is true. Write me as soon[3] as possible, how[4] you are[5]. You do not see, in how great[6] danger you are. Remember what letters I have written to you. I will write to you what I missed[7] in your letter. I know[8] well, how[9] impudently I act[10]. Thou wilt learn[11] from Pollio, what is doing[12] here at Rome. It is not easy to write, how[13] things are at present. I know not what resolution our Pompey has adopted, or adopts. I do not believe, that Marcellus was brave at Clastidium, because[14] he had been irritated. Let us see, how powerful[15] are the remedies, which are applied[16] by philosophy to the diseases of the soul. We must[17] strive[18] to[19] obtain[20] those blessings which have been granted[21] to us. Plato says, that those, who contended with one another, in* regard to which of two governed[22] the state best, acted in the same manner[23], as[24] if pilots should dispute[25] which of them steered[26] best[27]. To restrain[28] your feelings and language[29], when you are angry, is the mark of no ordinary mind[30]. Nothing is more shameful, than to wage war with those, with whom one has lived[31] on intimate[32] terms. Panaetius praises the younger[33] Scipio, because[34] he was abstemious. It is not contrary to nature, if one can, to plunder[35] those, whom it is honorable[36] to kill. What is more foolish, than to fear, that[37] you cannot longer[38] do that, which you do willingly. I believe, that such a man will do nothing, except[39] what is useful[40] to him[41]. It often happens, that he, who has been recommended to some one, values[42] him more, to whom he has been recommended, than him, by whom he has been recommended. What is freedom? Power[43] to live as you wish. It is not enough to have virtue, as it were[44], some art, unless you use it. Can we indeed[45] consider such a one, in any respect[46], a commander, in whose army the office of centurion[47] is bought[48], and has been bought? It is difficult to remember[49] what one has heard[50], unless he makes use of it.

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[1] cur. [2] num. [3] quam primum. [4] quid. [5] agĕre. [6] quantus. [7] desiderare. [8] non ignorare (to know well). [9] quam. [10] facĕre. [11] accipĕre. [12] agi. [13] ut. [14] quia (comp. § 241). [15] quantus. [16] adhibēre alicui. [17] (verbal adjective). [18] niti. [19] ut. [20] consĕqui. [21] dare. * (*in regard to* is omitted in Lat.). [22] administrare. [23] similĭter. [24] ut. [25] certare (imperf. subj., for they did not contend with one another). [26] gubernare. [27] potissimum. [28] moderari. [29] oratio. [30] ingenium. [31] (2d person). [32] familiariter (on — terms). [33] minor. [34] quod. [35] spoliare. [36] honestus. [37] ut. [38] diu. [39] nisi. [40] expedire. [41] ipse. [42] facĕre. [43] potestas. [44] quasi (as it were). [45] num. [46] aliquo in numero putare (to consider in any respect). [47] centuriatus (office of centurion). [48] venīre. [49] memoria tenēre. [50] accipĕre.

Conjunctions which influence the Modes of Verbs.

(270. i.) Conjunctions connect two events with each other, and hence the verb is intimately connected with them.

Every conjunction, whatever it be, is followed by the subjunctive, when the sentence denotes what is *general*, *uncertain*, *doubtful*, or when a property or quality of a subject, is assumed as merely possible. Hence, where something indefinite is predicated of the subject, no Latin conjunction is followed by the indicative, but by the subjunctive. Therefore, when conjunctions, which at other times have the indicative, are followed by the subjunctive, the event is thereby considered only as a possible one, and the words expressive of doubt, *perhaps*, *one would believe*, and the auxiliary verbs, *may*, *can* and the like, must be supplied in the mind. It cannot, therefore, be said with truth, that a conjunction governs a definite mode. The thought contained in each sentence determines the mode. Yet some conjunctions, in a particular signification, take only the subjunctive.

(270. j.) The indicative with a conjunction indicates, that the speaker definitely attributes to the subject the predicate contained in the verb. Therefore, conjunctions, which signify *because*, and denote known, certain and definite causes, e. g. *quia*, *quoniam*, *quod*, *quando* and others; moreover, all *restricting* conjunctions, which signify *although*, e. g. *etsi*, *quamquam*, and all particles of time, e. g. *postquam*, *simul*, *ubi*, *quum*, etc. take the indicative.

The subjunctive, on the contrary, shows that the predicate of the subject is merely conceived of, or is yet to be accomplished. Therefore, conjunctions signifying *that*, *in order that*, take the subjunctive, because the result of the action is uncertain, inasmuch as *purpose*, *consequence*, *effect*, *wish* and *command* are just as uncertain as the future.

But since some conjunctions have different significations, and accordingly admit and require different modes, and many also do not fall within the given rules, they may be divided into three classes: (1) Such as are followed by the indicative; (2) Such as are followed by the subjunctive; and (3) Such as, according to their different significations, and according to the idea contained in the sentence, admit both modes.

I. *Conjunctions with the Indicative.*

271. The conjunctions here following take the indicative in every sentence which expresses a *definite* and *certain* opinion or thought. All the instances before mentioned, where the subjunctive is used, § (270. c.)—(270. h.), here form a necessary exception. These conjunctions are: *quamquam*, *etsi*, *tametsi*, *postquam*, *ubi*, *simul*, *simulac*, *ut*, *quando*, *quandocumque*, *quandoquĭdem*, *quandōque*, *quatĕnus*, *quia*, *quoniam*, *quod*, *si*, *nisi*, *ni*, *sin*, *sive*, *etiamsi*.

272. (1) Etsi, quanquam, tametsi, (tamenetsi), *although.* When the speaker expresses and states something *definite, actual* and *certain,* or declares his own sentiment, the indicative alone is used; e. g. *Although he can,* quanquam potest; *although this can be censured in many ways,* etsi potest; *although Hannibal saw,* etsi videbat; *although nothing was more to be desired by me,* tametsi fuit.

The subjunctive follows these particles, when something *indefinite, general, possible* or *doubtful* is said, or in the construction of the oratio obliqua; see § (270. d. 5). The present is used when the case is merely represented as possible, either without reference to a definite time, or with a reference to the present of the speaker; the imperf. or pluperf. either with reference to the past, or to denote something not actual but supposed; e. g. *Although they have some misfortunes,* quanquam sint in quibusdam malis. *Epicurus taught, that all feelings of pleasure, although they were judged of by the sensation of the body* (quanquam judicentur), *nevertheless belonged to the body. Some do not venture to express their opinion, although it may be* (etsi sit) *the best even. Though you had taken nothing else from Sulla but the consulship, yet you ought to have been content with that,* (etsi abstulissetis). So especially *quamquam* in intermediate clauses, when something is only conjectured; e. g. *Although this may be less wonderful,* (quanquam — mirum sit) *to others.* Comp. §§ (270. c.) —(270. h.)

273. (2) Postquam, posteaquam, ubi (primum), simul, simulac (primum), simulatque, ut, *after that, when, as soon as, as.* All these particles of time take the indicative only, when events that have really occurred, and not such as are merely conceived, are spoken of. The most usual tense, when a past event, or rather an event past prior to some other past, is denoted, is the perfect. Instead of this, however, the historic present is often used, but not the imperfect. The pluperfect is generally used, only when still another designation of time precedes, or when it forms a subordinate clause, or when the principal clause has an imperfect, and the other denotes a repeated past action; e. g. *As soon as this happened* (had happened) (quod ubi accidit), *the barbarians fled. When* (ut) *Hannibal had returned* (rediit) *to Carthage, he was made praetor, after*

that (postquam) *he had been* (fuerat) *king in his twenty-second year. After* (posteaquam) *the same had come* (venit) *to the Alps, the inhabitants prevented his passage. The fifteenth day after he died* (postquam mortuus erat), *I received the account. Every animal, as soon as it is born,* simul ut ortum est. *As soon as Metellus had placed his foot over the threshold* (simul ac pedem — extulerat), *he began to conquer* (superabat).

The conjunctions *ut, ubi, postquam,* are followed by the imperfect, only when an event is cotemporary with the event of the principal clause, and *simul* and its compounds, by the future and the future-perfect, when the events are future; e. g. *When* (ut) *all seas and lands were open* (patebant), *fortune began to frown. As soon as there shall be anything certain* (simul quid certi erit). *As soon as I have seen him* (simulatque eum videro). *When* (ut) *Hortensius was being brought back* (reducebatur) *to his house, Curio met him.*

So, postridie, quam, *the day after,* is used with the perfect indicative for *postquam,* e. g. *The day after I left you,* postridie, quam a vobis discessi.

It is further to be remarked, that when Cicero would make the priority of one past action to another prominent, he does not use *postquam,* but *quum* with the pluperfect. *Postquam* is therefore employed but seldom.

These particles of time can have the subjunctive, only under the conditions stated above, §§ (270. c.)—(270. h.) Ubi especially, often takes the imperf. or pluperf. subj. to denote actions frequently repeated in the past; e. g. *whenever the tribunes aided the lower classes,* (ubi essent auxilio).

274. (3) Quando, *because, since;* quandocumque, *whenever, as often as;* quandoquĭdem, *seeing that;* quandoque, *whenever, because.* These particles take the indicative in each of their significations, when the sentence contains a *definite* assertion; e. g. *Since, therefore, there is in every virtue, a certain anxiety,* quando inest; *since you have given me a noble proof of your judgment,* quandoquĭdem dedisti; *because you fought contrary to our commands against the enemy,* quandoque pugnasti; *as often as*

(quandocumque) *any opportunity had presented itself* (obtulerat), *the Romans broke forth from their rampart* (erumpebant).

It is now doubted, whether, in the classical writers, *quando* has the signification of *because* and *since*, inasmuch as in all those places, where it occurs in this sense, the reading should be *quoniam*, as is very often the case in Cicero. *Quando* has only the interrogative sense of *when?* and in direct questions takes the indicative, but in indirect, the subjunctive.

The subjunctive is used with these particles, when one of the cases mentioned under §§ (270. c.)—(270. h.) occurs.

275. (4) Quatĕnus, *how far, so far as, since, as soon as,* when there is a *definite* assertion, takes the indicative only, and the subjunctive, only when the cases mentioned under §§ (270. c.)—(270. h.) require it; e. g. *So far as he spake of religious scruples, he was assented to,* quatĕnus dicebat. *Since long life is denied to us,* quatĕnus negatur; *as soon as I found an arbiter of this contention,* quatĕnus invēni; but in indirect discourse, the subjunctive is used; e. g. *Pliny says, that, since long life is denied to us, we must leave behind us something immortal,* quatĕnus negetur.

276. (5) Quia, *because;* quoniam, *since.* These two conjunctions also have the indicative, at least in Cicero, in all cases, when the sentence contains a *definite* assertion and the reason of the speaker himself, and does not depend upon another sentence. If the sentence is dependent, the subjunctive is used [comp. §§ (270. c.)—(270. h.)] as it is also with *non quia,* with or without *sed quod* following, because that gives only a conceived reason, and not the true one, and therefore requires the subjunctive; e. g. *Because we are inclined to these passions,* quia sumus; *since, on the two previous days, death and pain were treated of,* quoniam dictum est; *I believe that Marcellus was brave at Clastidium, not because he was angry,* non quia fuĕrit iratus. The subjunctive is here used to denote the conceived reason, and not the true one, which follows in the indicative.

277. (6) Quod, *that, because;* proptereā quod, *on*

this account that, because; praeterquam quod, *besides that.* These take the indicative, when the speaker expresses something definite, as his own reason, and does not utter the sentiment or words of another. But in the cases mentioned under §§ (270. c.)—(270. h.), the Subj. is used, and also with *non* (*eo, ideo, idcirco,*) *quod,* followed by *sed quod,* because these also denote only an imaginary, and not the true reason, and are the same as, *non* (eo) *quo, not that,* which also takes the subjunctive; e. g. *Because Epicurus was* (fuit) *an honest man, and many Epicureans have been* (fuerunt) *faithful in their friendship, and still are* (sunt). *It is pleasing to me, that you still long for us* (quod — requiris). *You write to me, you have only one comfort, that you possess my books instead of me* (quod — teněas). *Combatants sigh, not that they feel pain* (non quod doleant), *but because —;* the second *quod* after *sed* can also be omitted. When I say, Queritur quod humāna vita brevis est, I also admit the shortness of human life, as a truth; but when I say, Queritur quod vita humāna brevis sit, I only quote the complaint of another, without myself admitting this, as a truth. In sentences containing an indefinite general statement, the subjunctive is also always used after *est, non est, nihil est, quid est,* which can be translated, *there is a reason, no reason, why; it is necessary, that; it is not necessary, that; why?* e. g. *Why do you weep?* quid est, quod fleas? *You need not weep,* non est, quod fleas. *It is not necessary for you to hasten,* non (nihil) est, quod festines. Here the subjunctive expresses the idea of *necessity* or *possibility,* which would not be contained in the indicative. Comp. also § 303. Respecting quod, *so far as, as far as,* with the subjunctive, see § 314.

278. (7) Si, *if;* nisi, ni, *unless, if not;* sin, *but if;* siquidem, *if indeed;* quod si, *if then, if therefore, but if;* sive—sive, *whether—or, if either—or;* si forte, *if perhaps;* nisi forte, *unless perhaps;* etiamsi, *although,*

even if. When the sentences with these particles contain *certain* and *definite* conditions and refer to something actual, and when the assertion in English is *definite, certain* and *positive*, the indicative is used; e. g. *If nature prescribes this*, si praescrībit; *if then this is so*, quod si ita est; *limbs are amputated, if they have begun to be without blood, and, as it were, without breath*, si coeperunt; *if then nothing is so contrary to nature as baseness*, quod si nihil est; *he will desert you, unless you do so*, nisi ita facies; *even if perhaps there is no means there*, etiam si res forte non suppĕtit.

279. The conjunction *nisi forte*, when it implies mockery or irony in an *actual matter of fact*, always takes the indicative; e. g. *Unless it be that youth should long for boyhood*, nisi forte adolescentes pueritiam debent requirĕre. *Unless it be, that thy Athens could have retained an ever-enduring olive tree*, nisi forte Athenae tuae potuerunt.

280. So *sive—sive* take the indicative in all cases, unless there are other circumstances, which require the subjunctive; e. g. *Whether this is so, or in that manner*, hoc sive sic est, sive illo modo; *be anxious for this, whether you have some hope, or despair*, sive habes aliquam spem, sive desperas; *whether the bed is soft or hard*, cubile seu molle seu durum est; *whether they remained or followed*, sive manserunt sive secuti sunt.

On the contrary, the subjunctive is used according to the conditions stated §§ (270. c.)—270. h.); especially therefore with what is only *possible* and *conceived*, consequently in sentences containing general statements (see § 270. g.), or when the *reasons, sentiments* and *words* of another are expressed; e. g. *Some may censure this, if it is done with too little exertion*, si remissius agatur. *If any one should happen to wonder*, si quis forte miretur. *The wise man does not refuse to die, if that be better*, si ita melius sit. *It is useless to learn an art, unless you practise it*, nisi exerceas, not exerces. *It is wise to accommodate yourself to the time, if you are compelled by necessity*, si necessitate cogare (cogaris). *Only one thing must be observed, that the burial relates only to the body, whether the soul dies, or continues to live*, sive occiderit sive vigeat (oratio obliqua). The following clauses are different; *If we are angry*, denoting anger really felt, and *if we are angry*, denoting only supposed anger. The former is expressed by si irascimur, the latter by si irascamur.

So also *etiamsi*, when it signifies, *even if*, *supposing also*, *although*, takes the subjunctive; e. g. *Even if it in no respect concerns them*, etiamsi eorum nihil intersit. Some believe, that this conjunction takes the subjunctive only, and that it should be so written in all cases. But yet there must properly be exceptions, where actual facts are spoken of, and where the thought is, *indeed this is really so*, *but nevertheless*; e. g. *Although the Cappadocians are our friends*, *nevertheless they do not dare*, Cappadŏces, etiamsi sunt. *Although the truth is not pleasing*, *yet it is grateful to me*, etiamsi jucunda non est.

Examples on §§ (270. i.)—280.

(1) Alexander was displeased[1], that[2] a city was in his way[3]. After[4] Gracchus had returned to Rome, he commanded that this exploit[5] should be painted[6] in the temple of Freedom. When[7] a certain Fabius perceived[8] Varus, he thrust[9] his sword[10] at his naked[11] shoulder. Since[12] we are at leisure[13], we will discourse at length[14] concerning civil law. If a happy life can be lost[15], it cannot be happy. It is certain, that[16] there is nowhere* a place for virtue and friendship, if everything is to be referred[17] to pleasure. Tanaquil thinks[18] of another means[19], if hope should fail[20] her. As soon as[21] Caesar had come to Brundusium, he made[22] an address before[23] the soldiers. Say this in the court[24], or, if you fear the assembly[25], say it in the senate; you will do it, unless it is a disgraceful[26] report. Although[27] I am sufficiently mild[28], yet sometimes I am wont to be a little angry[29]. As soon as[30] the Dictator had seen[31] this, he immediately[32] sent forth his horsemen against the enemy. Why[33] do we blame this orator? You need[34] not envy the rich. Although[35] old age[36] is deprived of immoderate feasts[37], yet it can find pleasure in moderate[38] entertainments[39]. So far as[40] I know, there are no holydays this month.

[1] aegre ferre. [2] quod. [3] obstare (to be in the way). [4] postquam. [5] res gesta. [6] depingĕre. [7] ubi. [8] conspicĕre. [9] appetĕre. [10] (ablative). [11] apertus. [12] quoniam. [13] vacuus esse. [14] copiose. [15] amitti. [16] (acc. with inf.). * neque usquam. [17] referre. [18] moliri. [19] praesidium. [20] destituĕre. [21] ut (as — as). [22] concionari (to make an address). [23] apud. [24] judicium. [25] corōna. [26] turpis. [27] etsi. [28] clemens. [29] subirasci (to be a little angry). [30] simul (as — as). [31] conspicĕre. [32] emittĕre. [33] quid est, quod. [34] non (nihil) est, quod, (there is no need). [35] quanquam. [36] senectus. [37] epulae. [38] immoderatus. [39] convivium. [40] quod (so — as).

(2) The slaughter[1] was small, because[2] the enemy were few. If there should be a mistake in this, that[3] the ancient annals[4] represent[5] Cossus in the ninth year after, as Consul, it is a common mistake. It is the duty of the judge, in

law-suits, always to follow truth—the duty of the advocate[6] sometimes also to defend what is probable[7], even if[8] it has little truth. Beneficence[9] ought[10] to incline[11] towards[12] the unfortunate[13], unless perhaps they deserve misfortune[14]. Demetrius Phalerius blamed[15] Pericles, because[16] he had spent[17] so much[18] money upon[19] the splendid[20] Propylaea. Arātus thought[21] it unjust[22], that[23] the possessions of fifty years should be changed[24], because[25], in so long a period[26], many things were justly[27] possessed[28] by inheritance[29], by purchase[30] and by gifts[31]. The eleventh day after I left[32] you, I wrote this letter. After the day of the truce[33] had passed[34], the Persian marched[35] to Caria, because most of his possessions were there. There is no reason, that[36] we should be angry with those who do not favor us. Why[37] do my parents write to me so seldom? Animals, whether[38] they thrust[39] with their horns, or bite with their teeth, or defend[40] themselves in any other manner, all have something[41] by which they protect[42] themselves.

[1] caedes. [2] quia (see also § 145, 6). [3] quod. [4] annālis. [5] habēre. [6] patrōnus. [7] verisimĭle. [8] etiamsi. [9] benignĭtas. [10] debēre. [11] propensus esse. [12] in. [13] calamĭtōsus. [14] calamĭtas. [15] vituperare. [16] quod. [17] conjicĕre. [18] tantus. [19] in. [20] praeclārus. [21] putare. [22] inīquus. [23] (acc. with inf.). [24] movēre. [25] propterea quod. [26] spatium. [27] haud injuria. [28] tenēre. [29] hereditas. [30] emptio. [31] donum. [32] discedĕre. [33] indutiae. [34] praeterire. [35] proficisci. [36] non (nihil) est, quod (there — that). [37] quid est, quod. [38] sive. [39] petĕre. [40] tutari. [41] (omitted in Latin). [42] tutus reddĕre.

II. *Conjunctions with the Subjunctive.*

281. The following conjunctions take the subjunctive in every sentence, whatever be its connection with other sentences. These conjunctions are: *ne*, *quo*, *quomĭnus*, *utĭnam*, *o si*, *licet*, *velut*, *quasi*, *perinde* (*proinde*) *ac si* or *quasi*, *utsi*, *tamquam*, *quamvis*, *quantumvis*.

(1) Ne, *that not*, *in order that not*, *not to*, *from*, and with verbs of fearing, *that*; e. g. *I request you*, *not to do anything unwillingly on my account*, ne quid facias; *you fear that you will lose some of your goods*, ne quid deperdas.

Respecting the interrogative *ne*, see interrogative words.

282. (2) Quo, *in order that*, *that thereby*, *in order that the*;

non quo, *not that, not as if;* quomĭnus, *that not, from;* e. g. *Give him something, in order that he may be the more zealous,* quo sit studiosior. *Not that I have practised speaking,* non quo exercuĕrim. *Nothing prevents us from being able to do this,* quomĭnus possimus.

The opposite of non quo is non quin or non quo non, *not but that, not that — not, not as if — not.* Comp. § 287.

(3) Utĭnam and o si, *O that, would to God that;* e. g. *O that this also were in my power!* utĭnam esset!

(4) Licet, *though, although;* e. g. *Although my body was absent, yet my spirit was present,* licet abesset.

283. (5) Velut (si), quasi, utsi, perinde (proinde) ac si or quasi and tanquam (si), *just as if;* e. g. *The Greeks call rage, melancholy, as if the mind were excited by black gall alone,* quasi moveatur.

(6) Quamvis, quamvis licet and quantumvis, *however, how much soever;* e. g. *However wise you may be,* quamvis sis; *however acute he may have been,* quamvis fuerit.

The poets and writers subsequent to the classical age, use *quamvis* for *quamquam,* and join it with the indicative. This usage should not be imitated.

III. *Conjunctions which are sometimes followed by the Indicative and sometimes by the Subjunctive.*

284. A third class of conjunctions take a different mode, either according to their different significations, or according to the different tenses, with which they are connected in the sentence. Yet, what was stated above respecting those followed by the indicative, is true here also, viz., that all which take the indicative, can, under the circumstances mentioned §§ (270. c.)—(270. h.), take the subjunctive also. The conjunctions which belong here are: *ut, prout, quin, quum (cum), dum, mŏdo, dummŏdo, donec, quoad, antequam* and *priusquam.*

285. (1) *Ut, uti.* This, according to its different significations, takes a different mode:

(a) Ut, uti, *as, how, when;* prout, *as, according as,* take the indicative, when the statement of the speaker is *definite,* and they mark only an intermediate clause, or when they are used in making comparisons, followed by *sic, ita,* or a similar word; e.g. *As we seek* (appetĭmus) *the blessings of nature, so we avoid the evils of nature. The passions are, as we have before said* (diximus), *the boisterous motions of the soul. As he loved letters,* prout litteras amabat. So even ut ut, *however;* e.g. *However things may be* or *are,* ut ut se res habent, not habeant; and utcumque, *however;* e.g. *However necessary it may be,* utcumque necesse est, not sit. See § (270. b.).

But when the word *ut* depends upon another word, e.g. *Thou dost not know how* (ut) *this has happened,* see § (270. f.); or when the sentence with the conjunction *ut* expresses general facts, or belongs to the discourse of another, and contains his sentiments and words; or when the speaker expresses *doubt* and *uncertainty,* the subjunctive is used; e.g. *You see how wild beasts are carried away* (ut rapiantur) *by blind impulse. Pythagoras said, as some were there striving for glory, others were influenced by a desire of buying or selling, so* ——, ut illic alii petĕrent, alii ducerentur—.

For *ut* signifying *when, as soon as,* see above § 273. 2.

286. (b) Ut, uti, *that, in order that, in order to, to, although, that not, supposing that,* always takes the subjunctive; e.g. *To pass over that,* ut illa praeterĕam; *that it may be at once evident,* ut facile appareat; *supposing that he is not considered a scholar,* ut non putetur.

287. (2) *Quin.* This also, according to its different significations, takes a different mode:

(a) Quin, *why not? indeed, truly,* takes the indicative. Here it always stands in independent sentences; e.g. *Why do you not keep silence?* quin taces? *Truly, I desire myself to depart from this place,* quin cupio.

(b) Quin, *that not, who* or *which not, that, to, without;* non quin, *not but that, not that — not,* always takes the subjunctive; e.g. *There is no one who does not (but that) ap-*

prove and praise this frame of mind, quin probet atque laudet. *I doubt not, that you know,* quin scias. *Do not hesitate to intrust everything to him alone,* quin credatis. *The mother of Timoleon never saw him after his brother's death, without calling him a murderer,* quin compellaret.

288. (3) *Quum* or *cum.* These have different modes, according as they express the idea of *cause* or *time.* The following should be noticed:

(a) When *quum* signifies *since, as,* and denotes the *ground* or *cause* from which something as a consequence or effect proceeds, it takes the subjunctive; e. g. *Since this is so,* quod (quae) quum ita sit (sint.) *Since swarms of bees are* (sint) *naturally social, they build cells. Since the poets have shown* (prae se tulerint) *great learning and wisdom, they ought to be heard and read.*

But when *quum* signifies merely *by,* and the verb is rendered by a participial noun, or by *in this that, in that, that, when,* or *since,* followed by *thereby* in the principal clause, where it is equivalent to *quod* or *ex eo quod,* and generally marks an explanatory subordinate clause, which defines more accurately what stands in the principal clause, it takes the indicative, and when the actions are past, the indicative of the perfect, except when there is an imperfect in the principal clause; e. g. *You do well in that* (*that*) *you remember these* (memoria tenes). *The senate has made known its opinion, in that,* (quum) *it decreed* (decrevit) or *by decreeing a reward to the informer,* (*since the senate has decreed —— it has thereby ——*). *The announcement was made by this, that the arms resounded,* or *by the resounding of,* etc., quum arma sonuerunt. *Epicurus has deprived men of their belief in the gods, by depriving* (quum — sustulit) *the gods of power and benevolence. I believed* (putabam) *that injustice was done to me, in that* (when) *I was asked* (quum rogabatur). Comp. § (251. e.), 3.

289. (b) When *quum* signifies *though, although,* it takes

the subjunctive; e. g. *Although this is so, yet great eloquence must be employed,* quae cum ita sint, tamen —. *Although nature shows* (declaret) *by so many signs, what she wishes.*

Quum, *although,* with the subjunctive, often introduces a sentence, which is followed by another connected with it.

The first sentence contains either the *cause* of the following, or a *general, comprehensive* thought; the second, a *limited* one, often *expressed* in the former, but made more *prominent* in the latter. Instead of uniting both sentences with *quum — tum* and the indicative, the first, in order to render the discourse periodic, is begun with *quum* and the subjunctive; then follows the second with *tum* and the indicative, to which the strengthening *tamen* is often joined; e. g. *Although friendship contains so many and so great advantages, yet it really excels all in this —,* quum amicitia contineat, tum illa praestat. *Although there are so many subjects imperfectly explained in philosophy, yet this is very difficult,* quum multae res — sint, tum haec est perdifficilis. *Although Sisenna's history surpasses all former ones, yet it shows its defects,* quum vincat, tum indicat tamen —. The common *quum — tum* with two indicatives, by its single and only copulative sentences, has nothing of the periodic structure, and is hence least of all adapted to the beginning of a speech. When the subjunctive is used, both sentences must also have their separate verbs.

290. (c) But when *quum* signifies *when, then* being implied in the corresponding member of the sentence, or *as often as,* where an action is *repeated,* and there is throughout a reference to time only, the indicative is used, if the assertion is *definite,* and something actual is spoken of; e. g. *When* (quum) *we are writing* (scribimus), (then) *we are delighted. When I have laid down* (posui) *the book, all that approbation vanishes. When Dionysius had shut* (clauserat) *the door of his chamber, he removed* (detorquebat) *a little bridge.* So when some definite time is

denoted, followed by *since;* e. g. *It is already some years, since I chose you two,* quum vos duo delegi. In *indirect* narrative discourse, the subjunctive is used even here; e. g. *It is therefore evident, that grief begins, when we imagine it,* — quum nobis visum sit. Or when it is said, *When at some time you consider* (consideres) *you may indeed find* (reperias).

In the sentences just mentioned, where the time since which anything was done, is *definitely* stated, e. g. It is some (two) years *since,* the next verb is put only in the perfect indicative, as the preceding *delegi,* not *deligebam;* but in the present, where something happens since; e. g. *It is now nearly four hundred years, since this was approved,* quum hoc probatur. The use of *quod* for *quum* is subsequent to the classical period.

291. (d) When *quum* signifies *when,* and with a completed action, *after, after that,* then with a *cotemporary* action, it takes an imperfect, and with a *prior,* a pluperfect.

(*α*) Here the indicative is used, if the time of the action corresponds wholly with that of the principal clause, where we supply in thought *at the time when,* and where, in the principal clause, the imperfect or pluperfect is mostly employed; e. g. *When I was writing* (quum scribebam) *this letter, everything was* (erant) *in expectation. The Decii saw* (videbant) *the gleaming swords of the enemy, when they were rushing upon* (quum irruebant) *their troops.* In both these sentences the actions are wholly cotemporary. *That state did not then exist* (erat), *when the national custom had passed away* (occiderat). Here the principal clause is vividly represented as continuing in past time, and therefore stands in the imperfect. *You had raised* (attuleras) *not a little expectation, when you had written* (quum scripseras). In such a case, the subjunctive is seldom used.

292. (*β*) The subjunctive is used, when the principal clause is in the perfect or historical present, and consequently the introductory clause contains an event, *during* or *after* which, another took place; e. g. *When you were* (esses)

at Athens, you were (fuisti) *often in the schools of the philosophers. When Marius was being cut* (secaretur), *he forbid it* (vetuit). *After Dionysius had supped* (cenavisset), *he said* (dixit). In many such sentences, there is not merely the relation of time, but also an idea of the *ground* or *cause* by which the principal event, as the effect, took place. Hence the subjunctive. Often with the imperfect and pluperfect subjunctive, *quum* denotes a frequently repeated action, and may be translated *as often as, whenever;* e. g. *As often as* or *whenever it was necessary* (esset) *to raise a loan, he always interposed* (interposuit); *whenever he had come* (venisset) *into a circle —— he never departed* (discessit)——.

Remark. ***Quum*** with the indicative of the perfect, generally occurs only in four cases: (1) When the sentence with *when* is properly the principal sentence; e. g. *Scarcely had the war terminated, when the Carthaginians fell upon the Spaniards,* quum impetum fecerunt, not faciebant, nor facerent. The first sentence usually begins with *scarcely, already, just, only* (tantum quod, commŏdum). Comp. § 239. (2) When the sentence with *quum* points out still more definitely a time already specified, and is placed after the principal clause without another subsequent clause following; e. g. *At the close of the Peloponnesian war, Conon was commander, when* (i. e. at the time when) *the Athenians were conquered at Ægos Potamos,* quum — devicti sunt. (3) When some accompanying circumstance is stated, so that the sentence might be continued equally well with *and* or *but,* since it also contains a principal clause; e. g. *The Lacedemonians never recovered* (refecerunt) *after this battle, when* (but, although, and) *in the mean time Agesilaus did not cease to succor his country,* quum — non destituit. (4) When *quum* signifies *by this that, in this that.* Comp. § 288. (5) With quum primum, *as soon as,* where the principal event is considered as occurring immediately after the first, as is the case with *postquam, ut, ubi, simulac;* e. g. *As soon as I had come to Rome* (quum primum Romam veni), *I hastened to my brother.*

293. (4) ***Dum*** also, according to its different significations, takes a different mode:

(a) Dum, *while, as long as,* takes the indicative, when the speaker states something *definitely* and *certainly;* e. g. *While these things are going on* (dum geruntur) *at Rome, the messengers came from Ardea. As long as the Parthians seemed* (dum videbantur) *to threaten, I had resolved to remain in the province. As long as ambition held* *me in chains* (tenebat), *I strove for the favor of the people.* But when a relation of cause exists between the clause with *dum* and the principal clause, the subjunctive is used; e. g. *The enemy unmoved, while* (*since*) *their line was extended* (porrĭgeretur) *through the woods* —. So also in the oratio obliqua § (270. h.) the subjunctive should be used.

294. It is to be noticed here, that *dum* in the sense of *while* takes, in almost all cases, only the present, when another action occurs, which does not wholly correspond in time with this continuing action, and therefore denotes only like time, not a like duration of time; e. g. *While each one murmurs* (fremunt) *for himself, the voice of Appius was heard* (audiebatur). *While Ardea is besieged* (oppugnatur), *the conversation, in the tent of Tarquin, turned* (incĭdit) *upon their wives.* But when another action wholly corresponds with it in time, and *dum* signifies *as long as*, the Latins admit the imperfect also; e. g. *As long as these things were going on* (agebantur) *at Veii, the citadel of Rome was* (fuit) *in great fear*, where Livy could have said *erat*, instead of *fuit*.

295. (b) Dum, *till, until*, is used chiefly with only two tenses, the present and the perfect; with the perfect, when the actions are *past;* but with the present, when they are *future.* When the perfect occurs, the indicative only is used, because, then, the event has *actually taken place;* when the present occurs, then too, in stating a *definite* and *certain* fact, the indicative is used; but the subjunctive, which is the most usual, is employed, when the speaker considers the occurrence of the action referred to, as only *possible*, when he intimates, that its occurrence must be waited for, or expresses a *wish* and *purpose*, or when the sentence contains only a general precept; see § (270. g.); e. g. *Till they come* (veniunt), *Cassius will conquer Dolabella. Wait, till I write* (scribam) *to you. We must separate angry men from those whom they would assault, till they recover themselves* (collĭgant).

The money remained here, until the judges were rejected, dum judĭces rejecti sunt. The imperfect or pluperfect is used only in narration (oratio obliqua), and then, in the subjunctive; e. g. *Fabius sent horsemen to detain the whole army, till he himself came up,* dum consequeretur ipse.

With expectare, *to wait,* that which is still to be waited for, is almost always put in the subjunctive present; for the result is uncertain, *whether,* or *whether not;* the present is then used instead of the future; e. g. *Perhaps thou art waiting, till he shall say,* dum dicat.

296. (c) Dum, modo, modo ut, dummŏdo, *if only, provided that, provided;* dum ne, modo ne, dummŏdo ne, *if only not, provided that not,* always take the subjunctive, since they contain a wish; e. g. *Let them hate me, provided they are in fear,* dum metŭant; *these have never declined authority, provided they could live in ease,* dum otiosi essent; *I do not grieve, if I seem to any one to have been too indolent hitherto, provided I do not seem so to you,* dum ne tibi videar.

297. (5) *Donec* and *quoad* have the two significations of *as long as,* and *until.* The rules respecting the mode that follows *dum,* when it has these significations, apply also to these two conjunctions; e. g. *As long as the enemy retired* (abibant) *armed and in close ranks, the infantry were engaged in the pursuit. As long as the master is absent* (donec—abest), *the slaves rule. Julius Caesar lay there lifeless a long time, till* (donec) *three slaves conveyed* (retulerunt) *him to his house. Bibulus did not desert the city, as long as* (quoad) *the enemy was* (fuit) *on this side of the Euphrates. Fabius resisted Flaminius, as long as he could,* quoad potuit. *One lives happyin advanced old age, as long as he can* (possis) *perform his business,* (this is a general truth). *If the patient again recover his strength, he must, till sufficient strength return to his body —,* donec satis virium corpori redeat, (general, as before). *The stream on the left is called the Rhine, till it empties,* donec effluit. *It is better for you to wait there, till* (quoad) *you can* (pos-

sis) *know what is to be done. Blockade the city, till* (donec) *it is delivered* (tradatur) *to you.* In the last two, there is uncertainty respecting the result.

It is evident, that here also, in indefinite and narrative discourse, the subjunctive is always employed, as with all conjunctions, which would otherwise require the indicative. *Quamdiu* always takes the indicative, except in indirect or narrative discourse. Comp. §§ (270. c.)—(270. h.).

For quoad, *how far*, see among the interrogatives.

298. (6) Antĕquam, anteâquam, and priusquam, *before, before that.* These conjunctions are often separated, *ante, antea* and *prius* being put in the first clause; e. g. Nec ante finitum est, quam tribunus militum.

With a perfect and future perfect, the indicative is the prevailing mode: e. g. *We use our limbs, before we have learned* (didicimus) *for what advantages we have them. I will answer you, but not before you yourself shall have answered me,* sed non ante, quam mihi tu ipse respondĕris.

With an imperfect and pluperfect, the subjunctive is the prevailing mode; e. g. *Before Caesar undertook* (conaretur) *anything against Dumnorix, he sent for his brother. Great talents* (indoles) *for virtue are often lost, before they can have been able to benefit the state,* prodesse potuisset.

With the present, the indicative and subjunctive are used. The indicative, when a definite case is stated; e. g. *Before I attempt* (conor) *to touch that, I will mention something else.*

The subjunctive is used in all sentences containing a general statement. Here, consequently, the writer does not speak of events that are to be definitely expected, but only of what is *habitual* or *customary.* The subjunctive is also used, when that which is connected with it, is represented as still uncertain and future; e. g. *In all business, careful preparation is necessary, before you undertake* (aggrediare) *anything. Before you come* (venias) *to the laws of the people, explain the power of that heavenly law. Many do not eat before they go* (eant) *to bed.*

The rules respecting *priusquam,* apply also to pridie quam, *the day before;* e. g. *The day before the messengers departed,* pridie quam — proficiscerentur.

Examples on §§ 281—298.

(1) Although[1] the disorder[2] of all things is such[3], that[4] there is no one, who* would not prefer[5] to be anywhere[6] than where he is, yet there is no doubt, but that[7] to be at Rome nów is most melancholy[8]. There is no one who does not think[9], how fearful[10] is an irritated armed conqueror. If we are pleased, when[11] we write, who is so envious, as to[12] draw[13] us away from it? When a Lacedemonian woman had sent her son to battle, and heard, that[14] he had been killed, she said: I bore[15] him for this purpose[16], that he might be one who would not hesitate[17] to die[18] for his country. Truly[19], one dies contentedly[20], when he can comfort his sinking[21] life by his own[22] praises. It is not yet a hundred and twenty years, since a law was made[23] by Lucius Piso respecting[24] extortion[25], whereas before, there had been none. If a bodily pain or infirmity[26] of health has prevented[27] you from[28] being able to come to the sports, I write this for your happiness. Nothing is so difficult but that[29] it can be discovered by searching. Since things are so, we can rejoice. Although[30] you excel[31] ever so much[32], yet you could not promote[33] all your friends[34] to the highest[35] offices. Let us enjoy human life, till[36] the time comes, when joy itself flies. Since no one, although[37] he is rich and honored, can do without[38] another, let no one reject[39] another haughtily, and let him not refuse to[40] accept the assistance of a man, however[41] poor he may be. Wait, till your father himself comes to you. The eightieth year admonishes the gray-headed to[42] collect his luggage[43], before he departs[44] from life. As long as[45] a good name[46] is untarnished[47], it easily compensates[48] for poverty[49]. I entreat you, not that[50] I doubt[51] respecting your consistency[52], but because it is my custom so to entreat.

[1] etsi. [2] perturbatio. [3] is. [4] ut. * quin (who not). [5] malle. [6] ubīvis.

[7] quin (but that). [8] miser. [9] cogitare. [10] metuendus. [11] quum. [12] ut (as to). [13] abducĕre. [14] (acc. with inf.). [15] gignĕre. [16] idcirco. [17] dubitare. [18] mortem accumbĕre. [19] profecto. [20] aequus anĭmus. [21] occidĕre. [22] suus. [23] ferre. [24] de. [25] pecuniae repetundae. [26] infirmĭtas. [27] tenēre. [28] quomĭnus. [29] quin. [30] licet. [31] excellĕre. [32] quamvis (ever so much). [33] perducĕre. [34] (omitted in Lat.). [35] amplus. [36] dum. [37] licet. [38] carēre. [39] repudiare. [40] quomĭnus. [41] quamvis. [42] ut. [43] sarcĭnae. [44] decedĕre. [45] dum. [46] existimatio (good name). [47] integer. [48] consolari aliquid (to compensate for something). [49] egestas. [50] non quo. [51] dubitare de aliquạ re. [52] constantia.

(2) Do we not[1] see, how[2] boys rejoice to know something, and how they find pleasure[3] in sports and processions[4]? When we are free[5] from necessary business and cares, we desire[6] to see, hear and learn something; and we grieve, if we are prevented from[7] doing* this. Only a few feared, that[8] their freedom would be taken away[9]. These cities are situated far[10] from the sea, indeed[11], they lie[12] at the foot of the Apennines, the most healthful[13] of mountains. Darius did not doubt, that[14] everything which Bessus said, was true. When flatterers praise any one, they often fear, that[15] they do not find the best[16] words, and that[17] they may omit things[18] which might be pleasing to the other to hear. When Timoleon had killed his brother, his mother never looked upon him, without[19] calling him a fratricide[20]. Why do we often wish a more delicate[21] hearing, since[22] this certainly deprives[23] us of a portion of sleep? What is disgraceful, however much[24] it be concealed[25], can in no way be honorable[26]. Men fond of authority[27], disregard[28] all divine and human laws, provided[29] they obtain power, and provided what they have wished, be not taken from them. There is no one so rude, as not to[30] know, that[31] everything which he sees, is governed by a wise God, and[32] that it is not possible[33] for[34] man to do this. Kings may keep[35] their empires, the rich their riches, provided[36] they forbear[37] to envy me. Hercules himself was afflicted[38] with pain, when he was seeking immortality by death itself. Supposing that[39] old age takes[40] away other things[41], it certainly brings[42] wisdom. He had said this, when a servant[43] announced that Caesar was coming. It was not yet day[44], when it was known[45] at Ameria, that Roscius was killed. In that[46] he stood[47] by him, he showed that he was his friend.

[1] nonne. [2] ut. [3] tenēri (to find pleasure in). [4] pompa. [5] vacŭus. [6] avēre. [7] quomĭnus. * posse. [8] ne. [9] adimĕre. [10] procul. [11] quin. [12] subjacēre (to lie at the foot of). [13] salūber. [14] quin. [15] ut (that not). [16] aptus. [17] ne. [18] res. [19] quin. [20] fratricīda. [21] subtīlis. [22] quum. [23] adimĕre. [24] quamvis. [25] occultare. [26] honestus. [27] imperiosus (men — authority).

[28] negligĕre. [29] dum. [30] quin (as — to). [31] (acc. with inf.) [32] neque (and not). [33] fiĕri posse. [34] ut. [35] sibi habēre. [36] dummŏdo. [37] abstinēre. [38] frangĕre (imperf.). [39] ut (supposing that). [40] auferre. [41] caetera. [42] afferre. [43] puer. [44] lucēre (to be day). [45] scire. [46] quum (in that). [47] adesse.

(3) Vespasian lived in a small city, till[1] a province with an army was offered[2] to him, while living[3] in retirement. Alexander was displeased[4] that[5] a city should stand in the way[6] of[7] his entering[8] Egypt without anxiety[9]. Caesar believed that it was not best to wait till[10] the forces of the enemy increased and the horsemen returned. As long as[11] the laws of Lycurgus had influence[12], the Lacedemonian people were brave. The state was not then in our power[13], when the laws had no influence, when courts were prostrate[14], and the customs[15] of the country destroyed[16]. While I was writing this, all were in most joyful expectation. As[17] you have hitherto heard me attentively, hear the rest also[18]. Caesar left the camp, before they could come to his assistance from the city. I no longer[19] ask you to[20] return home, nay[21], I myself wish to fly hence, and to go somewhere else[22]. The soldiers of Caesar did not cease[23] to pursue the enemy, until they approached the gates of the city. Although[24] the weather[25] and age[26] may have wasted[27] this oak, yet there will still be in these places an oak, which they will call (sub.) the oak of Marius. Since[28] we are at leisure[29], we wish to speak at length[30] concerning civil law. The whole army of Varus retreated[31] to the camp before a weapon[32] could be thrown, or our men[33] come nearer[34]. Whoever determines[35] to rob[36], is a robber, before he defiles[37] his hands.

[1] quoad. [2] offerre. [3] latens (while living in retirement). [4] aegre ferre. [5] quod. [6] obstare (to stand — way). [7] quominus. [8] intrare [9] secūrus. [10] dum. [11] dum (as — as). [12] vigēre (to have influence). [13] noster (in — power). [14] jacēre. [15] mos. [16] occidĕre. [17] uti. [18] item. [19] jam. [20] ut. [21] quin. [22] alio. [23] desistĕre. [24] quum. [25] tempestas. [26] vetustas. [27] consumĕre. [28] quoniam. [29] vacuus esse. [30] copiose. [31] se recipĕre. [32] telum. [33] nostri (our men). [34] prope. [35] constituĕre. [36] latrocinari. [37] inquinare.

(4) Many wish to be considered good men, although[1] they are not, and are not considered such. Although[2] ambition is a vice, yet it is often the cause of virtues. As you know, Germany occupies[3] only a small part[4] of Europe. No one ever reproached[5] Cato the elder[6], although[7] he had many enemies, no one Marius, although many envied him, that[8] they had come from the free towns. The laws of Caesar must be retained[9], not that[10] I approve[11] them, but because a regard[12]

must be had[13] to quiet[14] and peace. I had already sealed[15] a letter, when the messenger[16] suddenly delivered[17] to me your letter, from[18] which I do not doubt, that[19] you waited for Pompey till he returned from Ariminum, and that you have already set out for Epirus. When your freed-man had come to me and said, that[20] he was about to start for you immediately, I gave him this letter. Before the messengers returned from Delphi, new military tribunes[21] entered[22] upon their office[23]. While these things were going on at Rome, conventions[24] were held[25] in Etruria at the temple of Voltumna. There was a[26] time, when men wandered[27] about in the fields like[28] beasts, and supported[29] their life by wild food. The military tribunes, Titinius and Genucius, who had marched against the Falisci and the Capenates, while[30] they were carrying on the war with more ardor[31] than wisdom[32], fell[33] into an ambush[34]. When[35] Gyges had turned[36] the bezil[37] of the ring he had found[38], to the palm[39] of his hand, he was seen by no one. A careful[40] physician, before he endeavors[41] to prescribe medicine for the patient, must[42] ascertain[43] his disease. In that[7] you were silent, you admitted[44], that that was true. As soon as[45] Plancus came to the market, he attached[46] himself to the friendship of Cicero. Memmius had set out for Mitylene, the day before[47] I came to Athens.

[1] ut. [2] licet. [3] tenēre. [4] locus. [5] objicĕre. [6] senex. [7] quum. [8] quod. [9] servandum esse. [10] quo. [11] probare. [12] ratio. [13] habēre. [14] otium (in genitive). [15] obsignare. [16] tabellarius. [17] reddĕre. [18] ex. [19] quin. [20] (acc. with inf.). [21] tribūnus milĭtum. [22] inire. [23] magistratus. [24] concilium. [25] habēre. [26] quidam. [27] vagari. [28] modo. [29] agĕre. [30] dum. [31] anĭmus. [32] consilium. [33] praecipitare. [34] insidĭae. [35] quum. [36] convertĕre. [37] pala. [38] (participle). [39] palma (palm of hand). [40] diligens. [41] conari. [42] (verbal adjective). [43] cognoscĕre. [44] concedĕre. [45] quum primum. [46] se ad amicitiam conferre. [47] pridie.

Relative Words.

299. *Qui*, *quae*, *quod*, *unde*, *ubi* and the like. Relative words take, in Latin, sometimes the indicative, sometimes the subjunctive.

(1) The indicative is used, when the relative sentence directly asserts a *fact*, and is only a more definite explanation of the subject or object of the preceding sentence; e. g. *He has found something which seemed useful,* visum est. *They*

do not see the penalty of the laws, which they so often transgress, perrumpunt. *Themistocles said after the victory of that war, which was carried on with the Persians*, fuit (gestum est).

300. (2) But the subjunctive is used, when relative sentences belong to the *narrative* discourse of another, and, therefore, when the words and thoughts of another are related; e. g. *Panaetus thinks that those duties are conformable to nature, which are derived* (ducantur) *from happiness. I thought that I must remain where I was*, essem.

301. (3) The subjunctive is further used, when one speaks with *doubt* and *uncertainty*, where the English sometimes employs the auxiliary verbs *may, can, might* and the like, or the particle of doubt, *perhaps*, or when the *purpose* for which something is to be done, is denoted; e. g. *If everything must be done, which friends* (may) *wish* —, velint. *You have here nothing, which you can refer* (referas) *to the body. Caesar sent trusty persons to reconnoitre*, qui explorarent. For *qui* expressing *purpose, result*, and *quality*, see § 308 et seq.

302. (4) The subjunctive is often used also, when such relative clauses are introduced into a sentence already containing a subjunctive or the accusative and infinitive,—clauses denoting only something *represented* and *conceived*, and not anything actual; e. g. *Do we not see, that these set over against the greatest anxieties, that pleasure which they derive* (quam capiant) *from learning? At least a duty which is derived* (quod ducatur) *from society, must be the greatest.*

By this use of the subjunctive, the parts of a sentence are represented as more intimately connected with the whole. Yet we very often find that such sentences are introduced with the definite indicative, and that they are considered independent of the infinitive, because they designate something that actually happens, or has happened; e. g. *Who does not know, that if several wish* (velint) *to emerge from the deep, those will be nearer breathing, who approach* (appropinquant) *nearer the surface of the water?* Here, generally, it seems to be the aim of the writer to indicate, that what is asserted in the relative clause, is not merely a view of the speaker, but possesses a *historic certainty* independent of this. If, moreover, in such clauses the present and not a past tense is used, the indicative appears, because the words are retained in the same form, in which they would be spoken in direct discourse (oratio recta). Respecting such passages, however, the learned often differ.

303. (5) A relative clause after *esse* or *deesse*, is often the periphrastic predicate of a subject really existing, or of one considered as only general or independent. Then the Latin says, *Est qui, sunt qui.* Instead of saying, *Some say*, the idea is expressed by a periphrasis: *There are some, who say.* Here the first clause is incomplete; the predicate is wanting, which is supplied by the clause, *who say.* But the use of the mode is different, according as the subject is represented as definite or indefinite. The following principles are to be noticed:

(a) When the subject is not specified directly and really, but is only *generally* stated, and it is merely said, *There are persons, who; there are philosophers, who; there are bad men, who* —, etc., in such sentences, the predicate clause states something only as *possible* or merely *conceived*, and hence the subjunctive is always used. An *ideal* subject requires here only an *ideal* predicate, which is denoted by the subjunctive. Hence, *There are persons, who say*, sunt, qui dicant; *there are philosophers, who think*, qui censeant; *there have been philosophers, who thought*, qui censerent; *there are none, who are preferred to you*, qui praeferantur; *what secret corner is there, in which the fear of death does not enter* (intret)? *there is something which pertains* (pertineat) *to all men.*

In all these and similar phrases, the subject is not really definite, but is described only generally, so that the sentences are abridged ones, instead of *They are of such a character, that*, sunt ejusmodi or tales, ut,—and, in consequence of this *ut* (which is contained in *qui*), a subjunctive is necessary. Therefore such clauses containing a subjunctive, show the *nature* or *quality* of the indefinite subject.

In like manner, the subject is general and indefinite in the phrases, *quis est, quid est, quotusquisque est* (how few are there), ***nemo*** or ***nullus est, nihil est, aliquid est, quidquid est.*** Where these occur, the relative clause, containing the predicate, must be expressed by a subjunctive; e. g. *Who is there*, or *there is no one, that denies this*, quis est, or nemo est, qui hoc neget. *How few are there, who have understood this*, quotusquisque est, qui hoc intellexerit! *There is nothing which makes* (quod faciat) *men so unhappy.*

The phrase, *est quod*, is a periphrasis; e. g. *There is some difference*, est quod differat. Est quod gaudeas, *there is something on account of which you can rejoice*, i. e. *you can rejoice on account of something, you have cause to rejoice.* Moreover, *quid est, quod* (quam ob rem), also signifies merely *why?* e. g. *Why do you complain? Have you any cause to complain?* quid est, quod querare? Also *non* or *nihil est, quod*, signifies *it is not necessary that*, or *there is no cause that;* e. g. *It is not necessary that you should be ashamed, you need not be*, etc., non (nihil) est, quod te pudeat. Comp. § 277.

Quid est, quod, with the subjunctive, has rather the interrogative sense, *Is it necessary?* i. e. *it is not necessary;* e. g. *Why should you, why need you rejoice?* i. e. *you need not*, Quid est, quod gaudeas? on the contrary, with the indicative, it has the interrogative sense of *why?* in which case there is a wish to ascertain the cause of something; e. g. *Why do you rejoice?* quid est, quod gaudes? or the sense of *what is that which?* e. g. quid est, quod confirmabat? *what was he asserting?* Comp. § 306.

Finally, when both clauses are negative, the contracted *quin* is used for *qui non* (but only for the nominative), and is also followed by the subjunctive; e. g. *There is no one who will not prefer*, nemo est, quin malit. *There is nothing which does not* (but that) *perish*, nihil est, quin intereat. Yet the uncontracted *qui, quae, quod non*, is not inadmissible, especially when *non* is designed to negative a single word of the sentence.

304. (b) But when the subject is still more nearly and almost precisely defined by the addition of a numeral adjective, e. g. *alii, quidam, multi, nonnulli, pauci*, the predicate intro-

duced by *qui* is often considered as a real occurrence, and is put in the indicative, although in many places the subjunctive also is used, when the turn of thought requires it; e. g. *There are certain* (quaedam) *animals, which* (in quibus) *possess* (inest) *something like virtue. There are some* (nonnullae) *schools, which, by their ideas of the highest good and evil, destroy* (pervertunt) *every duty;* where, however, many manuscripts and editions read pervertant; in the latter case, *which* (quae) is equivalent to *such that* (tales ut), and therefore takes the subjunctive, according to § 308.

305. (c) When, in addition to the principal predicate, denoted by the clause with *qui*, the subject is made still more definite by introducing a second predicate before and in the sentence, then the subject, at first indefinitely defined, becomes *definite*, and hence the predicate with *qui* can stand definitely in the indicative, although, even here, the subjunctive is also admissible. Hence, when such a more definite explanatory clause is introduced between *qui* and its predicate, an indicative can follow the indefinitely described *sunt, qui;* e. g. *There are, and have been many, who, seeking for the quiet of which I speak, have withdrawn from public business, and have retired to private life*, qui eam, quam dico, tranquillitatem expetentes a negotiis publicis se removerunt, ad otiumque profugerunt (where, to be sure, many manuscripts and editions read removerint and profugerint). *As there are persons, who, as I have said above, prefer the business of war to that of the state*, qui, quemadmodum supra dixi, urbanis rebus bellicas anteponunt (where also other manuscripts read anteponant).

306. On the contrary, when the first clause with *esse* is already complete in itself, having its own subject and predicate, the relative clause with *qui* merely states a fact, which serves to define the subject more fully, and therefore is put only in the indicative; here the first clause is merely the pre-

dicate of the relative clause; e. g. *Those things which were said, are unimportant,* sunt levia (ea), quae dicebantur. *There are wicked men, who boast* (gloriantur) *of their evil deeds. What kind of a man is he, whom we call* (dicimus) *prudent? What sound is that, which fills* (complet) *my ears?*

So the indicative must naturally be used, where there is a reference to some definite person or thing; e. g. *This is the philosopher, who teaches,* docet, not doceat. The following sentence is different: *There is a philosopher who teaches;* this is expressed by doceat. So there is a difference between, Quis est, qui hoc neget? and, Quis est, qui hoc negat? The former signifies, nemo hoc negat; the latter inquires, either for the name or the nature of the man who denies something.

307. (6) Further; the subjunctive is used with *qui* after the verbs reperire, invenire, nancisci (*to find, to meet with*), and habēre (*to have, to know*), when the predicate of their subject or object is stated. But here also the subject and object must be only generally and indefinitely described; e. g. *No crime can be found or mentioned, which is worthy of* (sit) *greater punishment. You will find no state, which has been* (fuerit) *more faithful to the Romans, than this. I can find no one, who believes* (arbitretur), *that this is unjust. We seldom meet with a man, with whose character we agree* (congruamus). *I know nothing which I can compare,* nihil habeo, quod possim comparare. *I have nothing to write,* nihil habeo, quod scribam, and *I know not what to write,* non habeo, quid scribam. *I have no reason to accuse old age,* non habeo, quid incusem senectutem.

308. (7) The subjunctive is used with *qui* and other relative words, when they are equivalent to the conjunction *ut* and a pronoun of any person (*ego, tu, is*). The relative may denote the *consequence,* and may contain the idea of *so that, as to,* (where often the words *tam, talis, is,* stand in connec-

tion), or it may denote the *purpose*, and signify *that, in order that*, as is particularly the case with quo, *for the sake of, in order that;* non quo, *not that;* e. g. *He seeks a physician, in order that he may have his wound dressed by him*, a quo (for ut ab eo) obligetur; *that philosopher explains this clearly, so that I understand it*, quod (for ut id) intelligam; *wisdom is to be employed, in order that she may make herself our most certain guide to pleasure*, quae (ut ea) se praebeat; *wisdom alone is of such a nature, as to banish sadness from the mind*, quae (ut ea) moestitiam pellat ex animis; *he does everything for the sake of obtaining his object*, quo assequatur; *give him something, in order that he may be the more obliging*, quo officiosior sit; *Artaxerxes gave Themistocles the city Lampsacus, that he might obtain his wine from thence*, unde (for ut inde) vinum sumeret.

The pronoun *qui* refers, as the examples show, to the most important word, whether subject or object, of the principal clause. This word must therefore belong to both clauses, being expressed in the latter by the pronoun. If this is not the case, *qui* cannot be used instead of *ut;* e. g. *I have done everything, that he might be assisted*, ut ille, not qui; *I brought it to this, that he was pardoned*, ut ei, not cui. Hence *qui* is never used for *ut is*, when *is* signifies *that one, that, those*, followed by *qui;* e. g. *It is ordained by law, that the goods of those, who*, ut eorum bona, qui, not quorum bona,—therefore only *is* is used, when something named is referred to. Comp. § 310.

Qui is most frequently used in the following cases:

309. (a) After the adjectives dignus (*worthy of*), indignus (*unworthy*), aptus and idonĕus (*fit, suitable*); e. g. *Pleasure is not worthy the consideration of a wise man*, ad quam (for ut ad eam) sapiens respiciat; *truly, thou art worthy to be esteemed by all*, qui (ut tu) diligaris; *Pollio is worthy of thy esteem*, quem (ut eum) diligas;

Perhaps we are not unworthy to impose the penalty upon ourselves, qui (ut nos) irrogēmus; *the case is worthy of your long and repeated consideration*, quam (ut eam) considěres; *I am not unworthy that you should communicate to me your wisdom*, ne ego quidem indignus, cui (ut mihi) copiam scientiae tuae facias; *we consider understanding alone fit to be trusted*, cui (ut ei) credatur.

With the adjectives *dignus* and *indignus*, the Latins use *qui*, *quae*, *quod*, almost exclusively, instead of *ut*, and prefer *ut*, only when *qui* stands near it; e. g. *These are the men whom you have thought worthy of being considered as your allies*, hi sunt, quos, ut socios habēres, dignos duxisti, not *quos*, *quos* twice. In English, we often use the infinitive, which in Latin is admissible only in the poets; e. g. *Thou art worthy to be honored*, qui colare or quem colamus, not coli.

310. (b) **Qui** is used after the words tam, tantus, talis, ejusmŏdi, is (*of such a nature, such, so*); e. g. *No one was so shameless as to demand money*, qui (ut is) poscěret; *there is no place so remote, that the desire of our men has not reached it*, quo (ut eo) non pervasěrit; *all things are not of such a nature* (eae), *that their issue can be foreseen*, quarum (ut earum) exĭtus providēri possit; *I am such, that I have never done anything more for my own sake, than for my fellow-citizens*, is, qui (ut ego) fecěrim; *we are not of such a character, that even our enemies cannot censure us*, ii, quos (ut nos) vituperare ne inimici quidem possint; *we are not of such a nature, that our mind wavers*, ii, quorum (ut noster) vagetur animus; *you are not such a man, that nothing but the civil law delights you*, is, quem (ut te) delectet; *use no word by which any one can be offended*, ne utere verbo, unde aliquis possit offendi, for tali verbo, ut inde.

But *qui* with the subjunctive is used after *is*, *ea*, *id*, only when *is* expresses quality, and signifies, *of that character*, *such*, etc., where *that* would be expected to follow. On the contrary, when it signifies *this*, *that*, or *such*, followed by *which* or *as*, then, unless other circumstances require the subjunctive, the indicative is used; e. g. *They are wicked men, who collect money contrary to the law*, ii, qui cogunt; *We are such as we ought to be*, ii, qui esse debemus.

311. (c) *Qui* is used after the verbs *mittěre, praemittěre,*

remittĕre and *deligĕre* (to choose), where it has the sense of *ut* denoting *purpose.* We use here either *in order that*, *that*, *to*, or *who*, *which*, with the auxiliary *should*, which here denotes purpose; e. g. *Caesar sent Crassus to obtain the government of that state for him*, qui (ut is) obtinĕat; *I wished to send Marius back to you, in order that you might send him to me*, quem (ut eum) ad me mittĕres; *Caesar chose the best, that he might avail himself of their advice*, quorum (ut eorum) consilio uteretur. And so almost always with these verbs.

312. (d) *Qui* is used after *quam* preceded by a comparative, where the *ut* contained in *qui* expresses the result; e. g. *The loss* (damna) *of a good name and credibility is greater than can be estimated*, quam quae (ut ea) aestimari possint; *I am too great to be injured by fortune*, major sum, quam cui (for ut mihi) fortuna nocĕre possit.

313. (8) The subjunctive is used, further, with *qui* and other relative words for quum (*because, in that, since, when, although*), including also the force of a pronoun of any person, (ego, tu, is); e. g. *Some act foolishly, in that they ask for truth in this experiment*, qui (quum ii) exĭgant; *we must not wait for the remedy of time, since we can realize it by reason*, quam (quum eam) repraesentare possimus; *why shall I invite you, when I know that my invitation is rejected by you*, a quo (quum a te) sciam meam invitationem repelli? *Messana itself, although it is a beautiful city, is nevertheless* —, quae (quum or licet ea) ornata sit.

Qui has the signification of *since*, *in that*, *that*, especially after an exclamation expressing *praise* or *blame*, when the reason of the *praise* or *blame* is given by it; e. g. *O unhappy man, in that he thought a slave more faithful than his wife!* O miserum, qui — putaret. Here no external sign, nor external quality of the person unhappy, is specified, but simply the reason of his unhappy inward condition.

Here belong quippe qui, utpote qui and ut qui, *since he, because he;* e. g. *The flatterer is not easily recognized, since, even when he is quarreling, he often flatters, and under the pretence of disputing, he compliments,* quippe qui adversando saepe assentetur, et litigare se simulans blandiatur; *Titurius now for the first time began to be anxious, since before, he had foreseen nothing,* ut qui nihil ante praevidisset.

But when *quippe qui, utpote qui* and *ut qui,* form merely a relative clause, referring to *ille,* or *is* (he), *ego, tu,* or when *quippe* and *qui* have each their own verb, and each forms a sentence, the indicative is used; e. g. *Since he, who lives without friendship, is more like a wild beast, than a human being,* quippe, qui amicitiae expers vivit, ferae propior est, quam homini; here the clause with *qui* does not denote a cause, but is merely explanatory, and therefore takes the indicative; *we do not fear this, inasmuch as we are accustomed to fear nothing,* utpote qui nihil metuere solemus, not soleamus; *I did not trust him, because he had once shamefully deceived me,* ut qui me — deceperat; in these two examples, the relative clause contains indeed a reason, but the writer wishes to make prominent, not this idea of cause, but the *reality* of his assertion; the *facts,* therefore, *we are accustomed* and *he had deceived,* he expresses positively and decidedly by the indicative.

314. (9) The subjunctive is used with *qui,* when it expresses the cause of what precedes, and therefore stands for *quod* and may be rendered by *that* or *because;* e. g. *I thank my country, that it has punished me,* quae (quod ea) multaverit; *accuse nature, that she has concealed truth,* quae — abstruserit.

(10) The subjunctive is used also with the absolute neuter accusative *quod,* signifying *as far as, so far as;* e. g. *As far as I know,* quod sciam; *as far as I remember,* quod meminerim; *as far as it can be to your advantage,* quod tuo commodo fiat (fieri possit).

Examples on §§ 299—314.

(1) There is no one who does not know how terrible[1] is an angry conqueror, when armed. If we are pleased when[2] we write, who is so envious[3], as to[4] prevent[5] us from it? but if we are burdened[6], who is[7] to prescribe[8] bounds[9] to another's assiduity? I am accustomed to call to me chosen[10] men, in order that[11] I may look upon[12] them, when I rehearse[13], may trust them, and respect[14] and fear them. There is no one who[15] does not prefer money to wisdom. Thou wilt find no one more worthy of[16] thy esteem[17], than young[18] Marius. There is no pain which length of time[19] does not mitigate[20] and diminish[21]. There are some[22] who make friendship burdensome[23]. One cannot easily be found, to whom this troublesome business can be intrusted[24]. Alexander said at the tomb[25] of Achilles, O fortunate youth, in that thou hast found Homer, as the panegyrist[26] of thy valor. There are many reasons why[27] the ancient orators noted down[28] their discourses, and afterwards, at[29] their leisure, perfected[30] them. There is certainly no one who denies, that[31] immortality has been given to the soul. It is these who reproach[32] us[33] with too great severity[34], and bring our instructions into disrepute[35]. I think[36] I have erred[37], in that I have deserted[38] you. O the great power of truth, because it easily defends itself! Words have been invented[39] to[40] make known[41] our intentions. The consul Caninius was so remarkably[42] vigilant[43], that he did not sleep during his whole consulship. The men who subdue their passions, have always been found fewer, than those, who subdue the armies of the enemy. I have selected[44] two, that[45] I may honor them particularly[46], and be most friendly[47] to them.

[1] metuendus. [2] quum. [3] invĭdus. [4] qui (as to). [5] abducĕre. [6] laborare. [7] quis est, qui. [8] statuĕre. [9] modus. [10] electus. [11] qui (in order that—them). [12] intuēri. [13] recitare. [14] observare. [15] quin (who not). [16] qui. [17] diligĕre. [18] adolescens. [19] longinquĭtas. [20] mollire. [21] minuĕre. [22] quidam. [23] molestus. [24] committĕre. [25] tumulus. [26] praeco. [27] propter (with the relative). [28] littĕris consignare. [29] per. [30] componĕre. [31] (acc. with inf.). [32] objicĕre. [33] (dative). [34] (accusative). [35] infamare (to bring into disrepute). [36] mihi videor. [37] peccare (inf.). [38] discedĕre. [39] reperire. [40] qui. [41] indicare. [42] mirificus. [43] vigilantia. [44] deligĕre. [45] qui (that them). [46] praecipue. [47] amicissimus.

(2) There is a God who rules[1] the whole world and takes care of it. Another will not easily be found, who can give better advice, than you. Dumnorix, as he[2] was very popu-

lar[3] among the Ædui collected[4] a great number of men. Who is there, who does not know what pleasure is? Although* the weather[5] and age[6] have wasted this oak, yet there will be an oak in these places, which they will call the oak of Marius[7]. Thou wilt find no one who will deny[8], that[9] Demosthenes was the greatest orator. It was that Lucius Brutus, who freed the state from tyranny. No one is happy, who so[10] lives, that[11] he can be put to death with impunity[12]. Who has been found, except Clodius, that has censured the consulship of Cicero? Many have been found, who were ready to spend[13] not only their money, but also their life for their country. Many men are not worthy, that[14] we should devote[15] to them a portion of our life. We sleep whole nights, and there is scarcely any one[16] in which we do not dream[17]. Marius violated[18] fidelity and justice, in that[19], by false accusations[20], he made[21] Metellus, a most upright[22] citizen, odious. There are many very excellent[23] men, who come to these places[24] for the sake[25] of their health. Who is so unreasonable as to[26] censure these regulations[27] of Solon? No one is so fortunate, that another does not equal[28] him. Those whom you have recommended to me, are worthy of[29] your recommendation[30] to others. No one is so afflicted, that[31] we cannot comfort him. Why[32] shall I invite you, since[31] others have invited you in vain? O a voice, worthy of[29] being heard[33] by all people[34]. O a voice, which must[35] be sent to the assembly of the dead, in order that princes and kings may swear by[36] its[37] words.

[1] regĕre. [2] qui (as he). [3] gratiōsus. [4] cogĕre. * quum. [5] tempestas. [6] vetustas. [7] Mariānus. [8] (present). [9] (acc. with inf.). [10] ea lege. [11] ut. [12] impune. [13] profundĕre. [14] qui. [15] impendĕre. [16] neque ullus (nor any one). [17] somniare. [18] discedĕre. [19] qui. [20] crimen. [21] in invidiam adducĕre (to make odious). [22] bonus. [23] optĭmus. [24] loca. [25] causa (for the sake of). [26] qui. [27] institūtum. [28] aequiparare. [29] qui. [30] (verb.). [31] qui. [32] quid. [33] (active). [34] (nominative). [35] (verbal adjective). [36] in. [37] qui.

INTERROGATIVES, AND THEIR CONNECTION WITH THE VERB.

315. Questions are asked, in English, either by interrogatives, which may be adjectives, pronouns or particles; or they are asked by placing the sentence in an interrogative form; e. g. *How many* books has Cicero written? *How great* were the pyramids? *Who* painted this figure? *Where* was Cicero born? *Will you* set out in the morning? *Hast thou* read Cicero?

But, in Latin, questions are indicated almost wholly by interrogative words, seldom without. Such interrogative words are, *quis*, *quid*, *quisnam*, *qualis*, *uter*, *quam*, *quantus*, *quantum*, *quot*, *quidni*, *quare*, *cur*, *quoad*, *quando*, *ubi*, *quo*, *unde*, *quemadmŏdum*, *quomŏdo*, *qui*, *ut*, *num*, *ne*, *utrum*, *nonne*, *an*, *anne*, *annon*, *ecquis*, *numquis*, etc.

These questions are of two kinds, either independent and direct, or dependent and indirect.

INDEPENDENT OR DIRECT QUESTIONS.

316. Independent or direct questions are such as are considered and represented as *independent* of any preceding word. They contain the very words which are or were addressed to some person. They are of such a nature, also, that an answer is generally expected after them, except in the case of a mere oratorical question, and especially in the case of an exclamation. Such a question can be stated either *definitely*, e. g. *Who is this man?* or *doubtfully* (indefinitely), e. g. *Who can this man be?* The indicative is used, in Latin, when the question is *definite;* but the subjunctive, when it implies *doubt;* e. g. *Why dost thou torment me?* cur me excrucias? *Whence comes it, that it snows in winter?* unde fit, ut hĭeme ningat? *Whither goest thou?* quo pergis? *Who can deny this?* quis hoc neget?

317. In English, as before stated, these questions do not always have an interrogative word before them, but they are often indicated merely by an interrogative position; e. g. *Does this journey seem perilous to you? Do you praise these? Do you long for something more?* But the Latin generally employs one of its interrogative particles, viz. *num* or *ne*. Hence the above examples are expressed: Num periculōsum hoc iter tibi vidētur? Hos*ne* laudas? or laudas*ne* hos? Num quid amplius desideras? Questions are rarely found

without an interrogative word; e. g. *Can anything be better?* potest quidquam esse melius? for num potest quidquam —? When the interrogative is omitted, then, as in the example, the principal word in the interrogative clause is placed *first*, and it is made emphatic in asking the question: Dubium est (is it doubtful), ad quem hoc maleficium pertineat?

318. The interrogative *ne* is never placed, either at the beginning of a question, or *before* the single word on which the force of the question rests, but is always appended to that word; e. g. *Do I seem to you to understand the force of words sufficiently?* satisne videor vim verborum tenēre? *Are there three kinds of blessings, or more?* triane sunt genera bonorum, an plura? *Does sorrow befall man alone, or beasts also?* in hominemne solum cadit aegritudo, an etiam in belluas? *Wilt thou, O wise man, laugh?* tune, sapiens, ridebis? *Is this never useful?* nunquamne hoc est utile? *Does he err himself, or does he wish others to err?* ipsene errat, an alios vult errare?

When this *ne* relates to *hic, haec, hoc* and *sic*, it is often written *hiccĭne, haeccĭne, hoccĭne* and *siccĭne;* e. g. *Hast thou seen this man?* hunccine hominem vidisti? *Have these, thus made an assault upon the enemy?* siccine hi in hostem impĕtum fecerunt?

DEPENDENT OR INDIRECT QUESTIONS.

319. When questions are made *dependent* on any word, and have thereby lost the external form of questions, since they no longer ask directly, and require no answer, they are called *dependent* or *indirect*, also *oblique*. The following are direct questions: *Does this journey seem perilous to you? Why dost thou torment me? How canst thou predict everything?* By placing substantives, adjectives and verbs before the above sentences, indirect questions may be formed, when such questions *depend upon* these preceding words; thus,

The inquiry is, whether this journey seems perilous to you; I know not, why thou dost torment me; no one knows, how thou canst predict all things. It is evident, that these questions have lost their interrogative nature, and by their dependence upon the preceding clause, have passed over to *narrative* discourse.

320. When the second clause is made to depend upon the first, the best Latin writers always use the subjunctive, to indicate dependence. Comp. § (270. f.) Hence the above examples are expressed: Quaeritur, num periculōsum hoc iter tibi videatur; nescio, cur me excrucies; nemo scit, quomŏdo omnia praedicĕre possis. So, *I know not what book you are reading, have read, and will read,* nescio, quem librum legas, legĕris, lecturus sis. *Tell me whether your father is at home, has been, will be,* dic mihi, num pater tuus domi sit, fuerit, futurus sit.

321. An indirect question, therefore, always depends upon something, either preceding or following. But it is not to be inferred from this, that every question which is preceded by something, or has something belonging to it, is an indirect question; e. g. *The question is, Have you had intercourse with this man? Say, do these things alarm you?* In both of these examples, the principal sentences form the questions, and are *independent* of the preceding words.

The conjunctions *num, ne, utrum,* in indirect questions where they have the sense of *whether,* always take the subjunctive, but in direct questions, the indicative; so also *nonne, whether not;* e. g. *Is this the only proof?* num est? *I do not know whether this is the only proof,* num sit. *Were you at that time so mad?* tantā*ne* tum amentia fuisti? *I ask you, whether you were at that time so mad,* quaero a te, tanta*ne* tum amentia fueris. *Say, do those things alarm you?* dic, num te illa terrent? *Say, whether those things alarm you,* dic, num te illa terreant. *Is not the dog like the wolf?* canis nonne similis est lupo? *Ask him, whether the dog is not similar to the wolf,* nonne — sit.

TWO OR MORE QUESTIONS, DIRECT AND INDIRECT.

322. The inquirer does not always ask respecting *one* person or thing merely, as in all the examples above mentioned, but often also respecting several. These several questions may either be such as are not *opposed* to each other, and therefore each requires an answer, or such as *are opposed* to each other, and only a single answer is expected, which affirms the first or second, or indeed the third.

When they are not opposed to each other, these questions are placed after one another, each having its own interrogative; then the word *or*, denoting antithesis, is not introduced. Yet when there are two such questions, as *or* in English is placed before the second similar interrogative, so is ***aut***, in Latin; e. g. ***It is disputed whether virtue can perish in man, or whether it can be changed into vice,*** num interire virtus in homine, aut num in vitium possit converti.

Examples: *I ask you, whether Cornelius has disregarded the Ælian law, whether the Fufian, whether he has done violence to the consul, whether, with armed men, he has taken possession of the temple, whether he has defiled the religious usages, has exhausted the treasury, and plundered the republic?* Quaero a te, num Cor. Aeliam, num Fuf. legem neglexĕrit, num cons. vim attulĕrit, num arm. hom. temp. tenuĕrit, num relig. polluĕrit, aer. exhausĕrit, remp. compilārit? *Had you not seen your father? Had you not heard that your grandfather*, etc.? *Did you not know*, etc.? Non patrem tuum videras? non avum, proăvum, non patruum audiĕras consules fuisse? non denĭque te Metelli matrimonium tenuisse sciēbas?

When *nonne* begins the first of such questions, the other similar ones usually follow with *non* only, which however has the same signification. Comp. Cic. Rosc. Am. 35, where *non* follows *nonne* six times. *Nonne* is seldom repeated.

323. But when the questions are opposed to each other, and the inquirer seeks to ascertain whether the *one* or the *other*, or even a *third*, is that which he wishes to know, and, when therefore, only one answer is necessary for all, then the English, with the second and remaining questions, uses the word *or*. But, in Latin, this *or* is not translated by *aut*,

because that is opposed to *either*, but always by an interrogative.

The most usual mode of forming such questions may be seen from the following table:

First question.	*Second question.*
(1) utrum (utrumne)	an (anne, ne)
whether	*or*
(2) num (numne)	an
whether	*or*
(3) ne	an (ne)
whether	*or*
(4) —	an (anne, ne)
whether	*or*

The English *whether* is usually omitted, where the questions are opposed to each other; e. g. *Do you love him or not?* In the fourth mode above, there is no interrogative in the first question, but only in the question following it.

324. If there are more than two questions, the second and remaining ones begin with *an*. If the second question contains merely the words *or not*, this is expressed by *necne* or *annon*. *Necne* usually stands only in indirect questions, seldom in direct, sometimes with, and sometimes without the preceding verb; *annon* is mostly used in direct questions, seldom in indirect, with and without a verb. The verb is repeated in both, when emphasis is required. For *or not* we also say *or the contrary*, in Latin an contra.

The following examples will illustrate the different ways of forming the questions already described. *Let us distinguish whether one cannot or will not!* utrum non possit, an nolit! *Iphicrates was asked, whether he esteemed his father or mother more highly*, utrum pluris patrem, matrem*ne* facĕret. *Must the books of Mago be learned by heart, or can we be satisfied with this ordinary knowledge?* Num Magonis libri sunt perdiscendi, an contenti esse possŭmus? *Let them see what they wish, whether they wish to take arms for sport or for fighting*, ad ludendum*ne*, an ad pugnandum arma sint sumptūri. *Let the Stoics see, whether pain is an evil or not*, sit*ne* malum dolor (dolēre), nec*ne*. *Do you injure me or not?* facis*ne* mihi injuriam, annon? *I wish to know, whether he said this to Clodia, or not?* dixerit*ne* Clodiae, annon dixerit. *Do nothing respecting which* *you doubt whether it is right or wrong,* aequum sit, an inīquum. *The question is, whether three is a few, or many,* tria pauca sint, anne multa. *It is uncertain whether the Romans would have conquered, or have been conquered,* vicissent, victi*ne* essent Romani. *Are these thy words, or not?* sunt haec tua verba, nec*ne?* *The question is, whether this happens, or not,* fiat, nec*ne* fiat. *I know not, whether I shall remain at Arpīnum, or shall approach nearer, or come to Rome,* maneam*ne* Arpīni, an propius accēdam, an veniam Romam. *It is important who hears this, whether the Senate, or the people, or the judges; whether many, or few, or individuals,* senatus, an popŭlus, an judĭces; frequentes, an pauci, an singŭli. *Has he acted rightly, or the contrary?* recte*ne* fecit, an contra.

Of this kind of questions, the *third* and *fourth* are most used; the *second* but seldom.

325. If the word *or* after a preceding question does not contain a new question, opposed to the former, but is used merely instead of the connective *and,* and defines more precisely or changes the word before used, then *aut,* and not an interrogative, is employed; e. g. *Does pleasure make a man better or more praiseworthy?* meliorem*ne* aut laudabiliorem virum? not an, for *praiseworthy* is not opposed to *better;* and hence there is only *one* question, not *two* opposed to each other.

326. The interrogative *utrum,* since it properly signifies *which of two,* can be used only in a double question, i. e. where two persons or things are spoken of. Although this is its most common use, yet it is often found, even in Cicero, where there are several questions; e. g. *Have you too little recollection of this, or have I not sufficiently understood you, or have you changed your opinion?* utrum hoc parum commeministi, an ego non satis intellexi, an mutasti sententiam? But *utrum* very seldom occurs in a single question.

327. *Ne* is often annexed to *utrum,* sometimes, also, it is inserted in the interrogative clause after *utrum.* This is the case particularly, when, in the two interrogative clauses following one another, there are two words contrasted with each other, which require to be made more emphatic; then the interrogative *ne* is annexed to the first of those words; e. g. *Shall I be silent, or shall I speak openly?* utrum taceam*ne,* an praedīcem? *Do you prefer that we spread the sails immediately, or that we row on slowly?* utrum mavis statim*ne* nos vela facĕre, an paullŭlum remigare?

DIFFERENCE BETWEEN SOME INTERROGATIVES.

328. The interrogatives *ne*, *nonne* and *num*, differ in regular usage from each other. This difference, however, is more evident in direct single questions, than in indirect compound ones. Questions, in reference to the idea and thought of the interrogator, are of three kinds:

(1) The interrogator inquires about something without any view to the kind of answer, without knowing whether the answer will be *yes* or *no*, and without intimating which he desires. The interrogative *ne* is used in a question of this kind; e. g. *Ought we to imitate these?* hos*ne* imitari debemus? *Hast thou learned this?* didicisti*ne* hoc? The interrogator here expects for answer either *yes* or *no*, because the interrogative *ne* admits either.

329. (2) The interrogator makes an inquiry in such a manner, as to intimate a wish that the answer may be affirmative, and therefore by *yes*, since he himself is convinced of the truth of that about which he inquires. Here the word *nonne* is used. The English employs an interrogative *not*, which is contained in *nonne;* e. g. *Ought we not to imitate these?* nonne hos imitari debemus? Ans. debemus. *Do not the poets wish to be renowned after their death?* nonne poëtae nobilitari volunt? Ans. volunt. *Was not Aristides banished on account of his remarkable justice?* Aristides nonne expulsus est? The inquirer here expects the answer *yes*, sane, certe.

Frequently also the simple *non* is used interrogatively, without any interrogative particle, for *nonne*, especially after *quid?* or after a whole clause with *quis, quid?* e. g. *What? do I not recognize your voice?* quid? ego non cognosco vocem tuam? for nonne ego cognosco —?

330. The above *not* must be distinguished from another which is often used in questions, to negative the verb of the interrogative clause or another single word. The interroga-

tor therefore does not express an affirmative idea, but a negative one. Such a *not* is usually expressed by *non*, and not by *nonne;* yet besides this *non*, an interrogative can be placed before or even annexed to it, therefore also non ne; e. g. *What? if I ask you something, will you not answer me?* quid? si te rogavĕro alĭquid, non (non ne) respondēbis? (The other had before said, he would *never interrupt* his discourse; consequently, in *non* there is an actual *negative*, and *ne*, when *non ne* is used, is added only as an interrogative). *Do you not remember what I said a little before?* quid paulo ante dixĕrim, non (non ne) meministi? (The other replied to this: *O yes, certainly*, memĭni vero). *Do you not perceive, that you effect nothing by your daily complaints?* tu non intelligis? *Do I not understand what pleasure means?* Ego*ne* non intelligo? *Could not their anger hereby be appeased?* Hisci*ne* ira expleri non potuit?

331. (3) The interrogator wishes to receive the answer *no;* for he is convinced of the falsity of that about which he inquires. The Latins generally use here, *num*, *numnam*, *numne*, *numquid*, often also, *ecquid.* As these words are negative, *aliquis* cannot follow them, but *quis* or *quisquam;* e. g. *Will a wise man rob another for his own advantage?* num sapiens spoliabit? (Ans. *No.*) *Do you think* (num putas), *that the soul is mortal?* Ans. non puto. *Did any one ever praise Nero?* num quis laudavit? *Is there any one besides?* num quisnam praeterea? *Is there any cause for abandoning our friendship?* num quid est causae? *Does any one determine anything against his will?* num quis quidquam decernit invītus? *Have you anything to say?* ecquid habes, quod dicas? *Is there anything new?* num quidnam novi? In indirect questions, *num quis* and *ecquis* signify, *whether any*, *whether any one;* e. g. *He asked whether there was any farm for sale there*, num quis fundus isthic venalis sit.

In double questions, the first with *num*, implies the negation of what is asked by it, and the second with *an*, the affirmation of the second question.

The interrogatives *numquid* and *ecquid* often signify no more than *num;* e. g. *Do you therefore perceive how this happens?* ecquid ergo intelligis quomodo hoc fiat?

Remarks.

332. (1) But the Latins do not always speak so exactly, at least in *indirect* questions. They often use *num* for *ne;* very often instead of *nonne*, merely the enclitic *ne*, especially with *vidēre* and *scire*, and finally, for *num*, also the indefinite concessive *ne;* e. g. *Do you not see?* vides*ne?* for nonne vides? *Have you ever seen a world besides this?* mundum — unquam*ne* vidisti? for num mundum —? *Tell me whether you will come to Italy*, ecquid in Italiam venturi sitis, for in Italiam*ne*. Besides the connexion, the emphasis which is given to the question, makes the meaning sufficiently plain.

(2) The interrogative quidni, *why not?* takes only the subjunctive, as it is a modest and doubting question; e. g. Quidni possim? *why should I not be able?* It forms only an independent question. Forsitan, *perhaps*, has also in most cases the subjunctive, which depends upon *an*.

(3) The interrogative *an* always supposes a previous question, or a preceding thought, to which it forms an antithesis; for *an* does not signify *whether*, in a question, but *or*. So annon, *or not?* which, however, has often the same signification as *an*. Hence, it can never begin a discourse, but either continues one already begun, or refers to a question conceived in the mind; e g. *Are the dead in want of the advantages of life? or can he who does not exist, be in want of anything?* an potest ille — re ulla carēre? *It is in our power, therefore, to remove pain, since, if one wishes, it accommodates itself to the time. Or is there a time to which we do not accommodate ourselves, for the sake of removing suffering?* An est ullum tempus? *Or is not all fear servitude?* Annon est omnis metus servĭtus? Such questions often denote wonder, or irony, or conjecture. So they are often the same as questions with *num*. Hence in conjectures respecting the cause of something, *an quod* is used.

Cicero does not use this *an* in single indirect questions, nor with the first of two or more questions opposed to each other, consequently not *an* — *an*, nor even *an* — *necne*. Therefore, it is not said, Quaeritur, an hoc verum sit, for hoc verum*ne* sit; neither hoc an verum, an falsum sit, for hoc verum falsum*ne* sit. And when, in Cic. Catil. II. 6, 13 (according to most of the earlier editions) it is written, Quaesivi a Catilina, an nocturno conventu — fuisset necne, *an* must be either erased, or be changed into *in*, according to most of the recent editions. So also the negative *whether not* is not expressed by *annon*, but by *nonne*.

Finally, *vero* is placed with *an*, to strengthen it, and is then rendered *really*, *indeed*, *then perhaps;* e. g. *Or do we really doubt that this is so?* an vero dubitamus? Respecting *haud scio* (dubito) *an*, see (10) below.

(4) If *an* or *ne* stand in a question that implies a negative answer, *any one* is not expressed by *aliquis*, but by *quis* or *quisquam*; e. g. *Or can any one be angry without distraction of mind?* an quisquam potest —? *Can what is good prove an evil to any one?* potestne bonum cuiquam malo esse?

333. (5) The phrase *nescio quomodo* often stands as an adverb, signifying, *in a manner*, and then has no influence on the mode of the following verb; e. g. *There is, in a manner, a presentiment in our minds*, nescio quomodo, inhaeret in mentibus augurium. On the contrary, if it is used in its proper sense, the subjunctive follows; e. g. *I know not how you have endured the injury*, nescio, quomodo injuriam tuleris. In the same manner, *nescio quis*, *nescio qui*, *nescio quid*, signifying *some one*, *some thing*, are followed by the indicative; these expressions have merely the force of an indefinite pronoun; e. g. *some one is speaking near me*, prope me nescio quis loquitur = prope me loquitur (aliquis), nescio quis (ille sit).

6. The pronouns *quis*, *quid*, *numquis numquid*, and *ecquis*, *ecquid*, often followed by the enclitic *nam*, are the proper interrogatives. But they either stand alone without a substantive, or, if a substantive belongs to them, they take that in the genitive. But when the substantive is added in the same case, *qui*, *quae*, *quod*; *numqui*, *numquae*, *numquod*; *ecqui*, *ecquae*, *ecquod*, are used; e. g. *Who said this?* quis hoc dixit? *What man said this?* quis hominum hoc dixit? *What act did he commit?* quid facinoris or quod facinus commisit? *Is there any trace of eloquence visible?* numquid vestigii or numquod vestigium eloquentiae apparet? *What place in Greece is unknown to you?* qui locus Graeciae tibi ignotus est?

334. (7) In expressions of *wonder*, *irony* and *grief*, an accusative with the infinitive frequently occurs, with and without the interrogative *ne*, where we use the nominative; e. g. (*Shall*) *I vanquished give up my purpose?* mene victam incepto desistere? (*Can*) *any one be as unhappy, as I am?* adeone esse hominem infelicem quemquam, ut ego sum? Instead of the accusative with the infinitive, the conjunction *ut*, with or without the interrogative particle, is also used; e. g. *Would any one prefer a conquered to a victorious country?* victamne ut quisquam victrici patriae praeferret? *Will anything dishearten you? Will you ever reform?* Te ut ulla res frangat? tu ut unquam te corrigas? *Ut* is sometimes also omitted; e. g. *Should I reject this return?* hunc ego reditum repudiarem? Finally, when there is no person in the sentence, the infinitive merely is used, as in English; e. g. *Not to know this, that this does not belong here!* hoc non videre —! *To have seen so much, while the province was in fear!* tantumne vidisse in metu provinciae!

(8) Questions expressive of *astonishment* and *indignation*, as, *Shall not I be able to do what Sulla could?* or, *If Sulla could do this, why not I?* are often formed by inverted sentences, and the second clause is changed into an interrogative one, with or without an interrogative particle; thus, Sulla or an Sulla potuit, ego non potero? The last verb is put in the future, as the sense requires, if something which has not yet happened is spoken of,—in the present, when the action relates to the present,—in the perfect, when the action relates to the past; e. g. *Cannot I do what Sulla could?* Sulla potuit effi-

cere, ego non possum? Otherwise, the question is expressed according to the usual mode: Si Sulla potuit, cur ego non possim? The English *then*, expressing astonishment, is translated by *ergo*; e. g. *Ennius then was permitted to despise the old*, *but I shall not be*, ergo Ennio licuit— mihi non licebit?

(9) The question, *I?* denoting astonishment, and standing alone, is always expressed by *egōne?* and the question of surprise, *Is it so?* is always expressed by *ităne? itane est?* *Vero* or *tandem* is often joined with these for the sake of emphasis; e. g. *Is it then really so?* Itane vero? Itane tandem? *Is it not true? Is it not so?* are expressed by *nonne?* Finally, where we ask with astonishment, *Do you mean this? Are you serious?* the Latin says, Ain' tu?

(10) *Haud scio an* (more seldom *nescio an*) and the subjunctive of a verb connected with it, is used in making a modest assertion, in expressing a belief of something cautiously, and may be translated by our *perhaps*, without however intimating doubt; e. g. *Perhaps that may be better*, or *I am inclined to think that may be better*, haud scio, an illud melius sit. *Perhaps* (*I am inclined to think*) *no one is more happy*, haud scio, an nemo sit beatior. Hence the first clause is affirmative, the second, negative. For *haud scio*, *dubito* also is used. Some assert, that *ullus*, *quisquam*, *unquam* and *usquam* are also used in a negative sense in this connection, by the better writers, which is not improbable. Finally, the use of *haud scio* (nescio, dubito) *an*, in the sense of *perhaps*, belongs only to the classic writers, not to those subsequent to the classic period. When these words have their true signification, viz. *I know not*, *an* is not used, but *ne;* e. g. *I know not*, *whether this is so much to be wondered at*, id adeo haud scio mirandum*ne* sit.

(11) Habeo, non habeo, quid, *I know not*, *what*—, is not to be confounded with *habeo aliquid*, *nihil habeo*, *quod*. In the former phrase, the clause with *quid* is a dependent interrogative clause; in the latter, *quod* refers to a preceding *aliquid* or *nihil*, and is only a relative. Hence, *I know not what I shall write*, or *what to write*, non habeo, quid scribam. *I know* (or have) *nothing to write*, nihil habeo, quod scribam.

Examples on §§ 315—334.

(1) What is right, is manifest[1]; what is expedient[2], is doubtful. Think[3], in what times we have been born. Can the civil law be understood[4] merely from books? Do you believe, that Epaminondas sighed[5], when he perceived[6] that his life was ebbing[7] together[8] with his blood? Does every* irregularity[9] of the mind seem to you insanity? I see, what you demand; but I could wish[10] to know, what advantage these demands[11] will bring[12] to you? I write to you less frequently on this account, because I do not know[13], where you are or where you will be. It is evident what Caesar has in mind[14]; but what I think[15] respecting his plan[16], I will

write to you at another time. No one can say where our soul is, or what[17] is its nature. Nature reminds us daily of this, how few and how small things she needs[18]. It is of no consequence[19], whether our body rots[20] in the earth[21], or in the air[22]. It is uncertain, what place will receive you in future. Write to me as soon as possible[23], whether this discourse pleases you. Tell me, whether[24] any one has dared to do this. Why do you hasten so much? for I cannot understand[25], why you hasten so much. I know not why he thinks, that[26] Alexander was not a great commander. It is of much consequence, whether our glory is diminished[27], or[28] is transferred to another. Shall we prefer wealth, or preferment, or a beautiful form, or health to friendship? It is unjustly doubted, whether wisdom of[29] itself alone makes man happy or not. Can we destroy[30] the remembrance of the past[31]? It does not depend[32] upon[33] ourselves, whether we are acute or dull[34], whether we are strong[35] or weak[36].

[1] apparēre. [2] expedīre. [3] cogitare. [4] cognoscĕre. [5] ingemescĕre. [6] sentire. [7] effluĕre. [8] una. * omnis. [9] commotio. [10] velim (could wish). [11] postulātum. [12] afferre. [13] certum habēre. [14] anĭmus. [15] sentire. [16] consilium. [17] qualis. [18] egēre. [19] interesse (to be of consequence). [20] putrescĕre. [21] humus. [22] sublime. [23] quam primum. [24] num. [25] intelligĕre. [26] (acc. with inf.). [27] imminuĕre. [28] aut. [29] per. [30] delēre. [31] res praeteritae. [32] sto. [33] in. [34] hebes. [35] valens. [36] imbecillus.

(2) If the criminal[1] says, that[2] he has erred from[3] ignorance, the question[4] is, whether he could know, or not. It must be carefully[5] considered[6], what is wont to spring[7] from everything. Think[8], whether in any other way, it can be made more easy. A teacher can easily know, whether his scholars apprehend[9] quickly or slowly[10] what is taught. Shall I not admire him, shall I not love him? There is a great difference, whether any one opposes* my will, or does not do[11] it; whether he takes something from me, or does not give; whether he disappoints[12] our hope, or defers it; whether he acts against us, or for himself; whether from love to another[13], or from hatred towards us. Does he not fear what will be the issue of that contempt[14] of the laws? Let us first see, whether the world is governed by the foresight of the gods; afterwards, whether they care for the affairs[15] of men. I could wish to know, whether you read this letter with a troubled[16] or a cheerful[17] mind. Those who rely[18] much upon the pity[19] of others, know not how quickly tears become dry[20].

[1] reus. [2] (acc. with inf.). [3] imprŭdens (from ignorance). [4] quaerĭtur

(the question is). [5] diligenter. [6] considerare. [7] evenire. [8] vidēre. [9] arripĕre. [10] tarde. * obstare. [11] deesse (not do to). [12] praecīdĕre. [13] alter. [14] contemptio. [15] res. [16] sollicĭtus. [17] solūtus. [18] ponĕre. [19] misericordia. [20] inarescĕre.

(3) It is uncertain, whether we shall see what we seek[1], or cease to doubt, whether it is expedient to spare one on account of many wicked[2], or, by the punishment of a single wicked one, to restrain[3] the depravity[4] of many. Shall I be indignant[5], if I surpass[6] one in courtesy[7]? Do you refer[8] everything to the body, or is there something which delights[9] you of its own accord[10]? Have I taken your patrimony from you, or have you consumed[11] it yourself? I have often reflected[12], whether the power of speech[13] has conferred[14] upon men more good or evil. Ought we not to be most thankful[15] to the man who has so successfully[16] understood[17] the voice of nature, that he leads[18] all the rational[19] in the way of a happy life? I ask you, whether you think, that Homer and Pindar, Phidias and Zeuxis accommodated[20] their arts to[21] pleasure. When any one yields[22] to sensual pleasure[23] in secret[24], has he a sufficient regard[25] for honor? or is it rather something which is disgraceful[26] in[27] itself, even if no disgrace[28] accompanies[29] it? Shall[30] not our philosophers be able to do that which the Scythian Anacharsis could, viz[31]., to consider[32] money of no value[33]? Can any orator be found like Demostheues and Cicero.

[1] petĕre. [2] imprŏbus. [3] coërcēre. [4] improbĭtas. [5] indignari. [6] antecedĕre. [7] comĭtas. [8] referre. [9] delectare. [10] sua sponte. [11] comedĕre. [12] cogitare. [13] (gerund). [14] afferre. [15] habēre gratias (to be thankful). [16] firme. [17] comprehendĕre. [18] deducĕre. [19] bene sanus. [20] dirigĕre. [21] ad. [22] parēre. [23] libīdo (sensual pleasure). [24] sine teste. [25] consulĕre (to have regard for). [26] flagitiōsus. [27] per. [28] infamia. [29] comitari. [30] (see § 334. 8). [31] (omitted in Latin). [32] ducĕre. [33] pro nihilo (of no value).

(4) Is it not far better to say something respecting[1] these men, than respecting many wise men? Is it in our power[2], what we remember[3]? Let us ask Zeno, in what way we can spend our life, if we think[4] it is indifferent[5], whether we are healthy[6] or sick[7], whether we are free[8] from pain or are afflicted by it, whether we can keep[9] off cold or hunger, or not? It is indifferent, whether pleasure consists[10] in those things which are first according to[11] nature, or whether it does not consist in these. To[12] begin with[13] the body, do you not see how[14] men conceal[15] the distorted[16] and mutilated[17] limbs? how they even[18] strive[19] and labor[20], that[21] a defect of the body may either not appear, or appear as little as possible[22]?

how, for the sake of curing[23] it, they will endure[24] many pains? Do we not consider many worthy of hatred, who, by a certain attitude[25] or movement, seem to have despised[26] the law of nature? Can it indeed be doubtful to any one, that[27] virtue is the highest good? Do you believe[28], that[29] this befalls[30] the wise? Do you not therefore believe, that sufferings[31] befall the wise? I by no means[32] believe it. I ask you what you think? I? I believe, that there is a providence. This happened by accident. Is it so? This cannot have happened by accident. Are you serious, said[33] he?

[1] de. [2] potestas. [3] meminisse. [4] putare. [5] nihil interesse. [6] valēre. [7] aeger. [8] vacare. [9] propulsare. [10] esse. [11] secundum. [12] ut (verb first person singular). [13] a. [14] ut. [15] occultare. [16] pravus. [17] debilitātus. [18] etiam. [19] contendĕre. [20] elaborare. [21] ut. [22] quam minĭmum (as—possible). [23] curatio. [24] perferre. [25] status. [26] contemnĕre. [27] quin. [28] (verb at the end; the question with *ne; this* is the principal word). [29] (acc. with inf.). [30] cadĕre in aliquem. [31] aegritudo. [32] non prorsus. [33] inquam.

335. ANSWERS TO QUESTIONS.

The answers are either *affirmative* or *negative*.

(a) *Affirmative answers.*

These are not made by the word *immo* (imo) by which *yes* is often translated, but:

(1) By *ita, ita est, sic est, sane, etiam, vero* (which can stand here even without a verb) and *certe;* e. g. *Do you wish anything? Yes,* Numquid vis? Etiam! *Does my brother live here? Yes,* Ita est or est ita. *Yes, it is so,* sic est. *Do you wish me to ask you only the most important? Yes, if you please,* sane, si placet. *Have you been often in the schools of the philosophers? Yes,* Vero. *Yes, it is as you say,* est, ut dicis. The words *sane, vero, certe* and *profecto,* however, always give a strong affirmative to the question.

336. (2) By repeating that word of the interrogative clause, on which the question particularly depends. This is the most frequent method. Still an affirmative particle, especially the strengthening *vero,* is usually joined to the word that is repeated; e. g. *Does not the reading of this book delight you? Yes,* Me vero delectat. *I wish that you would agree with me in this. Yes, entirely,* Prorsus assentior.

Have you a new edition of this book? Yes, I have, Habeo vero. *Do you wish for me? Yes,* Mene vis? Te. *Did you come here alone? Yes,* Solus.

337. (3) Sometimes also, the *affirmative word* is omitted, and something expressing the wish, meaning or opinion of the one answering, is substituted; e. g. *Is pleasure to be reckoned among the blessings? Yes, and indeed among the greatest!* Ac maxĭmis quidem. *Do you really mean Plato? Yes, him precisely,* Istum ipsum.

(b) *Negative answers.*

These are made in a manner similar to the affirmative ones:

338. (1) By non, *no,* minĭme, *by no means,* nequaquam, neutiquam, haudquaquam; with the last three a verb is almost always joined. Moreover, there is often connected with all of these, for the sake of emphasis, *hercule, mehercŭle, sane, vero,* etc. *Vero* in particular, when joined with the above negative particles, although without a negative force itself, expresses our *ah* (O) *no!* e. g. *Can we always observe this order in placing words? No,* Non sane. *Do you consider these as orators? O no, I consider them not so much as worthy of the name,* Ego vero ne nomine quidem dignos puto. *Do you not believe this? No, by no means,* Minĭme vero. Where we say: *No, only go on,* the Latin says: *perge vero* or *tu vero perge,* without negation.

339. (2) By repeating, with a negative particle, that word of the interrogative clause, on which the question particularly depends; e. g. *Is thy brother within? No,* Non est. *Are you pleased with this oration? No,* Non placet or displĭcet. *Did you come here alone? No,* Non solus. *Does your hand desire anything? No, by no means,* Nihil sane.

340. (3) By the particle *immo* (imo), particularly when the antithesis of the question is to be expressed, where we

say, *on the contrary, no rather.* *Vero* is often used here to give emphasis. Hence *immo* does not usually stand alone, but has something joined with it; e. g. *Was Roscius poor? No, he was rich,* Immo locuples erat. *Was he avaricious? No, he was always in the highest degree generous,* Immo semper liberalissimus fuit. *Do you certainly not agree with me? No, I wholly agree with you,* Immo prorsus assentior. *Has therefore utility triumphed over goodness? No, utility was rather the consequence of goodness,* Immo vero honestatem utilĭtas est consecuta. *Where was Sulla? at Rome? No, he was far distant,* Immo longe abfŭit.

Nihil vero minus is used in the same sense, followed by a clause, which denotes exactly the opposite of that which the interrogator said; e. g. *Was he at Athens? Surely not, he was at Rome,* Nihil vero minus! fuit Romae.

Examples on §§ 335—340.

Have you heard all, even what I spoke with a low[1] voice? Yes[2]. Have I not long said, that this would happen[3]? Yes[2]. Does not that still remain[4], which relates[5] to nature? Yes[6], as you say. If you please, let us speak[7] respecting the first. Yes[2]. Does this man think upon[8] what he says? By no means[9]. Does death seem to you to be an evil? Certainly[6]. King Tarquin asked the messengers: Have you been sent by the people of Collatia[10] to[11] give[12] up yourselves and the people? They answered: Yes[13]. Are the people[14] of Collatia independent[15]? Yes[13]. Do they give up their city, fields, temples, everything belonging to gods[16] and men, into my power[17]? They answered: Yes[13]. Was Catiline then in the Picene district[18]? Surely not[19], for he was at Neapolis. Do you deny, that[20] virtue is strong[21] enough for a happy life? Yes[22], entirely so. Is the case[23] a different one? No, precisely the same. Is there protection[24] enough in virtue to live happily? Yes[25]. Did I not wish[26] to see you? No, I wished rather not to be seen by you.

[1] summissus (submissus).
[2] (§ 336).
[3] esse.
[4] restare.
[5] spectare.
[6] (§ 335).
[7] disputare.
[8] cogitare.
[9] (§ 338).
[10] Collatīnus (of Collatia).
[11] ut.
[12] dedĕre.
[13] (§ 336).
[14] (singular).
[15] in sua potestate.
[16] divinus (belonging to gods).
[17] ditio.
[18] ager.
[19] (§ 340).
[20] (acc. with inf.).
[21] posse.
[22] prorsus (§ 336).
[23] res.
[24] praesidium.
[25] certe (§ 336).
[26] (perf. subj.).

C. *The Imperative.*

341. The *imperative* includes those forms of the verb, by which one desires, asks, or demands something of another, counsels him, forbids, dissuades or seeks to prevent him. Such wishes, commands and prohibitions are either for the nearest *present*, requiring something to be done or not to be done, immediately, or for the *future*, being of a general nature and left to the will of another, to do or not to do something, when the case occurs. The shorter forms are those of the *present*, the longer, those of the *future*. The *present* is confined to a *second* person present; but the *future* refers not only to a *second*, but also to a *third* person absent, who is to do or suffer something future. The forms are, e. g.

Present.	*Future.*
abi	abito
	abito
abite	abitote
	abeunto

The *first* show, that something should happen immediately; the *second*, that something should happen at some future time. There is nothing more severe or imperative in the last, than in the first.* As the commands and injunctions of the laws relate only to the future, the second forms are more usual in these. So the future imperative is found oftener, when a clause in the future is connected with the command; e. g. *If this shall not happen to you, accuse your injustice,* accusatote; *praise my courtesy, if I shall not answer you without delay,* laudatote. *When there is any new and remarkable occurrence, ascertain* (investigato) *the cause, if you can* (si poteris).

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* Some grammarians, however, regard the shorter as the milder form, expressing merely a command of the speaker himself; the longer form as the stronger, expressing, in addition to this, the higher injunctions of duty or law. See *Krüger* § 464. *Ramshorn* § 167. *Kühner* § 8. *Reisig* § 333.

Further; the Latin says only scito, *know,* scitote, *know ye;* memento, *remember,* mementote, *remember ye;* and when Cicero uses habēre in the sense of *to know, to believe,* he says only *habeto, habetote;* e. g. *Know so much,* tantum habeto; *know this,* sic habetote. So also, finally, in the concessive phrase, *Grant that this is so,* only verum esto! or merely esto, not sit.

The request to one or more to do something in common with the speaker, is expressed in Latin by the first person plural of the present subjunctive; e. g. *Let us go away,* abeamus; *let us jest,* jocēmur.

342. When a person forbids or seeks to prevent anything, the Latin does not use *non,* but the particle *ne,* which is placed before the imperative; e. g. ne crede, ne credĭto; *do not go away,* ne abi; ne abito.

When a new prohibition is joined to a preceding one by *nor,* or when in a clause expressing prohibition, *neither — nor* occurs, *neu* or *neve* is used; e. g. *Let magistrates neither receive a reward nor give one,* ne capiunto, neve danto. *Let no one* (nequis) *put us to shame, neither* (neve) *during his life, nor* (neu) *after his death.*

Ne is also used with the persuasive clause, *let us not;* e. g. *Let us not exceed the measure,* ne modum excedāmus.

The place of the imperative is also supplied:

343. (1) By the subjunctive present, but in the classical period only very seldom,—and hence it is rather to be avoided; e. g. *Go away,* abĕas, for abi; *let him go away,* abĕat, for abīto; *do you go away,* abeātis; *let them go away,* abĕant. Here also, in *prohibitions, ne* is used; e. g. *Do not go away,* ne abĕas, ne abeātis; *be not superstitious,* ne sis superstitiosus. In the same manner must the imperatives of impersonal verbs be expressed, the imperatives of these not being used; e. g. *Be ashamed,* te pudeat; vos pudeat. In *prohibitions,* the subjunctive perfect is also used with *ne,* or with a negative word, as *nihil;* e. g. *Do not do this,* ne hoc fecĕris; *fear nothing from me,* de me nihil timuĕris. Comp. § 242.

(2) The place of the imperative is supplied by the future indicative, as in English, when one leaves his wish to the person with whom he speaks, and hopes that he will comply with it; e. g. *You will be so good as to go there*, instead of, *Be so good*, etc., In cases of *prohibition*, *ne* is not used here, but *non;* e. g. *Continue in health, attend to my business, and with the help of God, look for me before summer*, valebis—videbis—expectabis. *Do not delay and polish well the articles you have made, and love us*, tu non cessabis—perpolies, nosque diliges.

344. (3) The imperative is also expressed by a periphrasis, and:

(a) In *commands* or *affirmations*, by *fac* or *velim*, *ut* and the subjunctive, in which case, however, *ut* is generally omitted, or by *memento* and the infinitive; e. g. *Take care to convince yourself*, or *convince yourself*, fac (ut) tibi persuadĕas, velim tibi persuadĕas; *remember, be careful to do this*, or *do this*, memento hoc facĕre; *be sure to remember these*, etiam atque etiam facĭte, ut ea recordemini. But where this periphrastic construction is used, the idea is always expressed more strongly. This can be indicated in English by, *be sure*, *take care*, *do*, etc. Respecting the periphrastic *facĕre, ut*, comp. § (541. d.)

(b) In *prohibitions* and *negations*, the imperative is expressed periphrastically, by *fac*, *ne* and the subjunctive, by *noli* and the infinitive, which is more frequent than *ne* with the imperative, by *cave*, *ne*, or without *ne*, and the subjunctive, and by *vide*, *ne* and the subjunctive. Here, also, with the exception of *noli*, the prohibitions are expressed more strongly; e. g. *Be careful not to think* (*do not think*) *that anything is more true*, cave, putes; *fear not*, noli verĕri; *take care* (*be sure*) *not to do this*, cave, ne id facias; cave, ne id fecĕris.

Finally, when an action has already begun, and one wishes it to cease, where we say *no further, no more, no longer, de-*

siste or *desĭne* with the infinitive can be used; e. g. *Ask no further respecting this,* hoc percunctari (percontari) desĭne (desiste).

Examples on §§ 341—344.

Associate with good men, and avoid the company[1] of the evil. Lie[2] not, but rather speak the truth[3], wherever[4] you may be. Do ye approach[5] the gods with purity[6], show[7] piety, put away[8] splendor[9], do not respect foreign[10] gods, diminish[11] expense upon[12] the dead, and neither bury the dead in the city, nor burn[13] them. Hope not for exemption[14] from the evils[15] of human life. Place[16] this eminent[17] man alone[18] before your eyes, model[19] all which[20] you think or do[21] after[22] his pattern[23], take care not to turn[24] your eyes to the corrupt[25] custom of the multitude, and do not forget, that[26] thus you will obtain what you wish* for. Travel[27] diligently[28] the direct road to glory, and, if anything should entice you to leave it, leave it not; follow only your own judgment and my exhortation. Weep no more, for everything which has happened to you, has happened to you according to the command and will of God. Let him give me my possessions, let him not take[29] them from me, let him surrender[30] me my goods. Let him who wishes to arrive[31] where he has determined[32], follow[33] only one way, and not wander[34] through many. Know, that[35] I now write more boldly than before. Be careful to retain the province in the possession[36] of the republic. Excuse[37] me, that[38] I have not written to you recently. Do so[39], and love me, and provoke[40] me by writing something[41]. Be sure not to consider[42] this man among[43] your friends. Do not attempt[44] what is impossible[45]. Doubt no longer, whether this is useful. Doubt not, that[46] I will do everything. Know[47] this first, that I am thy most ardent[48] friend. Believe that I remain[49] the same, even when you see no one[50]; therefore[51] honor me as a god. If you will listen to me, avoid[52] animosities. Farewell, and remember[53] me ever.

[1] societas. [2] mentiri. [3] vera. [4] ubicumque (see § 270. b). [5] adire. [6] caste. [7] adhibēre. [8] amovēre. [9] opes. [10] peregrīnus. [11] imminuĕre. [12] in. [13] comburĕre. [14] immunĭtas. [15] malum. [16] constituĕre. [17] summus. [18] unus. [19] fingĕre. [20] quicquid (all which). [21] agĕre. [22] ad. [23] imāgo. [24] flectĕre. [25] depravātus. [26] (acc. with inf.). * requirĕre. [27] ingrĕdi. [28] impĭger. [29] adimĕre. [30] addicĕre. [31] pervenire. [32] destinare. [33] sequi. [34] vagari. [35] (acc. with inf.). [36] potestas. [37] (§ 344). [38] quod. [39] (§ 343, 2). [40] lacessĕre. [41] scriptum alĭquod. [42] referre. [43] in numero. [44] tentare.

[45] effĭci non posse. [46] quin. [47] habēre. [48] amicissĭmus. [49] esse. [50] nullus. [51] quare. [52] vitare (§ 343, 2). [53] meminisse.

INFINITIVE AND GERUNDS.

345. The English and Latin infinitives, present and perfect, are used in both languages, not only as subjects or predicates, but also as objects of the principal verb in the sentence.

(1) As subjects, they are the principal word on which the verb of the sentence depends, and as predicates, they refer to other definite subjects, and in both these relations, they are in the nominative; e. g. *To die for one's country* (i. e. death for one's country) *is sweet and honorable*, pro patria mori, where mori is the subject of the verb, and therefore in the nominative, and stands in the place of *mors*. So, *To be without pain* (nihil dolēre, *freedom from pain*) *is found* (inest) *only in pleasure*. *The business of the poets was to sing the praises of heroes*, herōum laudes canĕre. *To paint seems more pleasing to an artist, than to have painted*, pingĕre quam pinxisse. In these sentences the infinitives are the subjects of the verbs. And so in the sentence, *To learn is nothing else than to remember*, nihil aliud est discĕre, nisi recordari, discĕre is the subject, and recordari the predicate.

346. Such an infinitive can also be often translated into English by a noun, as the examples show; e. g. *Reverence for the gods*, colĕre deos; *indulgence to his enemies*, parcĕre inimīcis; *remembrance of the past*, meminisse praeteritorum or praeterĭta; *the use of life*, uti vita. In such sentences, the personal pronouns must be used instead of the possessive; e. g. *My preservation*, me conservare; *our protection*, nos tuēri. So must every adjective be expressed in Latin by an adverb, because the infinitive retains the nature of the verb; e. g. *A happy life*, beate vivĕre; *an honorable death*, gloriose (honeste) mori;

such a use, ita uti; *a more just mode of thinking,* aequius sentire.

347. (2) An infinitive can also stand as the object of another verb, and is therefore its accusative; e. g. *Many despise the very idea of being conquered,* multi ipsum vinci contemnunt. *Some think it low to prefer money to friendship,* pecuniam praeferre amicitiae. Here the infinitives are the objects of the principal verbs, and take the place of accusatives.

All infinitives which are joined to a large class of verbs, to complete the imperfect ideas expressed by these verbs alone, may be considered as such objects. Here belong verbs denoting, *to wish, to be able, ought* (debēre), *to be accustomed, to begin, to continue, to cease,* etc.; e. g. *No one can divine this,* divinare; *I ought* (debeo) *to alleviate thy pain,* levare. Most of these verbs admit the full construction of the accusative and the infinitive, or a conjunction with the verb in the subjunctive; e. g. *I wish to be loved by all,* volo ab omnibus amari or me ab omnibus amari.

When an infinitive, used to complete the idea of another verb, has a predicate which refers to the subject of the principal verb, then such predicate is in the nominative, because both verbs have the same person for their subject. But when the accusative with the infinitive occurs, the predicate is in the accusative; e. g. *We prefer to be beloved,* cari esse malŭmus; *I must be more brief,* debeo esse brevior; *I desire to be compassionate,* cupio, me esse clementem.

HISTORICAL INFINITIVE.

348. In the animated description of actions, following each other in quick succession, or of a restless and irresolute state of mind, the best Latin writers very often use the present infinitive active and passive, for a definite person of the imperfect or the narrative present. With this infinitive, however the subject is in the nominative, and the infinitive does not have a governing word on which it depends; e. g. *A part* (pars) *mount* (ascendere) *their horses, and go against the enemy; the combat* (pugna) *becomes more like a highway*

robbery, than a battle; horsemen and footmen mixed together, here cut down (caedere), *there hewn in pieces* (obtruncare); *surround many* (circumvenire) *from behind. Henceforth Jugurtha trusted* (credere) *no man, nor place, nor time, feared* (metuere) *countrymen and enemies alike, looked round suspiciously* (circumspectare) *at everything and trembled* (pavescere) *at every sound, now rested* (requiescere), *now starting from sleep raised* (facere) *an alarm.* In such cases as the above, this may be imitated, since it is the most forcible representation of actions which are capable and worthy of being represented to the senses. Historians frequently employ it for this purpose.

GERUNDS.

349. The present infinitive active, e. g. *amare,* is used in Latin, not merely as the subject of a sentence, and as the object of another verb, e. g. Litteras amare laudi ducitur or laudi ducimus, but it also has its peculiar forms, when it occurs in other relations, in that of the genitive, dative, accusative (depending upon a preposition) and ablative. Thus it is a kind of verbal substantive. The declension of the infinitive, the oblique cases of which are called gerunds, is as follows; e. g. Nom. *amare,* Gen. *amandi,* Dat. *amando,* Acc. *amare,* or with a preposition, *amandum,* Abl. *amando.* The governing word alone determines the cases of the gerunds. That word may be a substantive, adjective, verb or preposition.

The use of the gerunds is as follows:

I. *The Genitive.*

350. As the genitive of a substantive is a dependent case, so also is that of the gerunds. It can be used, therefore, only

(1) When it depends upon a substantive; e. g. *The art of loving,* ars amandi; *the power of speaking,* facultas loquendi (dicendi).

A genitive stands in a similar connection after *voluntas, occasio, spes, consuetudo, studium, causa* (a cause), *libīdo, metus*. Also *causa* and *gratia*, signifying *on account of, for the sake of*, take the genitive of a gerund dependent upon them. Then the gerund is placed before *causa* and *gratia;* e. g. *For the sake of driving*, vehendi causa; *for the sake of sleeping*, dormiendi causa.

351. The phrases, finem facere, *to make an end*, and modum facere, *to place a limit*, take the genitive only, not the dative; e. g. *I will cease writing*, scribendi; *I cease to speak*, loquendi finem facio. So, causam dare, afferre; ansam dare, *to give an occasion for something, to occasion something*.

352. The phrase, *tempus est*, has the nominative or the genitive, according to its different significations. When *tempus est* signifies, *there is leisure, nothing prevents*, and therefore is the same as *otium est, vacat*, it takes the genitive; e. g. *I have no time to reply to these*, non est mihi tempus ad haec respondendi; *you certainly have time to tarry here a little*, certe tibi tempus est paulŭlum hic commorandi. But when it has the sense of, *the time is fit, is convenient, one can, must*, it takes the usual infinitive, as the nominative; e. g. *Now is the time to speak respecting this affair*, nunc tempus est de hac re dicĕre; *it is not now time to feast sumptuously*, nunc non est tempus magnifĭce epulari. When the subject is definite, the accusative with the infinitive is used here; e. g. *It is time, that we should now think* (we must now —), *respecting that unending life*, tempus est, nos de illa perpetua vita jam cogitare. But when *tempus est* has an adjective, as *idoneum, alienum*, or the like, the genitive of the gerund is used with *tempus;* e. g. *It is now an unsuitable time for me to dispute with you*, nunc alienum tempus est mihi tecum expostulandi.

353. (2) An adjective also can govern the genitive of the infinitive. Such adjectives have been mentioned above, §§ 150—152; e. g. *Eager to learn*, studiosus discendi; *skilful in singing*, perītus canendi.

354. The genitive of the gerund governs the same case as its verb; e. g. *Power to crush the people*, populum opprimendi; *desire to destroy all cities*, omnes urbes diruendi; *the wish to spare the enemy*, hostibus parcendi; *the hope of taking the camp of the enemy*, potiundi castris hostium. Yet when the gerund governs an accusative, the Latins usually prefer, instead of the gerund, the verbal adjective in *andus* or *endus*, in which case the construction is changed, and the accusative becomes a genitive; e. g. Populi (for populum) opprimendi; omnium urbium diruendarum. See respecting this, § 365.

II. *The Dative.*

355. The dative of a gerund, like the dative of a substan-

tive, expresses the *object* and *purpose* for which anything happens or is done. It depends:

(1) Upon adjectives, such as have been specified above, §§ 163—167; very few of them, however, are of such a nature as to take a verb after them; most of them also require the preposition *ad* to follow them; e. g. *Antony was very much addicted to drinking*, potando erat deditissimus; *the season of the year is suitable for sowing*, idonĕum est serendo.

356. (2) The dative depends upon some verbs, which govern the dative, with the idea of *to* or *for* something. Thus, e. g. *esse* without an adjective, in the sense of, *to be fit* or *able for something*, *to be in a condition to;* e. g. *I can pay*, sum solvendo; *I can* (I am in a condition to) *bear*, sum ferendo. It is also said further: studere* alicui, *to engage in something;* opĕram dare alicui rei, *to bestow labor on something*, *to strive for*, *to give attention to;* aliquid insumĕre alicui, *to expend* or *bestow something upon something;* praeficere, praeponere, *to place over something;* praeesse alicui, *to be placed over something;* and so similar verbs; hence, *To give attention to writing*, operam scribendo dare; *to place some one over the planting*, aliquem serendo praeponere. Especially is it often used with verbs signifying, *to choose*, *to announce*, to denote for what the *choice* or *announcement* is made; e. g. *I choose this place for myself to rest*, requiescendo; *assemblies of the people were announced to choose censors*, censores creando (censoribus creandis). Hence, this often occurs in abridged phrases with a noun denoting the office of the magistrate; e. g. Triumvir republicae constituendae, for

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* In Cicero, the verb *studere* rarely occurs with the dative of the gerund or verbal adjective; when it does not govern these, it takes only the infinitive, except when other datives of substantives precede; e. g. Cui gloriae, cui virtuti studes? patrimonione augendo? Cic. Orat. II. 55, 225.

rempublicam constituendo, *a triumvir for regulating the state.*

This dative of the gerund rarely governs an accusative, for where the gerund would govern an accusative, it is changed to a verbal adjective, and the accusative, on account of the change of construction, passes into the dative; e. g. for operam do littĕras scribendo, the usual construction is, littĕris scribendis. See on this, § 365.

III. *The Accusative.*

357. The accusative of the gerund with the ending *andum* and *endum,* is used only when a preposition precedes it; only *ad* and *inter*, however, are found here; ad signifying *for, to, in order to;* inter, *while, during;* e. g. *Man is born for reflection and action,* homo ad intelligendum et agendum natus est; *even a short life is long enough to live happily,* ad beate vivendum; *Duilius laid hold of the ships of the enemy with iron hands, during the battle,* inter pugnandum.

With this case of the gerund, the accusative is very rarely joined as a dependent case, but is rather the principal word, and the gerund becomes a verbal adjective merely, and must agree with the noun; e. g. *To conciliate the gods,* ad deos placandos, for ad deos placandum. Comp. on this, § 365.

When the gerund governs a dative or an ablative, it is contrary to Latin usage to place these words directly after *ad;* e. g. *To enjoy pleasure,* not ad voluptatibus fruendum, but ad fruendum voluptatibus; *to use time wisely,* not ad tempore sapienter utendum, but ad sapienter tempore utendum; not ad hostibus parcendum, but ad parcendum hostibus; not ad metu animum liberandum, but ad animum metu liberandum; not ad procul Roma vitam degendam, but ad vitam procul Roma degendam. So also with *inter*, and the prepositions governing the ablative.

Finally, *that not, in order that not,* cannot be translated by *ad non* and the gerund, but only by *ne,* because *non* only *denies,* and does not *prevent;* e. g. *We will be silent respecting this, that we may not increase the pain,* ne augeamus dolorem, not ad dolorem non augendum.

IV. *The Ablative.*

358. The ablative of the gerund stands, sometimes with, and sometimes without a preposition. The preposition is omitted, when the gerund denotes the *instrument* and *cause;* otherwise the prepositions *a, de, ex, in, cum* and *pro* are used.

Examples: *By doing nothing, men learn to do evil*, nihil agendo; *I derive much pleasure from learning*, ex discendo; *moderation must be observed in jesting*, in jocando; *Plato has said much respecting the manner of living well and happily*, de bene beateque vivendo.

The accusative of a noun is joined to this ablative of the gerund, only when the object denoted by the accusative is to be made prominent or emphatic; otherwise it is, in most cases, put in the ablative, and the gerund becomes a verbal adjective; e. g. *By suffering lighter pains*, doloribus levioribus perferendis, instead of dolores leviores perferendo. Comp. § 365.

Examples on §§ 345—358.

(In the following examples, the gerund is not to be changed into the verbal adjective).

Philosophizing[1] displeases some, and these too[2] not very[3] unlearned. Each is an error, both[4] to believe all and to believe no one. I wish to hear what you do not approve[5]. Wisdom is the art of living happily. Economy is the art of avoiding[6] unnecessary[7] expenses[8], or the art of using one's property[9] savingly[10]. Avarice is the desire[11] to increase[12] one's wealth excessively[13]. The night time is more suitable for sleeping, than for working. The memory is strengthened[14] by exercise and getting by heart[15]. In learning, begin[16] with[17] the easiest[18]. Learn early[19] the art of living happily. Never neglect[20] an opportunity of accomplishing[21] anything useful. A hundred hands are scarcely sufficient[22] to prepare[23] what each one needs[24] daily. It is easy for any one to show[25] why you especially[26] ought[27] not to grieve[28]. When we are wearied by standing or walking[29], let us sit[30] down upon the ground[31]. Men resemble[32] the gods in nothing more than in making men happy[33]. To be an upright[34] man is always useful. Is it not better[35] to be a dumb[36] man, than to be eloquent for the injury of others?

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[1] philosophari. [2] et is quidem (and — too). [3] admŏdum. [4] et — et (both — and). [5] probare. [6] vitare. [7] supervacanĕus. [8] sumptus. [9] res familiāris. [10] moderāte. [11] libīdo. [12] augēre. [13] praeter mŏdum. [14] augēre. [15] ediscĕre. [16] ordiri. [17] ab. [18] (plural). [19] matūre. [20] praetermittĕre. [21] exsĕqui. [22] sufficĕre. [23] (dative of gerund). [24] indigēre. [25] docēre. [26] praecipŭe. [27] debēre. [28] dolēre. [29] ire. [30] considĕre. [31] humus. [32] propius accedĕre (to resemble more). [33] salūtem dare. [34] bonus. [35] satius. [36] mutus.

(2) The mind of man is nourished by learning and thinking[1]. I do this for the sake of not grieving[2] thy father. Who is there, who has not at some time[3] put a limit[4] to his grief[5] ? Many know[6] not, how[7] important[8] true friends are to a good and happy life. No one can have a just cause to take[9] arms against his country. Men are accustomed to judge us according to the society in which we are. A rich miser[10] is like a man who owns a horse, but does not know[11] how* to ride. It is shameful to do a wrong to others; but far more shameful to be ungrateful to those who have bestowed[12] favors upon us. To strive[13] for learning and to consider[14] all other things insignificant[15], are divine gifts. If our life has fallen[16] among the weapons[17] of robbers, every expedient[18] for promoting[19] safety is honorable. Pirates[20] wandered[21] about, scattered[22] over the whole sea, when the direction[23] of the maritime war was given to Pompey. When the people judge[24], they are generally[25] not guided[26] by wisdom to[27] judge prudently. The drop[28] hollows[29] the stone, not by force, but by falling[30] often. Rhetoric is the art of speaking well; but only the orator knows[31] how[32] to speak well. My brother is afraid[33] of marrying[34].

[1] cogitare. [2] dolore afficĕre. [3] aliquando. [4] modum facĕre. [5] lugēre. [6] nescium esse. [7] quid. [8] valēre. [9] capĕre. [10] avārus. [11] noscĕre. * (omitted in Latin). [12] praestare. [13] studēre. [14] ducĕre. [15] levis. [16] incidĕre in aliquid. [17] telum. [18] ratio. [19] expedire. [20] praedo maritĭmus. [21] vagari. [22] dispersus. [23] gerĕre. [24] judicare. [25] plerumque. [26] ducĕre. [27] ad. [28] gutta. [29] cavare. [30] cadĕre. [31] scire. [32] (omitted in Latin). [33] abhorrēre ab aliqua re. [34] uxorem ducĕre.

(3) It is our duty to be true to our friends. It is most painful[1] for a man to live despised[2] by others. If to live is pleasant, to whom can it be pleasant to have lived ? Thou hast not injured[3] me by praising[4] my ancestors. The fishing boats[5] furnished[6] a refuge[7] and safety to many who were skilled[8] in swimming. They spent[9] the following day in burying those slain[10] in battle, on both sides[11]. Everything which[12] was suitable[13] to feed[14] the fire, we collected[15] into one place. Alexander who was wearied[16] by following[17] Darius far, returned to the tent of his friends, when he had no hope of overtaking[18] him. By watching[19], by activity[20] and by wise[21] counsel[22], everything succeeds[23] well[24]. A short period is sufficiently long, even for a good and virtuous[25] life[26]. By such a life, you will effect[27], that[28] every one will favor you. Nothing can be less pleasing to God, than that the way is not open[29] to all to[30] worship[31] him.

[1] acerbus. [2] contemptus. [3] corrumpĕre. [4] laudare. [5] navis piscatoria. [6] afferre. [7] effugium. [8] perītus. [9] consumĕre. [10] caesus. [11] utrimque (on — sides). [12] quicquid (every — which). [13] aptus. [14] alĕre. [15] congerĕre in locum. [16] fatigātus. [17] persĕqui. [18] consĕqui. [19] vigilare. [20] agĕre. [21] bene. [22] consulĕre. [23] cedĕre [24] prospĕre. [25] honestus. [26] vivĕre. [27] consĕqui. [28] ut. [29] patēre. [30] (gerund). [31] colĕre.

THE VERBAL ADJECTIVE IN *ANDUS* AND *ENDUS*.

359. The verbal adjective, e. g. *amandus*, *legendus*, has much resemblance to the forms of the gerund. But the resemblance is not merely in form, but also in sense; and, therefore, the gerund and verbal adjective can be exchanged for each other. The verbal adjective, commonly called the *future passive participle*, or the *gerundive*, contains no definite time, but only shows, that something *happens* or *is to happen*, and, when it is connected with a substantive in one of the oblique cases, and consequently another verb is the principal one, the verbal adjective denotes only an action *contemporary* or *continuing while* something else happens, has happened, or will happen; e. g. *I am pleased when I read your letters, in reading your letters*, littĕris legendis delector. *I have been pleased, when I read your letters*, or *in reading*, littĕris legendis delectatus sum. *I shall be pleased when I read your letters*, littĕris legendis delectabor. Therefore it has reference to *all* relations of time. Instead of it, in all the above examples, littĕras tuas legens might have been used.

360. Those verbs which govern an *accusative* are the only ones which properly have this verbal adjective; but also the deponent verbs *fruor*, *utor*, *fungor* and *potior* have, in the best Latin writers, the verbal adjectives *fruendus*, *utendus*, *fungendus*, *potiundus*; the first of these especially, is very often used by Cicero. On the contrary, those verbs which govern any other case than the accusative, e. g. the *dative*, have only the *neuter singular* of the verbal adjective, which is used impersonally, e. g. from *parco* comes only *parcendum*, which, however, can be used, only when it is joined with *est*,

erat, etc. without a subject, signifying, *it must be spared, he, we*, etc. *must spare.* So also moriendum est, *he, we*, etc. *must die;* eundum, currendum, equitandum est and others.

This verbal adjective, therefore, has two special significations. First, it contains the idea of *necessity, obligation* and the *being worthy;* second, the idea of a *continuing* or *cotemporary* action considered passively, in which case it is used in place of the gerund.

1. *The verbal adjective containing the idea of* necessity, obligation *and* being worthy.

361. Verbal adjectives, therefore, contain the idea of *necessity*, which we express in different ways; e. g. amandus, *one who must be loved, deserving to be loved, worthy to be loved* or *of love.* In other sentences, this may be rendered by, *to be necessary, to need, to require* and the like, followed by the passive. The verbal adjective is used in this sense:

(a) When it qualifies a substantive; e. g. *Wisdom is the knowledge of the things which are to be sought and avoided* (*which must be sought*, etc.), rerum expetendarum fugiendarumque.

362. (b) When it is the *subordinate predicate*, either of a *subject* connected with a passive verb, or of an *object* connected with an active one. As predicate of the subject, it is in the *nominative*, as predicate of the object, in the *accusative.* This predicate shows *what* is to happen to it, or for *what purpose* or with *what design* something is done to the *subject* or *object.* We express this in English by the preposition *to* and the *infinitive active* or *passive*, or by *for* and a substantive; e. g. *The house is given to them to plunder*, or *to be plundered*, domus iis diripienda; *Antony gives them the house to plunder* (*for plunder*), domum diripiendam dat. *Romulus and Remus were given up to some slaves to expose,*

exponendi; *Amulius gave Romulus and Remus to some slaves to expose*, exponendos. *I have many things to do* (*which must be done*), multa facienda habeo. *Have you nothing to learn?* nihilne habes discendum? *I have received these for use* (profit), haec utenda accepi. Such predicates are used principally with the verbs *to give*, *to commit to*, *to undertake*, *to send*, *to have* and the like.

363. (c) It stands with the verb *esse*, as the predicate of a *subject*, and with *esse* forms a complete conjugation, which is called the *passive periphrastic conjugation;* e. g. *amandus, a, um sum, I must be loved, I am to be loved, deserve to be loved.* The following particulars should here be noticed:

(1) When the verb is used without any definite subject, the verbal adjective is put in the neuter; e. g. *moriendum est, confitendum est.* This neuter must always be used, when the verb governs a *dative* or *ablative*, which cases we generally translate into English by the *nominative* and a *passive* verb, or by an *active* verb, using our indefinite *we* or *one* as the subject; e. g. *The citizens must be helped, we must help the citizens*, civibus subveniendum est; *the city must be spared*, urbi parcendum est; *reason must be used*, ratione utendum est.

These datives and ablatives cannot be changed into the nominative and become the subjects of the sentence, (Comp. § 220). On the contrary, every *accusative*, which is governed by an active verb in Latin, can become a *nominative*, as the subject of the verb; e. g. *The innocent must be defended*, innŏcens defendendus est, for innŏcentem defendendum est, which the best Latin writers very seldom use. For an example of the accusative, see Cicero de Senectute, at the close of chapter II.

364. (2) But when the person is specified, *by whom* something is to be done or must be done, which in English is denoted by the use of the passive and the preposition *by*, then the dative is generally used, and the preposition *a* but seldom.

Yet *a* is sometimes used when there is still another *personal dative* connected with the verb, since two personal datives would make the sentence ambiguous; sometimes too, when it is desirable to make the person particularly emphatic; e. g. *I must be esteemed by you*, tibi diligendus sum; *our parents must be esteemed by us*, parentes nobis diligendi sunt; *the townsmen must be aided by us*, oppidanis a nobis subveniendum est, for nobis alone; *for whom you must consult*, quibus est a vobis consulendum; *I think that he should be recompensed even by me*, ei etiam a me referendam gratiam puto; *my cause must be managed by the consuls*, a consulibus mea causa suscipienda est.

These datives, as above remarked, we generally express by the nominative; e. g. *I must love my father*, mihi (a me) pater amandus; *you must shun sensual pleasure*, tibi (a te) voluptas fugienda est; *our father must love us*, patri (a patre) amandi sumus. So, *I must die*, mihi moriendum est; *men must die*, hominibus moriendum est.

2. *The verbal adjective containing the idea of a* continuing action, *and used instead of a gerund.*

365. It has already been seen above, § 359, that the verbal adjective denotes also a *cotemporary*, *continuing* action, during the time of which something else takes place, has taken place, or will take place. Hence, it is used instead of the gerund almost entirely, where the gerund would govern an accusative. This is only changing the active idea into the passive.

Hence, according to the usage of the ancients, it may be a general rule in writing Latin, to put the verbal adjective instead of every gerund which governs the accusative of a substantive or personal pronoun. By this change, the substantive or pronoun before dependent upon the gerund, is made to depend upon that word which determined the case of the gerund, consequently upon another substantive, adjective, verb or a preposition; on the contrary, the verbal adjective is treated as an adjective, and agrees with its substantive, since it qualifies it.

The following examples will show this in all the cases:

Gen. *The art of reading a book,*
Ars libri legendi.
—— *The art of writing a letter,*
Ars epistŏlae scribendae.
—— *The hope respecting actions to be accomplished,*
Spes rerum gerendarum.
Dat. *Fit to sharpen the mind,*
Aptus ingenio acuendo.
—— *Necessary for healing the wounds,*
Opus vulneribus curandis.
Acc. *To write a letter,*
Ad epistŏlam scribendam, or
Ad littĕras scribendas.
—— *For the purpose of carrying on wars,*
Ad bella gerenda.
Abl. *On despising glory,*
De gloria contemnenda.
—— *Respecting the interchange of captives,*
De captīvis commutandis.
—— *In choosing the manner of living,*
In genĕre vitae deligendo.
—— *In choosing friends,*
In amicis eligendis.
—— *By enduring every toil,*
Omni labore tolerando.
—— *By praising my ancestors,*
Laudandis majoribus meis.

Remarks.

366. (1) The verbal adjective is not used instead of the gerund,

when the accusative, which stands with the genitive, dative and ablative of the gerund, is an adjective in the neuter plural (e. g. vera, omnia) or a neuter pronoun singular or plural, because in that case the neuter could no longer be distinguished by the form; for hujus videndi causa would rather designate a *hunc* than *hoc;* it would signify *for the sake of seeing him*, not *for the sake of seeing this*. The same is true, therefore, of the words *vera*, *falsa*, *futura*, *multa*, *plura*, *omnia*, *hoc*, *haec*, *id*, *ea*, *illud*, *illa*, *aliquid*, and others similar,—which are connected only with the gerund; e. g. *The skill to distinguish the true from the false*, scientia vera a falsis dignoscendi, not verorum . . . dignoscendorum; *the desire to learn this*, hoc (haec) discendi, not hujus discendi or horum discendorum; *the art of conducting his own affairs*, sua administrandi, not suorum administrandorum. But the nominative and accusative form an exception, and admit the verbal adjective, because in these cases the neuter can be distinguished from the masculine; e. g. *All things must be explained*, omnia sunt explicanda; *to distinguish what is true*, ad vera dignoscenda. The verbal adjective can be employed with the other cases also, when a *quae* indicating the neuter follows it; e. g. *To prepare everything which* —, omnibus parandis, quae —.

Adjectives in the singular also form an exception, because the neuter singular is considered and used in all respects as a substantive; e. g. *The desire of finding the truth*, veri inveniendi, instead of verum inveniendi.

367. (2) Sometimes the verbal adjective is not used instead of the gerund, when an unpleasant sound would be produced by too many similar endings, e. g. *orum* and *arum*. Thus, there are not many expressions in Cicero similar to novorum favorum fingendorum causa, except that he says, Fin. I. 10, majorum dolorum effugiendorum gratia, because he had before said majorum voluptatum adipiscendarum, and Cat. I. 3, 7. tuorum consiliorum reprimendorum causa, on account of the preceding *sui conservandi*. In other cases, he softens such forms by introducing words of a different ending.

368. (3) When the ablative stands by itself without a preposition, the gerund occurs as frequently with an accusative, as the verbal adjective with its noun in the ablative; e. g Fratrem laudando, *by praising my brother*, instead of fratre laudando; injurias ferendo, *by enduring injuries*, for injuriis ferendis. But though Cicero says, Fin. V. 23, 67, Justitia cernitur in suo cuique tribuendo, he expresses himself more distinctly, De Off. I. 5. 14, by in tribuendo suum cuique, and Brut. 21, in suum cuique tribuendo.

369. (4) By this verbal adjective, many English substantives are expressed, because the verb generally denotes the idea more naturally and clearly than substantives; indeed it is often the case also, that the Latin has no substantive which expresses this idea; e. g. *In storming the city*, in urbe oppugnanda; *in the choice of friends*, in amicis eligendis. Comp. § 464. Here it is to be remarked:

370. (a) That the substantive which stands in connection with the verbal adjective, is the principal one, and that the verbal adjective must agree with it. The case of the substantive is determined by the nature of the sentence; e. g. *Brutus devised the plan of restoring*

the freedom of Rome, consilium libertatis Romanae restituendae. Here the principal word is *consilium* which governs the genitive. *He attended to everything which was necessary for healing the wound* (the wounds); here the words *for healing* are expressed either with the dative or with *ad*, hence either vulnĕri (vulneribus) sanando (sanandis), or ad vulnus (vulnĕra) sanandum (sananda).

(b) Every English adjective agreeing with a substantive expressed in Latin by the verbal adjective, is always translated into Latin by an adverb; e. g. *Wisdom is necessary for the wise administration of the republic*, ad rempublicam sapienter administrandam.

371. (5) When the English here employs a substantive, and the possessive pronouns, *my*, *thy*, *his*, *their* qualify it, these must be expressed in Latin by the personal pronouns; e. g. *For my preservation*, ad me conservandum (conservandam); *for our preservation*, ad nos conservandos (conservandas).

372. (6) The Latin does not join the verbal adjective to the genitives *nostri*, *vestri*, *sui* (of several) in the genitive plural, but only in the singular; e. g. *For the sake of inciting us* (*you*, *themselves*), nostri (vestri, sui) adhortandi causa, not adhortandorum, or instead of that, nos (vos, se) hortandi causa.

(7) Finally, the genitive of the gerund, as a *genitive of quality*, is used in connection with *esse*; e. g. regium imperium, quod initio conservandae libertatis atque augendae reipublicae fuerat—, properly, *which had been of such a nature, that it preserved liberty*, i. e. *which had served to preserve liberty*.

The remark made above § 357 that *ad non* with the accusative is not used for *ne*, is important here also, as well as what was said respecting the false position of some words directly after the preposition.

Examples on §§ 359—372.

(1) Every man must avoid the suspicion of ostentation. Those men are not to be listened[1] to, who believe that one must be angry at his enemies. Such praises are among the most suitable to commend and embellish[2] old age. Cicero united himself with Pompey for the preservation of the state against Caesar. When the emperor Diocletian perceived[3], that[4] he was not suitable[5] to manage[6] the government, he returned to private life. In the first book of the Tusculan questions[7], Cicero treats[8] of despising[9] death,—in the second, of enduring[10] pain,—in the third, of mitigating[11] sorrow[12],—in the fourth, of the other passions[13], and of calming[14] them, —in the fifth, that[15] the virtue of a happy life is contented with itself. Agriculture is particularly[16] praised by Xenophon, in the book, which treats[17] of the management[18] of household affairs[19]; indeed[20], nothing seemed to him so prince-

ly[21] as the employment[22] of agriculture[23]. Summer and autumn are designed[24] for cutting[25] and gathering[26] the fruits. The highest[27] branches of the tree must be stript[28] off, for the sake of checking[29] its luxuriance, and only[30] here and there one must be kept, to renovate[31] the tree. Alexander must now yield[32] to the circumstances of the time[33], and must pardon his soldiers; then he must abandon[34] the hope of crossing[35] the Indian stream. In breaking[36] horses, the masters must observe many rules. Men must early[37] learn the art of using[38] time, and an opportunity of accomplishing[39] something valuable must never be omitted[40]. Send the letter back to me, which I sent to you to read. In straining[41] the voice, the whole body is exerted[42]. Verres and others participated[43] in plundering[44] the inheritance of Hercules.

[1] audire. [2] ornare. [3] sentire. [4] (acc. with inf.). [5] idonĕus. [6] moderari. [7] disputatio. [8] disserĕre. [9] contemnĕre. [10] tolerare. [11] lenire. [12] aegritūdo. [13] animi perturbatio. [14] sedare. [15] (acc. with inf.). [16] copiōse. [17] esse. [18] tuēri. [19] res familiāris. [20] quin. [21] regālis. [22] studium. [23] agrum colĕre. [24] destinatus. [25] demetĕre. [26] percipĕre. [27] summus. [28] defringĕre. [29] comprimĕre. [30] nec nisi. [31] renovare. [32] cedĕre. [33] tempora (exig.—times). [34] abjicĕre. [35] transire aliquid. [36] domare. [37] matūre. [38] uti. [39] exsĕqui. [40] praetermittĕre. [41] profundĕre. [42] contendĕre. [43] participem esse alicujus. [44] dirĭpĕre.

(2) Those must be considered brave and magnanimous men, who strive[1] for true glory and to avert[2] all injustice. Every means of promoting[3] one's safety is honorable[4]. Lysanias was present[5] at the writing of the resolution[6]. When time and necessity require it, we must fight with our hands, and prefer[7] death to servitude[8] and disgrace[9]. There are some[10] sports[11] which are suitable[12] to sharpen[13] the intellect[14] of children. In the expulsion[15] of the kings, Collatīnus was the partner[16] and the assistant[17] of Brutus' plans[18]. Tarquin went to Rome, chiefly from a desire and hope of greater honor, for the acquisition[19] of which he had no means[20] at Tarquinii. Reflection[21] is employed[22] chiefly in search[23] of truth[24]. There exists[25] in our minds, for the endurance[26] of pain and the meeting[27] of dangers, a firm and fixed[28] contempt of pain and death. Courage[29] is seen[30] in the endurance of hardships[31]; temperance, in the neglect[32] of pleasures; wisdom, in the choice[33] of good and evil, and justice in giving[34] to every one his own. For our common[35] cheerfulness[36] and instruction[37], nature has implanted[38] in our minds a desire[39] for society[40]. We despair of your recall[41] to your country, since many venerable men oppose you. We see

that man was born for the preservation and protection[42] of men. We must consult[43] for friends, just as[44] for ourselves.

[1] studēre. [2] propulsare. [3] expedire. [4] honestus. [5] adesse alicui. [6] decretum. [7] anteponĕre. [8] servĭtus. [9] turpitudo. [10] nonnullus. [11] lusus. [12] habĭlis. [13] acuĕre. [14] ingenium. [15] expellĕre. [16] socius. [17] adjūtor. [18] consilium. [19] adipisci. [20] facŭltas. [21] cogitatio. [22] versari in aliqua re. [23] exquirĕre. [24] verum. [25] inesse. [26] perpĕti. [27] adire. [28] stabilis. [29] fortitudo. [30] cerni in. [31] labor. [32] praetermittĕre. [33] deligĕre. [34] tribuĕre. [35] commūnis. [36] exhilarare. [37] docēre. [38] ingignĕre. [39] appetītus. [40] (genitive). [41] revocare. [42] tuēri. [43] consulĕre. [44] non minus (just as).

(3) When Caesar marched to Spain, he gave Italy to Antony to devastate[1]. Tarquin insisted[2], that[3] the comitia should be held[4] as soon as possible[5] for the choice[6] of a king. The Furies often ascend[7] from the lower world[8] to excite war, to[9] scatter[10] discord among the people, and to destroy[11] peace. All the rest[12] of the booty was given to the soldiers to plunder[13]. The timid[14] youth committed themselves to Scipio for protection[15]. Every life is a kind of slavery[16]; therefore, we must accustom[17] ourselves to our situation[18], we must complain[19] of it as little as possible[20], and seize[21] every advantage[22]. No one must either grieve[23] on account of the injury of the people, or rejoice on account of their honors, that he may not pass[24] an unquiet[25] life. Nothing contributes[26] more to our happiness[27] than virtue and wisdom. The consul Sulpicius assigned[28] to Amynander the Ætolians, to arouse[29] them to war. Many, although they bestow[30] much care in purchasing[31] things unimportant[32], are negligent in the choice[33] of friends, since they do not know[34], how valuable[35] true friends are to a useful and happy life[36]. Amulius gave to his slaves the children born of Rhea Silvia, to throw[37] them into the Tiber. The soldiers of Caesar gave[38] the enemy no opportunity[39] to collect. Caesar sent Caecina to the river Amisia to disperse[40] the enemy. It was the report, that[41] a third army was prepared to guard the frontiers. The shepherd Faustulus brought the children of Rhea Silvia to his wife to educate[42]. The whole value[43] of philosophy consists[44] in the preparation[45] for a happy life[46]; for we all are inflamed[47] with a desire for[48] a happy life[49].

[1] vastare. [2] instare. [3] ut. [4] facĕre. [5] quam primum. [6] creare. [7] exire. [8] inferorum loci. [9] ad. [10] dividĕre. [11] lacerare. [12] reliquus. [13] dirĭpĕre. [14] pavĭdus. [15] custodire. [16] servitium. [17] assuescĕre. [18] conditio. [19] quēri. [20] quam minimum. [21] servire. [22] commŏdum. [23] dolēre. [24] agĕre. [25] inquiētus. [26] conferre. [27] beare. [28] attribuĕre. [29] excitare. [30] collocare.

[31] emĕre. [32] exīlis. [33] deligĕre. [34] nescium esse. [35] valēre. [36] vivĕre. [37] mittĕre. [38] relinquĕre. [39] facultas. [40] distrahĕre (fut. part. in dative). [41] (acc. with inf.). [42] educare. [43] auctoritas. [44] consistĕre. [45] comparare. [46] vita. [47] incensus. [48] (genitive). [49] vivĕre.

THE CONJUNCTION *THAT*.*

373. As the English conjunction *that* has several significations, it would be natural to suppose, that the Latin, which speaks so definitely and distinctly, would have more than a single word with which to express the force of this conjunction.

The Latin expresses himself differently, according to the different relation denoted by the word *that*. He uses, especially in affirmative sentences, the conjunction *ut* or *quod*, or the accusative with the infinitive, and in negative sentences for the English *that not*, *ut non*, *ne*, *quod non*, *quin*, and the accusative with the infinitive and the adverb *non*.

As everything depends upon the thought contained in *that*, the student should learn, first of all, to distinguish its different relations and significations, and then he can translate the conjunction. The following ideas are denoted by it:

374. (1) *It expresses motive, purpose or design.*

When the word *that* denotes a *motive*, *purpose*, or *design*, *why* or *for which* another action is undertaken, or has been undertaken, or, moreover, is not to be undertaken, the Latin uses *ut* in affirmative and *ne* in negative sentences, or, when the negation is to be made stronger, ut ne, *that not*. Something is to be done, and the question is asked, *For what purpose one does* (did) *this?* *For what purpose this happens* (happened)? *What object one has* (had) *in view?* Hence ideo, *on this account*, eo consilio, *with this design*, often precede and refer to the following clause.

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* This includes the construction of dependent sentences introduced by the conjunctions *ut*, *ne*, *quo*, *quin*, *quominus* and *quod*, as well as the construction of the accusative and the infinitive. It will be seen by the sequel, however, that other words are frequently used in these constructions instead of *that*, especially in expressing a *purpose* or *command*, either positive or negative.

Instead of *that*, we also use *in order that*, *in order to*, *to*, *for the purpose of*. *In order* (*that*) *the* (*more*, etc.), *in order* (*that*) *thereby* is always expressed by *quo* instead of *ut eo*.

In negative sentences, the idea of *preventing*, *averting*, is contained; one wishes that something may not happen, which in English is sometimes expressed by *lest* and *from*. The Latins use the subjunctive with *ne* in such phrases as the following: *I do not wish to live*, ne vivam; *I do not wish to be safe*, ne sim salvus; and in the phrase, *I will not say*, or *not to say*, when something stronger than was said before follows ne dicam.

Examples.

Laws are made that the citizens may live quietly and happily, ut — vivant. *Show the wanderer the way, that he may not fall into dangers*, ne — incĭdat. *Wars must be undertaken on this account, that we may live in peace without injury*, — ut vivatur. *I keep silence, that I may not increase thy pain*, ne augeam. *Many wish to be assisted, not that they may not be debased, but that they may rise higher*, non ut ne affligantur, sed ut — ascendant.

375. When, in such dependent clauses, the word *not* is contained in a negative word, e. g. *no one*, *nothing*, *never*, *nowhere* and the like, the preventive *ne* and affirmative Latin words are employed; e. g. *That no one*, ne quis, quisquam, ullus; *that nothing*, ne quid, quidquam; *that never*, ne unquam; *that nowhere*, ne usquam; seldom otherwise. Further: *And that not* is expressed by *neve; that neither — nor*, by *ut neve — neve*, or *ut ne aut — aut*, or merely *ne aut — aut*. In some few places also, *ut neque — neque* occurs.

376. (2) *That denoting a wish, care, labor and effort.*

When in the word *that*, an implied, not expressed *wish*, *desire*, *care*, *labor* and *effort* is contained, that something *may happen*, or *may not happen*, *ne* or *ut ne* is used in negative sentences, and *ut* in affirmative ones. The question is here asked: *What does he wish? For what is he anxious?* Here also something is to happen, or not to happen, and there is therefore an intentional effort or exertion.

Such sentences are formed by the verbs, *to wish, not to wish, to prefer, to care for, to desire*, and by the nouns *wish, will, desire*, also by *to strive* (opĕram dare), *to be anxious*, etc.; in short, by every word or clause which is a motive or ground for action.

Words with this construction are *volo, malo, nolo, opto, cupio, contendo, nitor, labōro, curo, consulo, prospicio, operam do, id ago, facio, efficio, perficio, evinco, pervinco, impetro, assequor, consequor, adipiscor, caveo* and *video* (to take care), *consilium capio, animum* or *in animum induco*. Comp. on *caveo* and *video*, §§ 407, 408.

Negative sentences, here also, contain the idea of *preventing, averting*, as before, § 374, and all which was said under §§ 374 and 375 is also applicable here. Hence, when *facere* has *ne* with it, it signifies *to take care that something may not happen, to prevent something.*

The verb studere, *to strive*, has *ut* after it, when the subject of both verbs is *different*, but merely the infinitive, when their subject is the same. Comp. § 396. For the use of the words *velle, nolle, malle*, and *cupĕre* without *ut* or with the Acc. and Inf., see § 395.

Examples.

I wish (velim) *that your brother would write to me soon*, ut — scribat. *Take care to* (that you) *recover your health*, ut — convalescas. *Take care, that I may know it, permit me to know it*, fac, ut sciam. *Take care, that he may not hear it, do not let him hear it*, fac, ne audiat. *I wish that your brother would not associate with this man*, ne hoc homine utatur. *This science aims at this, that we may assent to no one without reason, and that we may never be deceived*, ne cui falso assentiamur, neve unquam fallamur. *Care must be taken, that we do nothing imprudently and carelessly* (ut) ne quid — agamus.

377. (3) When an expressed *wish*, *request*, *incitement* or *command* is stated, *ut* is also used in affirmative sentences, and *ne* in negative ones.

Sentences of this kind may be called *imperative* ones, because, as principal sentences, they must be stated in the imperative without the conjunction *that;* e. g. *I told him to read Cicero,* i. e. *read Cicero.*

These sentences are formed by *verba dicendi,* i. e. by such as signify, *to wish, to ask, to demand, to incite, to counsel, to persuade, to command, to entrust, to write* and the like. Here also belongs ita, *on condition, with the command, injunction.* So also after such words as *law, duty,* and every word or clause, which contains the idea of a *command* or *prohibition, ut* or *ne* is used.

Such verbs are: *rogo, oro, postulo, posco, flagito, moneo, admoneo, hortor, suadeo, persuadeo, moveo, excĭto, impello, impĕro, edīco, mando, praescribo, praecipio, censeo* (to decree), *statuo, instituo, constituo, decerno, cogo, dico, praedico, scribo* (when it implies a command), *placet; lex, jus, munus, conditio.* For the omission of *ut* with many of these verbs, see § 392.

The words jubēre, *to command,* and vetare, *to forbid,* however, form a particular exception here, inasmuch as they are followed almost exclusively by the accusative with the infinitive, not by *ut* and *ne.* So Cicero usually constructs *imperare* with *ut* in active sentences, but with the accusative and the infinitive in passive sentences; e. g. *Verres commanded them to receive the tithes,* ut accipiant. *The same commanded them to be led to prison,* eos abduci; seldom *ut* in passive sentences. This accusative is also used, when the passive periphrastic conjugation is employed, because this contains in itself the idea of *should, ought,* consequently the force of *ut* with the subjunctive. For the construction of *sinĕre, pati, permittĕre* and *concedĕre,* see § 397; of *postulare, monēre, admonēre* and *persuadēre* with the Acc. and Inf., see § 396.

In negative sentences, a *prohibition* is always contained; hence *ne* can be used, and instead of it *ut ne,* but only in making a *request*, and not in a strict prohibition. With interdicere, *to forbid, to prohibit*, the Latin mostly uses *ne*, seldom *ut*. The remarks made § 375, are applicable here also.

Examples.

I wish (velim) *that you would come* (I wish you to come) *as soon as possible*, ut — venias. *Quintilian advises that we should* (us to) *read Cicero*, ut — legamus. *Solon commanded, that no one should destroy the graves*, ne quis — deleret. *I request that you would* (you to) *spare expense in nothing*, ne sumptui parcas ulla in re. *Themistocles advised the Athenians to leave the city*, ut — relinquĕrent. *Caesar has written to me that I should* (to) *prepare everything*, ut — pararem. *I have been forbidden to do this*, ne hoc facerem, not ut hoc facerem.

378. (4) *That denoting result or effect.*

When in the word *that*, the result or effect of a past action or a condition, or of a property or quality of something is expressed, *ut* is used in *affirmative* sentences, and *ut non*, not *ne* or *ut ne*, in *negative* ones. It is here asked, *What happens, has happened, will happen? What is the result, consequence?*

Such sentences are indicated by various words; e. g. by *so, so very, such a, of such a kind* or *nature, so far*, and all which are qualified by *so*. Further; by *it happens, it comes to pass, it is the custom*, and others, of which the sentences denoting the result are the subjects. Finally after a *comparative* with *than*, where, however, *ut* is also sometimes omitted. *So that the* (more, etc.) is expresssed by *ut eo*, not by *quo*. Comp. § 374.

Examples.

The essence of law consists in this (est ea), *that it commands to do right and forbids to do wrong*, ut jubeat vetetque. *Many are of such a nature* (tales), *that they do not* *distinguish between the true and the false,* ut — non discernant. *The leaders of the army are so inhuman, that I tremble in view of their victory,* ut — horream. *This seems to be too high for us to understand,* quam ut — possimus. *Zeno preferred to bear all, rather than to inform against his accomplices,* quam — indicaret, instead of quam ut indicaret.

The following words have this construction : *facio, efficio, committo,* (to go so far as to), *est* (it happens, is the case, is possible), *fit, factum est, futurum esse* or *fore, multum* and *tantum abest, prope est, in eo sum, accidit, incidit, evenit, occurrit, contingit, abest* (is not the case), *nascitur, mos, consuetudo est, relinquitur, reliquum est, restat, superest, extremum est, proximum est, tempus est, ita, sic, eo, adeo, usque eo, tam, tantopere, talis, is, hic, iste, ejusmodi, tantus.* Comp. on *relinquitur* sqq. § 390, on *fore* § 403, and on *tantum abest* § 410.

379. (5) *That denoting conclusion.*

When the word *that* denotes a conclusion drawn from something previously stated, *ut* is used in affirmative sentences, and *ut non,* not *ne* or *ut ne,* in negative ones.

Before such a sentence in English, stands either the word *so,* or the phrase, *it follows from this.* Words introducing a conclusion are : *sequitur, relinquitur, efficitur, consequens est, probo, efficio* (to make out, to prove). Respecting *sequĭtur, relinquĭtur,* and *efficĭtur,* comp. § 397.

Examples.

Sisenna is so childish in his narrations, that he does not seem to have been thoroughly instructed, ut — non videatur. *It follows from this, that he was not killed by him,* ut non sit occīsus. *Cicero has omitted nothing, so that he seems to have devoted his leisure wholly to the interest of the orator,* ut — videatur.

380. (6) *That denoting the object of a verbum sentiendi or dicendi, and of all clauses containing general statements.*

(a) When a sentence with *that* contains the object of a *verbum sentiendi,* or of a *verbum dicendi* narrating something, the Latins use the accusative with the infinitive.

Verba sentiendi include all words which relate to an operation of the *mind* or the *senses;* e. g. *to believe, to think, to perceive, to hope, to observe, to see, to hear; belief, opinion, hope; certain, true, probable, evident,* etc.

Such words are : *audio, video, sentio, puto, reor, judico, animadverto, cognosco, intelligo, percipio, disco, scio, credo, duco, statuo, memini, recordor, obliviscor, spero, facio* (to admit), *fac* (admit, suppose, grant), *efficio* (to infer, to conclude), *opinio, spes est.*

Verba dicendi (or *declarandi*) include all words which relate to *discourse,* whether *written* or *spoken;* e. g. *to say, to answer, to write, to announce; report, message,* etc. These, however, must contain only the idea of a *narration* and *information,* but not *a request, a demand, a command,* where *ut* would be used, or a *prohibition,* where *ne* would be used. Comp. on these last, § 377.

Such verbs are ; *dico, trado, prodo, scribo, refero, nuntio, confirmo, nego, ostendo, demonstro, perhibeo, promitto, polliceor, spondeo, indĭco, doceo* (to inform), *probo, efficio* (to prove).

When therefore such sentences with *that,* denote *what* some one *believed, hoped, saw, heard, related, wrote,* or what is to him *credible, known, true,* or what was the *report,* the *rumor* and the like, they form the objects of a *verbum sentiendi* or *dicendi,* and the Latin expresses them by the accusative with the infinitive; e. g. *I hear* (you say), *that you are reading, have read, are about to read, would read, would have read Cicero,* audio (dicis) te Ciceronem legĕre, legisse, lecturum esse, lecturum fuisse. Here the clause, *that you* — denotes the object,—*what I hear, what you say,* therefore the object of a *verbum sentiendi* or *dicendi.*

The question is here asked: *What does one perceive? What is thought* or *related?*

381. Such a sentence, in reference to the *verbum sentiendi* or *dicendi,* is either its *object* (genitive or accusative), or its *subject* (nominative). So in the above example, *I hear* (you say), *that you are reading Cicero,* this last clause is the object or the accusative of *I hear,* or of *you say;* for it denotes

what I hear, and *what you say;* and in the example, *He received information, that the city had been taken,* nuntium urbem esse captam, the last clause is the object of the substantive *nuntium*, consequently the genitive. On the contrary, when I say, *It is known that you read Cicero,* notum est te Ciceronem legĕre, then the clause *that* — is the subject of *it is known*, notum est. Hence the clause containing the accusative with the infinitive, is the subject or nominative, when the principal clause has no subject; it is the object (genitive or accusative), when there is already a subject, but the object of the governing verb, substantive or adjective, is wanting. It is the subject therefore in such phrases as: *est notum, credibile, verum, auditum, nuntiatum, apparet, constat,* etc.; but the object in such phrases as: *audio, putamus, pater dixit, ille ignarus est, fama fuit,* etc.

382. (b) The Latins also commonly form, by means of the accusative with the infinitive, all *general sentences*, i. e. such as do not describe a single action occurring at a definite time, if these sentences are subjects of another sentence, even although the principal sentences do not contain a *verbum sentiendi* or *dicendi*, but only remarks of various import in the neuter; e. g. *It is expedient that the captives should be restored,* captivos reddi; *it is an innate principle with all that there is a God,* Deum esse; *it is a disgrace that a Roman citizen should be bound,* civem Romanum vinciri. Here belong also such sentences as the following: *To be irascible* (iracundum esse) *is something different from being angry* (iratum); *to be unacquainted* (rudem) *with history, is censurable; it is the duty of a good citizen to love* (amantem esse) *his country.* In these clauses, the accusative alĭquem, *that some one*, is omitted.

Such neuter or impersonal phrases are: *par, fas, aequum, justum, rectum, utile est, necesse, opus est, licet, expĕdit, convĕnit, pulchrum est, apparet, constat, certum, manifestum, perspicuum, verum, verisimile est.* Comp. § 397.

383. The word *that*, as the examples show, is omitted in Latin with the accusative and the infinitive, and the subject of the sentence, *I, thou, he*, or any other *definite person* or *thing* is put in the accusative, and the verb in the infinitive of the proper tense; e. g. *That I hear, have heard, shall* (should) *hear, shall* (should) *have heard*, me audire, audivisse, auditurum (am) esse, auditurum (am) fuisse; *that we are heard, have been heard, shall be heard*, nos audiri, auditos (as) esse, auditum iri.

Esse is very generally omitted with the future infinitive. When *would be able*, and *would have been able* are to be expressed by an infinitive of *possum*, the former is rendered by *posse* and the latter by *potuisse*, or both are expressed periphrastically by *fore, ut* according to § 403. The subject of the infinitive cannot ordinarily be omitted.

384. Intermediate clauses expressing *comparison*, where the clause of comparison contains no new verb, take, in Latin, the accusative as a continuation of what precedes; and so all sentences, which continue the predicate of the preceding sentence, take the accusative; e. g. *You see that nothing is so like death, as sleep*, nihil esse, nisi somnum (not somnus). *Do not say that he* (istum) *has done the same, as Cicero*, quod Ciceronem. *I suppose that you* (te) *are excited by the same circumstances, by which I myself am*, quibus me ipsum. *I know that man was born for action, as the horse for running, and the ox for ploughing*, ut ad cursum equum, ad arandum bovem. So in such clauses as, *I believe you also, I believe Cicero also*,—abridged for *I believe that you also*—the verb for which is to be supplied from the preceding clause; hence puto etiam te, puto etiam Ciceronem, not tu — Cicero. But if the predicate is changed and a new verb introduced, this accusative cannot be used; e. g. Quis credat, tantum esse solem, quantus videtur, *Who can believe that the sun is as small as it ap-*

pears. Here the introduction of *videtur* requires a subject in the nominative.

385. With *verba sentiendi* and *dicendi*, there is very frequently joined a superfluous *this* (hoc, id), *that* (illud), *so* (ita, sic). Care must be taken not to be misled by these to use *quod* or *ut*, unless the clause with *that* refers to these words alone, and depends upon them; e. g. *I think this first, that friendship is the highest good*, hoc primum sentio, amicitiam summum bonum esse. *I think so* (am of the opinion), *that our soul cannot be mortal*, sic sentio, non posse anĭmum nostrum esse mortalem. So ita est credibĭle, mundum hominum causa creatum esse. Cicero says very frequently, sic existimare, sic habere, etc.

After *credo*, *mihi crede* and *puto*, the objective clause belonging to them, is frequently not put in the accusative with the infinitive, as dependent on them, but is made independent, as often in English; e. g. *Believe me, one year — will bring*, mihi crede, unus annus — afferet, for unum annum — allaturum (esse).

Memini, *recordor*, *memoria teneo* are regularly followed by the infinitive *present*, if something is mentioned, which still continued to exist, at the time that it was called to mind; e. g. *I recollect that you were pursuing the study of law from a very early period of your life*, te studere memini; but if something is mentioned, which was already completed at the time of recollection, the infinitive *perfect* must be used; e. g. *Philip remembered that the Ætolians injured his fame, when he was liberating Greece*, obtrectasse meminerat.

386. Finally, care should be taken, not to put every clause, following a *verbum dicendi*, in the accusative with the infinitive, even if it begin with *that*. *Verba dicendi* do not always denote what happens, has happened or will happen, but often something which *should happen*, and then they have the idea of *command*, which requires *ut*. Comp. § 377.

A comparison of examples will show the difference; e. g. *I wrote to my father that my brother would come to me in the morning*, meum fratrem venturum. Here I narrate something.

I wrote to my father that my brother should come to me in the morning, ut frater veniret. Here I *ask* for something, as it were *command* something, viz. *that he should come*. *Who has persuaded you of this, that he is your friend?* hunc tibi esse amicum? A narrative sentence. *Who persuaded you to this, that you should assent* (to assent) *to him?* ut huic assentirēre. An imperative sentence.

Who has told you, that I am transcribing this book? me hunc librum describere? A narrative sentence. *Who told you, that you should transcribe* (to transcribe) *this book?* ut hunc librum describeres? An imperative sentence.

387. (7) *That denoting the cause of an action.* When a sentence with *that* contains not only an action now happening, that has happened, or is yet to happen, but also, at the same time, the *reason* or *cause* of something that is asserted, then the Latin has *two* modes of expression, either the accusative with the infinitive, or the conjunction quod (*that, because, because that*); e. g. *I am much rejoiced, that you are happy*, te hilari animo esse, valde me juvat; *I am much rejoiced, that you have come*, quod venisti, valde me juvat. The former, therefore, could have been expressed by quod es, and the latter by te venisse. With the accusative and the infinitive, the idea of *perceiving, noticing* (with joy, grief, wonder and the like), is prominent, with quod, the *reason why* is made emphatic.

This principle prevails with many substantives, adjectives and verbs, particularly with such as denote a *state of the mind, praise, blame, accusation, apology, thanks, congratulation, consolation, pardon* and *boasting*. After these, sometimes the thing itself, as something *narrated* or *perceived*, is made prominent by the accusative with the infinitive, sometimes the *cause*, by *quod*. With different verbs, however, sometimes one construction is more frequent, sometimes the other.

With verbs expressing *joy, sorrow, astonishment, displeasure* and *boasting*, the accusative with the infinitive oftener occurs. Such verbs are *gaudeo, laetor, dolco, indignor, queror, miror, glorior, angor.* Here belong also *jucundum, molestum est, animo aequo (iniquo), graviter, moleste, aegre ferre*, etc.

On the contrary, *quod* oftener occurs with words expressing *praise, blame, accusation, calumniating, reproaching, apology, pardon, repentance, complaint, thanks, congratulation, consolation, anger* and *pity;* e. g. *laudo, vitupero, reprehendo, accuso, gratulor.* Here belong also *facere bene, prudenter*, etc., *fit, evenit, cadit, accidit bene, male, commode, percommode, perincommode;* when these are used, the clause containing *that* shows why anything is *bene*, etc. Comp. § 388.

Examples.

I rejoice much that my book is approved by you, librum meum a te probari. *The countrymen are not sorry, that summer has come*, aestatem venisse. *We do not wonder that you rejoice*, te laetari. *It was wonderful to me, that you had changed your resolution*, te mutasse. *You do well, that you assist me*, quod me adjuvas. *He finds fault with old age, because* (that) *it enjoys no pleasure*, quod careat. *Pardon me, that I write so much to you*, quod ad te scribo tam multum. *I believe that he himself must regret, that he has abandoned his purpose*, ipsi poenitendum (esse) puto, quod — decesserit.

388. (8) *That in periphrastic explanations.*

It has been remarked (§ 381) that, when the subject or object of a *verbum sentiendi* or *dicendi* is expressed periphrastically by a clause with *that*, the accusative with the infinitive is almost always used. The verbs above mentioned, § 387, are here excepted.

But sentences without a *verbum sentiendi* or *dicendi* also have a periphrastic clause with *that* for their subject or object. Respecting such sentences, it is to be noticed:

(a) When they specify *general ideas*, and not real actions now taking place, or that have taken place, they are put only in the accusative with the infinitive, according to § 382.

(b) When they contain *single actual facts* and supply the place of the subject-nominative, they are stated in almost all cases by *quod;* e. g. *That I am at Rome, excites suspicion among many*, quod Romae sum —. *This foolish act, that* (quod) *he gave himself up to the king, seems sagely devised. Hoc, id, illud, res, haec res, ea res* often stand in the principal clause, for the sake of clearer reference to this periphrastic subject; e. g. *Between me and you, there is this difference, that* —, hoc interest, quod —. *This circumstance shows this, that*, hoc res declarat, quod —. *This one circumstance pains me, that I have not followed him*, haec una res me torquet, quod non eum secutus sim.

(c) When these single facts supply the place of oblique cases, and, as explanations, refer to an expressed or implied *eo, ex eo* (*hoc*), *ex hac re, hinc, pro eo, in eo, de eo, ad id, prae-*

ter id and the like, *quod* is almost exclusively used. So after *praeter quam* and *nisi*, with such sentences as belong here; e. g. *Friendship surpasses all blessings in this* (hoc), *that* (quod) *it* —. *The truth of this doctrine is manifest from this* (ex eo), *that* (quod) —. *The manor pleases me, except that* (nisi quod) *it has involved me in debt.*

So also only *quod* follows adde and adjice, *add to;* mittere, omittere, praeterire, *to waive, to pass by.*

(d) Finally, when the sentence with *that* stands almost wholly by itself and independent of the nearest principal clause, and denotes for the most part a subject alluded to by another, upon which some observation is to be made, the Latins use *quod,* which we translate *in respect to this that, in respect to;* e. g. *in respect to your wishing my advice, it is such* —, quod meum consilium exquiris, id est tale. *In respect to your exhorting me, I wish that it may be of such a nature* —, quod me hortaris, id velim sit ejusmodi. In letters and conversation, nothing is more frequent.

389. The following table will give a general view of the different sentences, and of the usage with each, whether affirmative or negative.

Sentences.	*That.*	*That not.*
1. *Purpose, design,*	ut,	ne, ut ne; *and that not,* neve.
2. *Wish, care, effort,*	ut,	ne, ut ne; *and that not,* neve.
3. *Request, command,*	ut,	ne; *and that not,* neve.
4. *Result, effect,*	ut,	ut non; where the principal sentence is negative, also quin.
5. *Conclusion.*	ut,	ut non.
6. *Object* of a verbum sentiendi or dicendi, and clauses containing *general statements,*	Acc. with inf.	Acc. and inf. with non; where the principal sentence is negative, also quin.
7. *Cause, reason,*	quod, or the acc. with inf.	quod non, or acc. and inf. with non.
8. *Circumstance* and *explanation.*	the same, quod more frequently.	the same.

Some Additional Remarks.

390. (1) From what has been said thus far, from § 374—389, it is evident, that the right translation of the conjunction *that* depends particularly upon the *idea* contained in the sentence beginning with *that*, and therefore upon the relation and connection of that sentence with the principal one. Hence *ut* does not always follow *sic*, *ita*, when the sentence with *that* does not depend upon them; nor does *quod* always follow *id*, *hoc*, *illud;* nor does the accusative with the infinitive always follow the *verba dicendi*. Only the idea which is to be expressed, can determine the construction. Therefore, when Cicero says, *This is evident*, *that we have been born for action*, it is expressed by, hoc apparet, nos ad agendum esse natos, for the last clause is connected with *appăret*, therefore not quod nati sumus, although *hoc* precedes. But when he says, *This is evident from this fact*, *that we have been born for action*, it is expressed by quod nati sumus, because the clause with *that* explains the word *this* more clearly. *You had written me*, *that you wished it might prove fortunate*, *that I had bought this house*, ad me scripseras, velle te bene evenire, quod hanc domum emissem; *ut* could not stand here instead of *quod* merely because of *evenire*, for the clause with *quod* does not depend upon, but is rather the subject of, *evenire*, inasmuch as the sentence does not denote a consequence, but only the circumstance of buying the house. *It appeared very wonderful to me*, *that you went away*, illud mihi permirum accidit te abisse; where neither *illud* nor *accidit*, but *permirum* is the governing word.

After the phrases, *it remains*, relinquitur, restat, reliquum est; *the last thing is*, extremum est; *the next thing is*, proximum est; *the principal thing is*, *the main point is*, caput est, *ut* is used, because the sentence contains either a *wish* or a *request*, and the above phrases signify only, *as for the rest*, *finally*, *principally;* e. g. *It still remains that I should console you*, reliquum est, ut te consoler; *it remains that*, or *the last thing is*, *that I entreat you*, extremum est, ut te orem; *the principal thing is*, *that you must think*, caput est, ut tibi cogitandum sit.

391. (2) We often omit the conjunction *that*, and, especially where the verbs of both sentences have the same subject, employ the infinitive. Hence one must not be hasty in translating, but must think of the possible omission of the conjunction *that*. The following examples will show this: *I believed I was*, *thou wast*, *he was sick* (that I, thou, he was sick). *He said the soul was immortal*. *Strive to do everything orderly*. *God commands us to act uprightly*. *The laws forbid men to defraud others*. *Wisely employ time for the purpose of becoming intelligent*. *I see the wood burn* (or burning). *I hear the thunder roll*. *I perceive death approach* (or approaching).

392. In like manner, the Latin sometimes omits *ut* with verbs which according to §§ 376 and 377, would naturally require it after them. Especially is this the case after *velim, fac*, *monēre* and the like, which form imperative sentences. But *ne* can never be omitted here, nor can *non* be placed with the subjunctive merely. Examples: *I wish you would persuade yourself*, velim tibi persuadeas. *Take care to have* (that you have), fac, habeas. *I had told my son to read the book and give*

it to you, dixeram, legĕret et daret. *Cicero commanded the ambassadors to visit the others*, praecepit, ceteros adirent.

393. (3) Sentences with *that*, after some verbs, can be translated differently, i. e. *ut*, *quod*, or the accusative with the infinitive may be used. Here belong:

(a) Verbs of *joy*, *grief*, *complaint*, *displeasure*, *wonder*, *consolation*, and others which denote a *perception* or a *verbal expression*, but at the same time give a *reason*. Respecting these, comp. § 387.

394. (b) The verb accēdit, *it is added*, *moreover*, takes not only *quod*, which is properly its periphrastic subject (see § 388, b), but also *ut;* e. g. *It was added* (the circumstance) *that he was blind*, or *moreover he*, etc., accedebat, ut caecus esset. Cic. Cato, 6. And so several times in Cicero. There is however a difference between the two constructions: the additional circumstance introduced by *quod* is presupposed as a known fact; introduced by *ut*, it is represented as new or as yet unknown.

395. (c) The verbs *to wish* (velle), *not to wish* (nolle), *to prefer* (malle), *to desire* (cupĕre), when the sentence with *that* has a different subject, e. g. *I wish, that you* —, are followed either by *ut* or the accusative with the infinitive;* e. g. *I am unwilling that this error should be forced from me*, nolo mihi hunc errorem extorqueri, or ut mihi hic error extorqueatur.

Yet after the expressions *velim* and *vellem* (I could wish that—) *nolim* and *nollem*, *malim* and *mallem*, the accusative with the infinitive is but seldom used, but either *ut*, or, what is still more common, the subjunctive without *ut;* e. g. *I could wish that you would write to him*, velim, ei perscribas. *I could wish you had been present*, vellem, adfuisses.

396. But when the subject is the same in both clauses, e. g. *I wish, that I*, either the infinitive alone is used, or (as is often the case in Cicero) an accusative with the infinitive, especially when the subject is to be made prominent. By this construction the idea becomes more distinct and full; e. g. *We wish to be beneficent* (that we may be beneficent), benefici esse volumus, or nos esse beneficos volumus. *I do not wish to be preferred*, nolo praeferri, or me praeferri. *Many wish to be considered Greeks rather than Romans*, multi Graeci magis, quam Romani haberi volunt, or multi se Graecos, magis quam Romanos haberi volunt. *I would prefer to be an old man*, senex esse mallem, or me senem esse mallem.

So *studēre*, which otherwise takes the infinitive, only where the subject of both verbs is the same (see § 376), is followed by the accusative with the infinitive, when a *wish* or *inward desire* is signified; e. g. *I wish to be acceptable to all*, gratum me omnibus videri studeo. The accusative with the infinitive is also sometimes used instead of *ut*, even when the subjects of the two verbs are different; e. g. *I earnestly desired that the disagreement should be healed in the bud*, studebam, dissensionem nascentem exstingui. The accusative with the infinitive occurs also with *postulare*, in the sense of *to claim to be something*, *to presume*, *pretend;* e. g. *I presume to know*, postulo me scire, whereas postulo ut sciam signifies *I demand to know*.

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* There is, however, a difference between the two constructions; *volo, ut mihi respondeas* is a much milder expression than *volo te mihi respondere*.

Persuadere, in the sense of *to persuade one to something*, always takes ut and the subj.; in the sense of *to persuade* or *convince one of something*, always the acc. and inf.; e. g. *Themistocles persuaded the people to build a fleet*, ut aedificaret. *Mithridates convinced Datames, that he had undertaken an endless war*, se suscepisse. So *monēre* and *admonēre*, in the sense of *to admonish* or *exhort to something*, are always followed by *ut;* in the sense of *to remind of something*, always by the acc. and inf.; e. g *we admonished him to escape*, ut effugiat; *I forewarn you that you will find no better opportunity*, te esse reperturum.

397. (a) After the verbs *to permit*, *to allow*, *to be content with*, *to suffer* (permittĕre, sinĕre, pati), *to grant*, *to concede* (concedĕre), and after the phrases, *it is true* (verum est); *probable* (verisimile); *just* (aequum, justum, rectum); *useful* (utĭle est, expedit); *it follows* (consequens est, sequitur, efficitur); *to prove* (probare, efficĕre); *it is fit* (convenit), either *ut* or the accusative with the infinitive follows. They more frequently, however, take the latter construction; e. g. *It follows from this, that that alone is good, which is seemly*, ex quo efficitur, ut, quod honestum sit, id esse solum bonum, or quod honestum sit, id esse solum bonum; *many willingly suffer themselves to be conquered*, multi, ut vincantur, patiuntur, or multi se vinci patiuntur.

398. (4) *Qui* can be used instead of *ut ego, tu, is* in the singular and plural, when *ut* denotes the *purpose* or *result*, and the pronoun of the sentence refers to a preceding substantive. Hence *quam qui* is used instead of *quam ut*, when a pronoun follows, which refers to the subject of the principal sentence. And hence *quo* in the sense of *in order that*, or *that*, is almost always used for *ut eo*.

399. (5) After verbs which signify *to hinder*, *prevent*, *oppose*, *deter*, *stand in the way of* and the like, the Latins express the dependent sentence negatively by *quo minus*. In English we sometimes translate this dependent sentence by *but that*, sometimes by *without*, *from*.

The verbs which belong here, are: *impedire*, *prohibēre*, *tenēre*, *deducĕre*, *obstare*, *officĕre*, *obsistĕre*, *resistĕre*, *repugnare*, *adversari*, *deterrēre*, *morari*, *moram efferre*, *recusare*, *interdicĕre*, *vetare*, *interpellare*, *non desiderare* (not to long for), *excusare* and others similar, when the idea expressed is, that *something is not to be accomplished.* Instead of *quo minus*, *ne* is often used, and when the governing sentence is negative, *quin.*

Examples: *Nothing prevents us from being able to do this*, quo minus (quin) id facere possimus; *Many things prevent other natures from becoming perfect*, obsistere — quo minus perficiantur; *Scaurus was prevented by force, from removing his servant from the temple of Diana*, quo minus servum suum — abduceret; *an accident prevented me from doing this*, ne (quo minus) hoc facerem; *I cannot be restrained* (*that I should not write*) *from writing to you*, quin (quo minus, ne) ad te scribam. *Ne* and *quominus* denote a negative *purpose*, (that something is not to happen, should not happen), *quin* a negative *result*, (that something happens in spite of hindrance, or that the hindrance is not such, that something does not happen); e. g. Non prohibui eum, ne (quominus) proficisceretur, *I did not hinder his going, suffered him to go unhindered;* but quin proficisceretur, *he went notwithstanding I hindered him, I could not prevent his going.*

400. (6) When the principal and the dependent sentences are both negative, the Latins prefer *quin* in all cases to *ut non*. They also prefer it to the accusative and the infinitive with *non*, as with *non dicere*, *negare*, *haud ignorare*, *non est suspicio*, etc. Further; in the phrase, *not but that*, *non quin* stands instead of *non quod non* — and generally, as an apparent substitute for *qui*, *quae*, *quod non*, yet only for the nominative of that pronoun. It is, however, never used instead of *ne* and *quod non*, in *imperative sentences* (§ 377), in those denoting *purpose* (§ 374), nor in those denoting *cause* (§ 387). The question made by *quis*, *ecquis* or *numquis* is also considered as belonging to negative principal sentences; e. g. *Who has read this book without being moved?* quin commoveretur? *Was there any one, at that time, who did not know?* ecquis illo tempore fuit, quin sciret?

So non dubitare and dubium non esse, signifying *not to doubt*, *not to be doubtful*, *to be certain*, *to hope*, moreover cave dubites, num (an) dubitas and the like, signifying *to fear*, in Cicero, are always followed by the conjunction *quin* or *quin non*, and not by the accusative with the infinitive; but *dubitare*, *dubium esse*, signifying *to doubt*, *to hesitate*, *to delay*, as also non dubitare, non dubium esse, *not to hesitate*, generally take the infinitive, seldom *quin*. On the contrary, dubitare, *to doubt*, *to be uncertain*, and dubium esse, *to be doubtful*, do not take *quin* after them, but either an accusative with the infinitive, or what is the most frequent, they are followed by interrogative sentences.

Examples.

He does not omit to send me a letter each month, non intermittit, quin mihi singulis mensibus epistolam mittat.

The power of the Tribunes was of no avail, in preventing the preferment of those men, non valuit, quin illi homines praeferrentur.

Nothing is wanting to make me most miserable, i. e. *I am most miserable*, nihil abest, quin sim miserrimus.

It cannot be effected, but that I shall hate, i. e. *I cannot be prevented from hating the freedom of the enemy*, effici non potest, quin oderim.

No delay shall be made, but that the city shall be surrendered, i. e. *there shall be no delay in surrendering the city*, haud ulla intercedet mora, quin urbs dedatur.

We cannot prevent, but that the others will think differently from us, i. e. *we cannot prevent the others from thinking differently from us*, non possumus, quin alii a nobis dissentiant, recusare.

I have not given a recommendation to Crassus, not but that I believe this would be valued by you, non quin arbitrarer.

There was no one among all, who did not think, quin existimaret.

Nothing is so difficult, but that it can be investigated, quin investigari possit.

What reason is there, that the Peripatetics are not allowed to say the same? quid est causae, quin liceat idem Peripateticis dicere?

Who does not know, that there are in fact three kinds of Greeks? quis ignorat, quin tria Graecorum genera sint vere?

I do not doubt, that you waited for me, non dubito, quin me expectaveris.

It is not doubtful, but that I shall remain here, quin hic mansurus sim.

We did not doubt (i. e. *we feared*) *that we could not again overtake you,* quin te jam consequi non possemus; without *non,* the sense would have been, *we hoped to be able to overtake you.*

The wise man does not hesitate to quit life, when this is best, non dubitat migrare de vitâ.

Aristo is altogether uncertain, whether God is a living being or not, deus animans, necne sit.

We doubt whether this is true, an hoc verum sit; *whether this is true or false,* verumne an falsum sit. Finally,

401. (7) Verba sentiendi and dicendi are not always followed by sentences with *that, to,* etc., but often also by interrogative sentences. These two kinds of sentences, therefore, should not be confounded with each other; e. g. *I know not how this happened,* quomodo hoc factum sit; *you see what you can do,* quid valeas; *I know not from whence he came,* unde venerit; *write me why this discourse pleases you,* cur oratio tibi placeat. Here the accusative with the infinitive is not used.

Still further remarks will be made on the conjunction *that* hereafter. But some examples for practice will first be given on the rules already stated.

Examples on §§ 373—401.

(1) We follow this precept, that we may live without anxiety and fear, and free the soul and body from troubles[1]. The writings of this man are so unimportant[2], that only ordinary learning is manifested[3]. I have commanded[4] this letter to be returned[5]. The first law of history is, that it should not dare[6] to state[7] anything false. I hope, that I shall be at Athens in the month of September. Æmilius Paulus brought[8] so much money into the treasury[9], that the spoils of this one commander put[10] an end to taxes. It is pleasing to me, that you long[11] for me; but doubt not, that I shall be excited[12] the more, to long for you. O how it pleases me, that it will be told everywhere[13], in what harmony we have lived. I have so lived, that I do not believe, that I was born in vain. The time is such[14], that every one considers[15] his condition the most unfortunate[16]. I indeed[17] think[18] that it is most unfortunate, that we are at Rome. I am very anxious[19], that this youth should be so educated[20], that he may answer[21] your wishes[22] and those of his father. Romulus told Julius Proculus, that he was a god and was called Quirinus, and commanded[23] a temple to be dedicated to himself. This youth is not so unacquainted[24] with ancient history[25] as not to[26] know, that the Cimbri and the Teutones were routed[27] by Marius. Nature daily[28] produces[29] sweet[30] flowers, as a

striking admonition to man[31], that that, which blossoms most beautifully[32], withers[33] soonest[34]. We educate[35] others, in order that[36] they may be better citizens and more useful to their country.

[1] molestia. [2] levis. [3] apparēre. [4] jubēre. [5] referre. [6] audēre. [7] narrare. [8] invehĕre. [9] aerarium. [10] finem afferre alicujus. [11] requirĕre. [12] accendĕre. [13] usquequaque. [14] hujusmŏdi. [15] putare. [16] miser. [17] equĭdem. [18] ducĕre. [19] curae esse. [20] erudire. [21] respondēre. [22] optatum. [23] edicĕre. [24] imperītus. [23] (genitive). [26] quin (as not to). [27] fundĕre. [28] in diem. [29] gignĕre. [30] odōrus. [31] (genitive). [32] spectate. [33] marcescĕre. [34] cito. [35] erudire. [36] quo.

(2) I believe that it happens[1] to some[2], to[3] have a dislike[4] for Grecian writings. Cicero thinks[5], that the Latin language is not only not meagre[6], but even[7] richer[8] than the Greek. Those who prefer, that something different should be written by me, must[9] be reasonable; for these subjects[10] please me. Do you believe, that these excellent men have done so great deeds without cause? Decrepit old men often exclaim[11], that they were fools, in that they had not lived truly[12]. I hope, that I shall soon live in quiet[13]. I know[14] well, that some have stated, that Augustus so much[15] disapproved[16] of the rude manners of Tiberius, that sometimes, when he came, he ceased[17] his joyful[18] conversation[19]. Augustus praised the pretor, that he had revived[20] the ancient custom of speaking of his ancestors. I believe, that no one could have conducted[21] more prudently than you have. As I hear, that your strength[22] has been weakened[23] by continued labors, I beseech you to spare yourself, in order that we may not be grieved[24] by the intelligence that you are sick[25]. I pray the gods to[26] continue[27] you to us, and to grant[28], that you may now and always be in health[29]. Lysander perceived that he could not accomplish[30] his plan[31], without the help of the gods. The priests sent messengers to Lacedemon to[32] accuse Lysander of[33] endeavoring[34] to corrupt the priests of the temple. No one can deny, that this pronunciation[35] is correct. Laenius Flaccus was not prevented[36] by the Clodian law from showing[37] the right of hospitality to Cicero. Brave men prefer to die rather than to be taken captive. I will say nothing more[38] of the pretor of Macedonia, than[39] that he was an excellent citizen and my most intimate[40] friend, but he feared just what others (fear).

[1] usu venire. [2] quidam. [3] ut. [4] abhorrēre ab aliqua re (see § 177). [5] censēre. [6] inops. [7] etiam. [8] locuples [9] debēre. [10] res. [11] clamĭtare. [12] vere. [13] otium. [14] non ignorare. [15] adeo (so much). [16] improbare.

[17] abscindĕre. [18] hilăris. [19] sermo. [20] referre. [21] se gerĕre. [22] vires. [23] conficĕre. [24] dolore afficĕre. [25] languēre. [26] ut. [27] servare. [28] concedĕre. [29] valēre. [30] perficĕre. [31] consilium. [32] qui. [33] quod. [34] conari (pluperfect). [35] litterarum appellatio. [36] deduci. [37] praestare. [38] amplius. [39] nisi. [40] amicissimus.

(3) Cicero relates, that two Roman knights had been found[1], who had promised Catiline, that they would slay Cicero by night. Often no hope is held out[2] to a patient, that he will be better; and yet[3] it not seldom happens, that he recovers[4] and has new strength[5]. Manlius confidently hopes[6], that by this my letter, he will be agreeable[7] to you; and that this hope may not deceive him, I earnestly and particularly request you so to treat him in all things, that he may perceive, that my recommendation was no[8] common[9] one. Tiberius received[10] the government, complaining[11] that an oppressive[12] servitude was imposed[13] upon him; yet he gave hopes, that he would at some time[14] surrender[15] it again. The same emperor forbade any statues to be erected[16] for him, and he permitted it only on the condition, that they should not be placed among the statues[17] of the gods. Julius Caesar persuaded a Gaul to[18] go over[19] to the enemy and say to them, that the Romans feared them, and Caesar would be hardly[20] pressed[21] by them, and it would certainly happen, that he would be routed[22], if they should attack[23] him. Cato believed, that all the cities of Spain would revolt[24]; he therefore wrote to each one[25] to destroy their fortifications[26], and he commanded this to be done the same day. You write, that you were not a little[27] troubled[28] by my absence, and that you had only one consolation[29], viz. that you possessed[30] my books instead of[31] me. I know what cause prevented[32] you from being able to anticipate[33] my arrival in Campania. I wonder that you write, that there were some, who find fault, that I recite my discourses to others. Who was so inhuman as not to have been affected[34] by the misfortune of that man? Was there any one[35] who did not weep[36]? It was written in the Valerian law, that the goods of those who had been proscribed, should be sold[37].

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[1] reperiri. [2] ostendi. [3] nec tamen (and yet not). [4] convalescĕre. [5] refĭci (has — strength). [6] vehementer confidĕre. [7] gratiosus. [8] non. [9] vulgāris. [10] recipĕre. [11] querens. [12] onerosus. [13] injungĕre. [14] quandoque. [15] deponĕre. [16] ponĕre. [17] signum. [18] ut. [19] transire. [20] graviter. [21] premĕre. [22] fundĕre. [23] adoriri. [24] rebellare. [25] singŭli. [26] munimentum. [27] mediocrĭter. [28] afficĕre. [29] unum solatium. [30] tenēre. [31] pro. [32] impedimentum (comp. § 173). [33] praecurrĕre. [34] commovēre. [35] ecquis. [36] lacrimari. [37] venire.

(4) Augustus wrote to Tiberius, who entreated in behalf of[1] a Grecian client, that he would not grant[2] his request, unless[3] he should be convinced by his own eyes[4], how just a reason he had for entreating. The same refused[5] the right of citizenship[6] to Livia, who asked it for a tributary[7] Gaul, and offered an exemption[8] from taxation, he protesting that he would more readily grant[9], that something should be taken[10] from the treasury[11], than that the honor of Roman citizenship should be made common[12]. I perceive, that you believe one[13] law must be observed in history and another[13] in a poem. Philosophers believe, that morality[14] is a law[15], the force of which is this[16], that it commands[17] to do right and forbids to do wrong[18]. If bodily pain or feeble* health has prevented[19] you from coming to the games, I attribute this to your good fortune. Orgetorix persuaded the Helvetii to depart[20] from their district[21] with all their effects[22]. When we are free[23] from business, we desire[24] to see, to hear, to learn something; and we are grieved, if we are hindered from doing** this. When Timoleon had killed his brother, his mother never looked upon him, but that she called him a fratricide. Caesar complained[25] severely[26] of the Ædui, that he was not assisted[27] by them with corn. The Sequani bound[28] the Ædui by an oath, that they would never refuse[29] to continue under their government. Cleomenes commanded[30] the mast[31] of the ship to be erected[32], the sails to be spread[33], and the anchor to be raised[34]; he also[35] at the same time commanded[36] a signal to be given for[37] the others to follow him. I hope thy parents will come here soon; I hope thy brother also. I would prefer[38] to be a Phidias, rather than even[39] the best carpenter[40].

[1] pro (in — of). [2] dare. [3] alĭter quam si. [4] praesens (by — eyes). [5] negare. [6] civitas (right of citizenship). [7] vectigālis. [8] immunĭtas (exemption — taxation). [9] pati. [10] detrahĕre de. [11] fiscus. [12] vulgare. [13] alius. [14] prudentia. [15] lex. [16] is. [17] jubēre. [18] delinquĕre. * infirmĭtas (feeble health). [19] tenēre. [20] exire. [21] fines. [22] copiae. [23] vacŭus. [24] avēre. ** posse. [25] accusare aliquem. [26] gravĭter. [27] sublevare. [28] abstringĕre. [29] recusare. [30] imperare. [31] mālus. [32] erigĕre. [33] pandĕre. [34] tollĕre. [35] et. [36] jubēre. [37] (acc. with inf.) [38] malle. [39] vel. [40] faber tignarius.

(5) Divitiacus believed, that the Germans would not refrain[1] from[2] going[3] to Italy, if they should take the whole of Gaul. The tenth legion thanked Caesar, that he had expressed[4] the best opinion of them, and they assured him, that they were fully prepared[5] to[6] wage war. The Germans could

not be restrained[7] from casting[8] their missiles[9] at the Romans. It generally happens that those who report[10] anything favorable, add[11] something, in order to render what they announce[12] the more joyful. That was the greatest gift which you conferred[13] on the state, that you abolished[14] the name of Dictator. So govern[15] the state, that your fellow citizens may rejoice, that you were born. Our nature has nothing better, than that we wish[16] to aid as many as possible[17]. The power of conscience is so great, that those who have committed[18] nothing are without fear[19], while those who have sinned[20], believe that punishment is always floating[21] before their eyes. Who is so unreasonable as to censure this institution of Solon? Curio has done well[22], that he has not sought[23] for the tribuneship. I hope that men will perceive how very hateful[24] cruelty is[25] to all, and how very lovely honesty and gentleness are. In what danger[26] my welfare is placed[27], you can know[28] from this, that we have abandoned our houses and even[29] our country. If it be true, that the soul and body perish together[30], then there is nothing good and nothing evil in death. What could have been more arrogant, than that a Greek[31], who had never seen an enemy or a camp, should give instructions to Hannibal, the greatest general of his time, respecting warfare[32]. We do not wonder that you, as a distinguished[33] artist, were pleased[34] with your works.

[1] temperare. [2] quin. [3] contendĕre. [4] facĕre. [5] paratissimus. [6] ad. [7] cohibēre. [8] mittĕre. [9] telum. [10] afferre. [11] affingĕre. [12] nuntiare. [13] afferre. [14] tollĕre. [15] gubernare. [16] velle. [17] quam plurimus (as—possible). [18] committĕre. [19] non timēre. [20] peccare. [21] versari. [22] laute. [23] petĕre. [24] odium (dative). [25] (§ 173). [26] discrīmen. [27] versari. [28] scire. [29] ipse. [30] alicujus rei idem est interitus (perish together). [31] Graecus homo. [32] res militaris. [33] egregius. [34] laetari.

(6) Do you believe[1], that Cicero would more willingly[2] have heard your discourse than mine? Octavian asked pardon[3], that he used a Greek word. It is the custom of men to be unwilling, that one and the same person[4] should excel in several things. I believe, that we shall be considered[5] as enemies of our country. In all these afflictions, there is this one consolation, that we were born under such a condition, that we ought[6] to refuse nothing which can befal a man. It is certain, that we were born to be just. There is no doubt, that he whom we call liberal and beneficent[7], regards[8] duty, not gratification[9]. Do you believe that Pompey would have rejoiced[10] in his three consulships and three triumphs, if he

had known, that he would be murdered in the desert[11] of the Egyptians; and that such[12] things would follow[13] his death, as[14] we cannot relate[15] without tears? But what do we believe Caesar would have done, if he could have foreseen[16], that he would be assassinated in the Curia of Pompey[17] by noble citizens, and[18] that not only no one of his friends, but not even one of his servants, would approach[19] his corpse[20]? With what anguish of soul[21] do we think he would have passed[22] his life? The principal thing[23] in the management[24] of all business and public trust[25] is, that even the least suspicion of avarice should be avoided[26]. We have heard[27], that it was counted[28] an honor to Cnaeus Octavius, that he had built a beautiful[29] house on the Palatine[30] hill. We cannot doubt, that those things are most[31] expedient[32], which are best[33].

[1] censēre. [2] libenter. [3] venia. [4] (omitted in Latin). [5] judicare. [6] debēre. [7] benignus. [8] sequi. [9] fructus. [10] laetari. [11] solitūdo. [12] ea. [13] consĕqui. [14] qui. [15] dicĕre. [16] divinari. [17] Pompeius (of Pompey). [18] nec modo quisquam. [19] accedĕre ad aliquem. [20] corpus. [21] cruciatus animi. [22] agĕre. [23] caput. [24] procuratio. [25] munus. [26] pellĕre, [27] accipĕre. [28] ducĕre (§ 173). [29] praeclarus. [30] Palatium. [31] maxime. [32] conducĕre. [33] rectus.

Further Remarks on the Conjunction that.

402. (1) The English infinitive present often supplies the place of the Latin future infinitive, which does not belong to our language. Therefore, when the present infinitive is joined to an English verb, and yet the thought does not relate to the present, but to the future, in Latin the future infinitive must be employed. This is very often the case with the verbs *to hope* (sperare) and *to swear* (jurare), and almost always with the verbs *to promise* (pollicēri, spondēre, recipĕre in se, promittĕre) and *to threaten* (minari), and some others; e. g. *I hope to come home soon*, i. e. *that I shall come home soon*, spero me mox domum venturum. *Regulus took an oath to return to Carthage*, se Carth. rediturum. *I promise to send you money as soon as possible*, me missurum. *Caesar threatened to destroy the city*, se diruturum. So with others in a similar sense; e. g. *He thought to effect something by going there. I think (expect) to be there the first of January*, for which we often say, *I think of being there, I think of doing that*, where the Latin uses the future infinitive.

Sperare (to hope) can also be followed by an infinitive present, when, in the nearest clause, reference is had only to the present, or when the thing to be hoped for is closely connected with the present, and by an infinitive perfect, when there is reference to past time; e. g. *I hope* (that) *our friendship needs no witnesses*, non egēre. *I hope* (that) *I have obtained the praise of honesty*, me consecutum esse.

403. (2) The future infinitive, active and passive, is wanting, in the usual form, in all those verbs which have no supine. This is the case with *discĕre*, *florēre*, *patēre*, *timēre*, *ingruĕre*, *silēre*, *maerēre*, *evanescĕre*, *accidĕre*, *poenitēre*, *obtingĕre*, etc. So also with *posse*. Comp. § 383.

Instead of this infinitive, the Latins use the periphrastic fore or futurum (esse), ut, i. e. *it will* (would) *happen*, *that;* and where something is already accomplished, futurum fuisse, ut, *it would have happened*, *that*. But everything which belongs to the sentence is connected by *ut*, and the verb is put either in the present or imperfect; in the first, when in the principal clause, there is a present: in the last, when there is a past tense; e. g. *I hope that you will learn this language in a short time*, spero fore, ut discas. *I thought that a tempest would fall upon us*, putabam fore, ut ingrueret. *I know that this man will be very much troubled*, scio fore, ut angatur. *I earnestly hoped, that I should be able to establish harmony*, fore, ut possem constituĕre. *I certainly know, that it would have been for my interest if I had done this*, futurum fuisse, ut hoc mihi contingeret. *I think it will be lawful for me*, fore, ut mihi liceat. If other verbs follow, which have an infinitive future, they can have their proper form, without depending on *fore*, *ut*, when they have their own subjects; e. g. fore, ut Eudemus—convalesceret (*will regain his health again*), et Alexandrum—periturum (*will perish*).

But very frequently, also, the Latins use this periphrasis with *fore*, *ut*, where the verbs really have a supine and therefore also the infinitive form in *urum esse* and *um iri;* e. g. *The Stoics think*, *that at some time*, *the whole world will be burnt*, fore aliquando, ut omnis mundus deflagret. *I know*, *that you will be praised by all*, fore ut ab omnibus collaudēre.

404. (3) Two accusatives, denoting persons, are to be avoided with an infinitive active, when they leave it uncertain, which accusative is the subject; for, e. g. scio, te me amare, can signify, *that you love me*, or *that I love you.* Hence it should be changed into the passive; thus, *I know that you love me*, scio me a te amari. *I know that I love you*, scio te a me amari. *I believe that I shall see Brutus*, Brutum visum iri a me puto, not me Brutum visurum esse. *I did not wish you to see me*, me a te videri nolui.

405. (4) The impersonals *oportēre* and *necesse esse* properly signify *to be necessary*, but they are often also translated by the personal verb *must*. Hence, in every sentence in which *must* is used, the verb *to be necessary that* must be supplied in its place. Both of these verbs are followed either by the accusative with the infinitive, or by the nominative with the subjunctive without *ut;* e. g. *I must come to you* (*it is necessary that I should come to you*), me ad vos venire oportet, or (ego) ad vos veniam oportet. *You must love me myself*, *not mine*, te oportet me ipsum amare, non mea, or (tu) me ipsum ames oportet. *Such a man must be taught*, talem hominem oportet docēri. *The most unhappy life must result from this*, ex hoc vitam amarissimam necesse est effici, or vita amarissima efficiatur. *It was necessary for us to use this means*, hac ratione nos uti necesse fuit, or hac ratione uterēmur necesse fuit. *Licet*, in the same manner as *oportere* and *necesse esse*,

is followed by the accusative with the infinitive or by the nominative with the subjunctive, *ut* being omitted; *necesse esse*, and *licet* admit also a dative with the infinitive, as well as an accusative; e. g. *It is not necessary for me to speak of myself*, nihil necesse est mihi de me ipso dicere. *I must be on my estates*, in praediis meis mihi necesse est esse. *I can no longer remain neutral*, mihi medio or medium esse or me medium jam non esse licet. Where the person is not expressed, medium or medios esse jam non licet, is used. See § 174.

406. (5) Words denoting *fear*, *anxiety*, *danger* and *apprehension* are followed by *ne*, *ut ne* or *ut non*, in the sense of *that*, and by *ut* or *ne non*, in the sense of *that not*. But after *non vereor*, *non timeo* and other verbs of fearing when *negatived*, *ut* is not used, but in its place only *ne non*. The particles *ne non* may be separated not only by words, but also by intervening clauses. Examples: *I fear, that this war will not terminate favorably*, ut (ne non) feliciter cedat. *I fear, that Dolabella may become a disgrace to us*, ne fieri possit. *The apprehension remained, that Hasdrubal would protract the war*, ne extraheret. *There is danger, that we may be overpowered*, ne opprimamur. *I do not fear, that your virtue will not meet the expectation of men*, ne non respondeat. The clause with *ut* expresses what we wish may happen, but fear may not happen: that with *ne*, what we wish may not happen, but fear may happen. In both cases, it will be seen that *ut* and *ne* point to the *implied wish*, and are employed as if a verb of wishing had preceded, but they are *translated* respectively by *that not* and *that*, to suit the verbs of *fearing* actually used. In dependent sentences, a future is never used after verbs and nouns of the above signification, but a present, imperfect or perfect. Comp. §(251. h.) In lively and confidential statements, Cicero often uses *vide*, *videte*, *videndum est*, *ne*, in the sense of, *I fear that.* But when *to fear* means *to be afraid to do something*, it is followed by the infinitive; e. g. *He fears to do or say anything unmanly*, veretur quidquam aut facere aut loqui.

407. (6) The verbs *cavere* and *videre*, in the sense of *to take care*, *to enjoin*, *to see to*, are followed by *ut* in affirmative sentences, and *ne* in negative ones; e. g. *Epicurus enjoined in his will, that his birthday should be celebrated*, cavit, ut dies ageretur. *We must see to it, that we use that generosity which is useful*, ut ea liberalitate utamur, quae prosit. *We must see to it, that generosity does not prove injurious*, videndum est, ne obsit benignitas.

408. The verb *cavere*, in the sense of *to beware of*, is followed, especially in the imperative, by the subjunctive merely, *ne* being more seldom used; e. g. *Beware of engaging in anything new*, or *that you do not engage*, cave quidquam novi moliare. *Beware of saying or doing anything foolishly*, cave, ne quid stulte aut dicas aut facias. *Beware of preferring* (or how you prefer) *Socrates to Cato*, cave Catoni anteponas Socratem.

409. (7) With the verb *excusare* (to excuse), *that which* one *excuses* or *apologizes for*, is expressed by *quod*, and *that* by which he excuses or apologizes for anything, by the accusative and the infinitive, in which case *dicens* can be understood; e. g. *That he had not come yesterday, he excused* (by saying) *that he was sick*, quod heri non venisset, excusavit, se aegrotasse.

410. (8) The phrases, *to be so far from* and *instead of*, are express-

ed by *tantum abesse*. Here there are always two clauses connected with *abesse*, the second of which wholly reverses the statement of the first; e. g. *So far am I from censuring this murder, that I praise it*, or, *instead of censuring this murder, I praise it*. The Latins often place *ab eo* after *abesse*, for the purpose of directing attention to the nearest clause containing the principal idea.

The Latins usually connect both of such clauses with *tantum abesse*, by a double *ut;* thus, tantum abest, ut hanc caedem reprehendam, ut eam laudem. *So far were the Rhodians from defending our fleet, that they even kept our soldiers from the harbor*, tantum abfuit, ut Rhodii nostram classem tuerentur, ut etiam portu prohiberent nostros milites. *Instead of assenting to this opinion, I shall even refute it*, tantum aberit, ut huic sententiae assentiar, ut eam etiam refellam. The first *ut* depends upon *abesse*, the second on *tantum*.

It will be seen from these three examples, that *tantum abesse* is always in the third person singular, and that its tense depends upon the tense of the clause immediately connected with it, so that when the action is present, tantum abest is used, when it is past, tantum abfuit or aberat or abfuerat, according to the nature of the case, when it is future, tantum abĕrit.

Often, however, the Latins put the second clause without *ut*, making it a principal clause, by which construction that clause becomes more prominent. But this happens, only when the second clause contains a complete idea of itself; e. g. *Instead of seeking for pleasure, they endure even cares, anxieties, and watchings*, tantum abest ut hi voluptates consectentur, etiam curas, sollicitudines, vigilias perferunt. Sometimes they express the first clause by a substantive, and connect it by the preposition *a* with *abesse*, which is then a personal verb; e. g. *Your similarity of age is so far from calumny and envy, that it seems rather to unite you*, aequalitas vestra tantum abest ab obtrectatione invidiaque, ut ea vos conciliare videatur.

Etiam and *contra* (rather or even) serve to strengthen the second clause. Later writers improperly use *potius* also.

411. (9) *Verba sentiendi and dicendi in the passive.*

Verba sentiendi and *dicendi*, e. g. *putare*, *existimare*, *dicĕre*, *tradĕre*, *perhibēre*, *ferre* (to relate, to declare), *nuntiare* (to announce), *negare* (to deny), *audire*, etc., take their object in the accusative, even when it refers to persons; for one may say, putat me, *he thinks that I;* dicit me, *he says that I*. Hence, in the passive, these are personal verbs, which have all the different persons, so that one may say, *dicor*, *diceris*, *dicĭtur*, *dicĭmur*, *dicimĭni*, *dicuntur*. And so of the others. But in English, we very frequently translate these in the third person singular, as impersonal, e. g. *It is said*, *it is related*, *it is thought*, followed by a clause with *that;* e. g. *It is said, that I*, or *they say, that I; it is said, that we*, etc. But, as the Latin verbs in the passive, have all the persons, both singular and plural, the subject standing in the clause with *that*, becomes in Latin, the subject of this passive, and hence nothing but an infinitive can follow it. Moreover, as the predicate of this infinitive refers to the subject of the passive, it must be in the nominative. These verbs, therefore, may be said to take a nominative with the infinitive, not an accusative with the infinitive.

Examples: *I am thought to have followed him*, or *it is thought that I have followed him*, ego hunc secutus esse putor; *you are thought*, or *it is thought*, *that you*, tu — putaris; *it is thought that Epicurus*, Epicurus — putatur; *it is thought that we have followed him*, nos hunc secuti esse putamur; *it was announced that the bridge was built*, pons effectus (esse) nuntiabatur.

412. The same is true of all other passive verbs, which have all the *persons*; e. g. *I am found*, *they find*, *that I; it is found*, *that I*, reperior, invenior; *I am ordered*, *forbidden*, *it is ordered*, *forbidden to me*, jubeor, vetor. These and all similar verbs are followed by the infinitive, the predicate of which is in the nominative; e. g. *It will be found that the gods have gone from earth to Heaven*, Dii profecti esse reperientur. And thus this attraction of the subject of the second or dependent verb in English, so as to become the subject (nominative) of the principal verb, takes place with many others, especially where such a construction alone is possible and natural; e. g. *Where it is conceded*, *that these things were done*, *there it will not be denied*, *that violence was used*, haec (nominative) ubi conceduntur esse facta, ibi vis facta (esse) non negabitur. But it is to be noticed, that *narrare* in the passive is never so found in a good prose writer, and that only the poets so use *narratur*. Therefore that use of it is not admissible. In like manner *traditur*, *creditur*, *nuntiatur*, *proditur*, especially in the perfect form and in the periphrastic conjugation, e. g. *nuntiatum est*, *credendum est*, etc., very frequently occur with the accusative and the infinitive.

413. The above principle applies especially to the passive vidēri, *to seem*. Although we can say, *I seem*, *thou seemest*, *he seems*, etc., yet we often say instead of these, *it seems*, or *it appears to me*, *that I*, (*you*, *he*), etc. But in Latin, this verb is only a personal verb, *videor*, *videris*, *videtur*, etc., and therefore must always stand in a *definite person*, and the subject must be attracted to it from the dependent English clause; thus: *It seems*, *that I*, videor, etc., which also can be followed only by an infinitive, the predicate of the infinitive being in the nominative; e. g. *I seem to be free*, or *it seems that I am free*, ego liber esse videor; *it seems that we are free*, nos liberi esse videmur; *it seems to me that men were born for justice*, homines nati esse mihi videntur; *it has seemed to me that you did this unwillingly*, hoc invītus fecisse mihi visus es. It is only when *mihi videtur* signifies *it is my opinion*, the same as *placet mihi*, that it takes an accusative with the infinitive, which is the subject of *videtur*. In this case, which rarely occurs, it forms a sentence by itself.

So also in single intermediate sentences, e. g. *as it seems*, although *ut* is used, the verb must be put in the same person as the subject of the sentence connected with it; e. g. *As it seems*, *you do not judge rightly*, ut videris, non recte judicas. Hence the abridged form, non recte judicare videris. And so in all persons and similar examples; e. g. *I am not in so great fear*, *as it perhaps seems to you*, quam tibi fortasse videor, not videtur; *these words do not signify the same*, *as it seems*, ut videntur.

414. (10) *The English of, or in respect to, with Verba sentiendi and dicendi.*

With *verba sentiendi* and *dicendi*, we sometimes mention the subject or object of the following sentence with *that*, twice; first, by the preposition *of*, then by a new pronoun referring to that substantive or pronoun which stands with *of;* e. g. *Of* (*in respect to*) *Socrates, we know that he was mild. You say of me, that I err. You say of me, that this does not please me.* So also in passive phrases: *It is thought of me, that I did this.*—Such a superfluous use of words the Latins do not approve, but unite both sentences. Hence those examples are expressed: Scimus Socratem fuisse clementem. Me errare dicis. Mihi hoc non placere dicis. Hoc fecisse putor. The English also in most cases avoids this repetition. Yet when the person with *of* is to be made particularly emphatic, the Latins also use *de;* then the sentence is expressed thus: De Socrate, clementem eum fuisse scimus. This however occurs but seldom.

415. But with the pronoun *who, which*, it sometimes happens, that in English we cannot avoid this construction, because we cannot say, *that who, which.*—Here also the pronoun, *who, which* (qui, quae, quod) in Latin, must be attracted to the nearest clause with *that;* e. g. *We trust him* (*those*), *of whom we think, that he* (*they*) *is* (*are*) *a lover of truth*, or *who, we think, is* (*are*) etc., quem (quos) veritatis amantem (amantes) esse arbitramur. *I found him of whom I did not know, that he was there. Of what man did you say, that the province had fallen to him by lot?* cui viro provinciam obtigisse dixisti? *We esteem those of whom we believe, that these virtues exist in them,* in quibus eas virtutes esse remur. So in dependent interrogative sentences, which stand in connection with a relative; *Caesar, of whom it is at least uncertain, whether he will imitate Phalaris or Pisistratus,* qui quidem incertum est Phalarimne an Pisistratum sit imitaturus; *my property* (res familiaris), *of which you well know, how it has been diminished,* quae quemadmodum fracta sit, non ignoras.

(11) *Abridgement and connection of two sentences in one.*

416. Intermediate clauses, e. g. *as I think, I think, as you say, as it seems;* also phrases, e. g. *according to* (in) *my opinion, according to the account* (wish) *of all*, can be abridged and become the governing verbs of the sentences connected with them, while these verbs form a sentence with *that.* Then instead of saying, *as I believe*, etc., we say, *I believe, thou sayest, it seems*, (comp. § 413), *I think, all relate* (wish), *it is known, I hope.* So all similar examples may be treated; e. g. *As I hope, you will soon go home*, or, *you will, as I hope, soon go home*, i. e. *I hope, that you* — spero te mox domum iturum; *the time has come, as you see,* tempus venisse vides; *this is, as the Stoics wish* (in the opinion of the Stoics), *to live virtuous,* hoc esse Stoici volunt honeste vivere; *the letter of Brutus had not yet come, which, as I certainly know, will be full of fear,* quas certe scio plenas timoris fore; *according to the account of the messenger, you are sometimes wont to be altogether too much troubled,* tabellarius te narra-

vit interdum sollicitum solere esse vehementius; *I was, I remember, many years before, with your uncle,* memini me adesse ante plures annos avunculo tuo; *I dare not, he added, act against this law,* addebat se contra hanc legem facere non audere; *was he, in your opinion, troubled in his mind?* num illum censes anxio animo fuisse? *What hope have you, in your opinion?* quam spem tibi esse putas? *The Gauls, as is known, first passed over the Alps,* Gallos primos Alpes transisse constat; *Plato, as is believed, traversed Egypt,* Plato Ægyptum peragrasse putatur, or Platonem Ægyptum peragrasse putant.

417. With the verbs *audire* and *videre* (but not in the metaphorical sense *to perceive*), the present participle can be used instead of the infinitive, when it contains, in all respects, the same idea of duration; e. g. *I saw Cato sitting in the library of Lucullus,* vidi Catonem sedentem (for sedere); *I heard the aged Cato speak of old age, in this assembly,* Catonem loquentem (for loqui) audivi. So the verbs *fingere, facere,* in the sense of *represent* or *introduce,* are always construed with the participle; e. g. *Xenophon represents (introduces) Socrates as disputing,* Xenophon facit Socratem disputantem. But if the dependent verb is *passive,* then, as the passive has no present participle, the *infinitive* must always be used; e. g. *Plato represents the world as constructed by God,* mundum construi facit.

418. (12) *The position of the accusative with the infinitive.*

As dependent sentences and cases are very often placed before the words on which they depend, e. g. *ubi sis, nescio,* instead of *nescio, ubi sis,* so the Latins very often place the accusative with the infinitive before the word on which it depends; e. g. Ego in his praeceptis vim et utilitatem quandam esse arbĭtror. Ille mihi fugisse a Mutina videtur. Hirtium perisse nesciebam. Ipsam vero urbem vastatam esse, quis ignorat? — But they often insert the governing verb in the sentence, and then usually place it directly *after* the accusative or *before* it; e. g. Ego me cupio non mendacem putari. Te intelligis errasse. Hi se fatentur ne manum quidem versuros. Cui spero me satisfecisse.

Examples for practice on §§ 402—418.

(1) I hope to finish[1] this book in a short time. Since virtue causes[2] friendship, therefore love must[3] arise[4] from this, when it exists[5]. Although[6] you must[7] have had precepts of life in abundance[8], yet I believe, that that which I teach[9] you, will not be superfluous[10]. Two Roman knights promised Catiline, that they would kill Cicero in the night. It is said, that the Thessalian Lapithae were the first, who contended on horseback[11]; and in like manner it is said, that the Phrygians[12] first harnessed[13] a two-horse chariot[14]. Manlius hopes by this my letter to gain your favor[15]. I then spoke much in

the Senate, and, as it seemed, I especially[16] moved the Senate by mentioning[17] your good will[18]. I give you the greatest thanks, that you have shown[19] me so great respect[20], but it seems to me, that I cannot reward[21] you for it. This error, as it were the germ of all evil, philosophy promises utterly* to eradicate[22]. Not only[23] to others, at least[24], as it seems, but also[25] to myself, am I displeasing.

[1] conficĕre. [2] contrahĕre. [3] necesse esse. [4] exoriri. [5] contingĕre. [6] quanquam. [7] oportēre. [8] abundare (to have in abundance). [9] tradĕre. [10] supervacaneus. [11] ex equis. [12] Phryx. [13] jungĕre. [14] bigae. [15] esse gratiosus. [16] maxĭme. [17] commemoratio. [18] voluntas (good will). [19] praestare. [20] officium. [21] referre gratias. * stirpĭtus. [22] extrahĕre. [23] cum (not only). [24] quidem. [25] tum (but also).

(2) So far is death from being considered an evil, we think rather that it is a blessing to every man, and that men will live far happier, than at present. If it seems to you that I am foolish, because[1] I hope, know that you yourself have excited[2] many hopes in me[3], and have encouraged me not to doubt, that future times would be better. I shall be zealously[4] anxious for everything, of which I shall perceive, that it is useful[5] to you. No one can doubt that the state of Athens has brought many arts to perfection[6]; and, as it is said of Polycletus, that he had perfected[7] sculpture[8], so it is certain, that at the same time Sophocles had perfected[9] poetry. It seems that the graces themselves formed[10] the style[11] of Xenophon. It can be doubtful to no one, that the reign of Pisistratus was very beneficial[12] to Athens; for he was so far from being tyrannical[13] towards his fellow-citizens, that these afterwards even said, that, under him[14], there was a kind[15] of golden age. It is not unjustly[16] said of Julius Caesar, that he was an accomplice[17] of Catiline's conspiracy.

[1] qui. [2] concitare. [3] (dative). [4] studiose. [5] pertinēre ad. [6] perfecte absolvĕre (to bring to perfection). [7] consummare. [8] toreutĭce. [9] perficĕre. [10] fingĕre. [11] oratio. [12] salūbris. [13] gravis. [14] eo regnante (under him). [15] quidam (which agrees with the noun). [16] falso. [17] socius.

(3) It is said of the foliage[1] of the laurel, that it is not struck by lightning. Aristotle says of some small animals[2], that they live only one day; and such[3] there actually[4] are, as* natural history proves. Historians[5] say with justice of Numa Pompilius and Servius Tullius, that Rome owes[6] much to their wise[7] regulations. A certain Cynaegirus held[8], as[9] history says, a loaded[10] ship of the Persians, first with his hands, then with his teeth. If it is true, that the souls of all** the

truly noble[11] escape[12] most easily at death, from the fetters of the body, of whom do we believe, that his flight[13] to the gods was more easy, than that of Scipio? I came to Capua yesterday in a very severe[14] storm, as I had been commanded, for the command[15] had been given us by the consuls to come hither. The emperor Claudius commanded[15] a guest[16], of whom it was believed, that the day before[17] he had stolen[18] a golden goblet[19], to place before[20] him an earthen[21] cup[22], the next day. Some, of whom I hear that they have been considered wise in Greece, as[23] I believe, have asserted many[24] wonderful things. When Deucalion[25] and Pyrrha had been answered by Apollo, that they should throw the bones of their great mother behind[26] their backs, they were uncertain[27] what Apollo advised[28]. Finally, Deucalion said, We are certainly[29] commanded by Apollo to throw stones behind our backs. The long[30] friendship, which, as you well know[31], I and my brother had with Caesar, was most serviceable[32]. As it is said of a patient, that he has hope as long as[33] he has breath[34], so I have not ceased[35] to hope. You look upon[36] me, and, as it seems, in anger[37].

[1] frons. [2] bestiŏla (small animal). [3] is. [4] vere. * (according to §416). [5] scriptor. [6] debēre. [7] bene institūtum (wise regulation). [8] retinēre. [9] (according to § 416). [10] onustus. ** quisque (compare § 481). [11] optĭmus (truly noble). [12] evolare. [13] cursus. [14] magnus. [15] jubēre. [16] convīva. [17] pridie. [18] surripĕre. [19] scyphus. [20] opponĕre. [21] fictĭlis. [22] calix. [23] (according to § 416). [24] quaedam. [25] (dative). [26] post. [27] pendēre anĭmis. [28] suadēre. [29] certe. [30] vetus. [31] non ignorare (according to § 416). [32] valēre. [33] dum (as — as). [34] anĭma. [35] desistĕre. [36] adspicĕre. [37] iratus (in anger).

(4) If the interest[1] of the hearer is wearied[2], the orator must[3] promise to speak more briefly than he had intended[4]. I fear that you do not know[5] the true way to glory, and that you consider[6] it glorious, that you alone are more powerful[7] than all. It is believed, that refinement[8], learning, religion, fruits, justice and laws originated in Attica, and were disseminated[9] into all lands. The city of Athens is so old, that it is said, that she produced her citizens from herself. Who wonders that Catiline died fighting against his country, of whom all believe, that he was born for robbery? We judge rightly, as[10] it seems to us. Everything which you have written to me of hope, is weak[11], as it seems to me. I pass by this, that it may not seem that we learned that elsewhere[12], of which it is believed, that we invented[13] it ourselves. Avitus communicated[14] what he had heard to the senator Baebius, of whom

all know, how[15] faithful[16] and wise[17] he was. Does it seem, that we are so narrow minded[18] as to think, that everything will perish together with us? The night the temple of the Ephesian Diana was burnt[19], in this same, as is known[20], Alexander was born. Those men seemed to use so gentle[21] a poison, that it seemed, that we could die without pain.. I would rather pass over the circumstance in silence, but I fear it would not be lawful. So far are these precepts from illustrating human nature, that they rather obscure the whole doctrine[22] by fictions and useless[23] opinions. We hope, that you will excel[24] in this art. I well knew[25], that this my work would be exposed[26] to much reproach[27]. I believe, that we shall be considered* friends of our country. It seems that we should have been quiet[28], if we had not been provoked[29]. It seems to me, that you do what seditious citizens are wont to do, when they quote[30] some renowned ancestors, who, they say, were friends of the people[31]. Will it be denied, that Appius Caecus terminated[32] the shameful[33] peace, by the force of his eloquence. It is believed, that we followed the opinion of Epicurus without cause. It must be believed[34], that we have been united[35] with the gods by sound[36] reason.

[1] studium. [2] defatigatus. [3] commŏdum esse (with acc. and inf.). [4] paratus. [5] ignorare. [6] ducĕre. [7] posse. [8] humanĭtas. [9] distribuĕre. [10] ut. [11] infirmus. [12] aliunde. [13] parĕre. [14] communicare cum aliquo. [15] quae. [16] fides (ablative). [17] prudentia. [18] parvus anĭmus. [19] deflagrare. [20] constare (according to § 416). [21] lenis. [22] doctrīna. [23] inānis. [24] excellĕre (according to § 403). [25] non esse nescium. [26] incurrĕre in (according to § 403). [27] reprehensio. * (according to § 403). [28] quiescĕre. [29] lacessĕre. [30] proferre. [31] populāris (friend of people). [32] dirimĕre. [33] deformis. [34] putare (verbal adjective). [35] conciliare. [36] rectus.

(5) We hope to be at home in the month of January. You must[1] love me, not mine, if we would be true friends. Whoever distrusts[2] the perpetuity of his possessions, must always fear, that he will sometime[3] lose them. King Philip was in fear, that he should lose his life. So far were our soldiers from being put in confusion[4] by this slaughter[5], that, on the contrary, they were still more incited and inflamed[6] with anger. I feared I should enlarge your work, while I wished to lessen[7] it. It will be found, that those who are considered as gods, have ascended[8] to Heaven from among men. I would hear why you are dissatisfied[9] with him, who alone, I believe, has seen the truth. I did not fear, that I could not support[10] your innumerable kindnesses towards[11] me.

[1] oportēre. diffidĕre. [3] aliquando. [5] perturbare. [5] clades. [6] accendĕre. [7] minuĕre. [8] proficisci. [9] non probare. [10] sustinēre. [11] in.

ORATIO OBLIQUA.

419. The words, precepts and opinions of another are either stated in such a manner as to undergo no change, or so, as to depend upon the *verbum dicendi*, which introduces a speaker making his own statement,— in which case, the discourse assumes the form of *narrative.*

Discourse which undergoes *no change,* and is *independent* of the *verbum dicendi,* is called the *oratio recta*; e. g. Cicero said: *Then all justice was violated by the wickedness of abandoned citizens; my household gods were filled with anxiety. Consider in your own minds the results which have followed. Those who were the instigators of these offences have suffered the punishment they deserve.* In this example, we hear the speaker uttering his *own* words, *without any change.*

Discourse that is *changed,* and is made to depend upon the *verbum dicendi,* is called the *oratio obliqua;* e. g. *Cicero said, that then all justice was violated by the wickedness of abandoned citizens, that his household gods were filled with anxiety. They should consider in their own minds the results which followed,* etc. In this last example, we hear the speaker, not in his *own* words, but another narrates them as if in his name.

420. It will be seen, therefore, that the *oratio obliqua,* whether it be longer or shorter, is nothing else than a discourse *depending* upon a *verbum dicendi,* and that a single clause even, which we make dependent upon the verb by the conjunction *that,* is *oratio obliqua;* e. g. Cicero said, *that Catiline was an enemy of his country,*—instead of, Cicero said: "*Catiline is an enemy of his country.*"

In a continued discourse, we often begin the first principal sentence with *that,* and state all the others merely by the subjunctive or potential mode, as the above quotation from Cicero shows; e. g. *They should consider in their own minds*, etc. Often, indeed, the first principal sentence is stated without *that*.

The following sentence may make the distinction between direct and indirect discourse still more manifest: *Thus born, and thus elected king, he has favored the meanest class of mankind, whence he himself is sprung; and the burdens, which were formerly common, he has laid on the principal citizens.* These words of Tarquin, speaking himself, would be thus rendered: Ita natus, ita creatus rex, fautor infimi generis hominum, ex quo ipse est, omnia onera, quae communia quondam fuerunt, in primores civitatis inclinavit. But when Livy, instead of introducing Tarquin as speaking in his own words, merely relates the sentiment which he expressed, he writes thus: Ita natum, ita creatum regem, fautorem infimi generis hominum, ex quo ipse sit, onera, quae communia quondam fuerint, inclinasse in primores civitatis.—*Crombie's Gymnasium.*

It is necessary here, to distinguish the principal from the subordinate sentences.

1. *Principal Sentences.*

421. Principal sentences are those which contain the principal thought. They are either not preceded by a conjunction, or not by such as form an introductory sentence. Thus the conjunctions *for*, *hence*, *therefore*, *thus* and the like, form only principal sentences. On the contrary, the conjunction *but* forms either principal sentences, when it continues principal sentences, e. g. *He has indeed heard this, but he does not believe the report*, or intermediate sentences, when it continues introductory ones, e. g. *Since the body is mortal, but the mind is immortal.* So the particle *although* (quanquam, etsi) does not always form introductory, but also principal sentences.

422. Principal sentences contain either an *event*, which happens, has happened, or will happen; or a *command*, which, in *oratio recta*, the Latin puts either in the imperative or the subjunctive; e. g. Cicero said, *that then all justice was violated. They must consider.* Here the first clause contains an *event* in the form of a *narrative*, the second a *command*.

423. Since, therefore, after *verba dicendi*, according to § 377, *imperative* sentences are expressed by *ut*, and where

there is a *prohibition*, by *ne*, and on the other hand, *narrated events*, according to §§ 380 and 386, by the accusative with the infinitive, so in *oratio obliqua*, special reference must be had to this principle. Hence the words of Cicero just mentioned, are expressed: Cicero dixit, omnia tum jura polluta esse. Circumspicerent animo. Therefore it depends wholly upon the thought of the sentence, whether *ut* (ne) or the accusative with the infinitive is to be used.

424. Imperative sentences are indeed expressed by *ut*; but this conjunction is used at the most, only when such a sentence is the first in a discourse. But when this sentence follows another of a narrative kind, containing the accusative and infinitive, *ut* is omitted, and its imperative force is indicated only by the subjunctive; but the prohibiting *ne* cannot be omitted; e. g. The messengers announced to the Senate, *that the Æqui had pitched their camp in their territory, and had desolated their borders; that the Romans should come and bring aid to them*, Legati Senatui nuntiant, in agro suo Æquos castra posuisse, et fines suos depopulari (narrative), Romani veuirent sibique auxilium ferrent (imperative).

Parallel Examples.

ORATIO OBLIQUA.	ORATIO RECTA.
The patricians exclaimed, *that they* (the citizens) SHOULD *go, and elect consuls from the plebeians*, SHOULD *transfer the auspices* (imperative); *that the patricians might by a decree of the people be dispossessed of their honors, but had this inauspicious law prevailed also against the immortal gods? that these had vindicated their own authority* (narrative). Patres fremunt, irent, crearent consules, transferrent auspicia (imper.); potuisse patres—pelli, num—legem valuisse? Vindicasse ipsos sua numina.—	The patricians exclaimed: "Go, elect consuls from the plebeians, transfer the auspices; the patricians may have been dispossessed of their honors, but has this inauspicious law prevailed also against the immortal gods? These have vindicated their own authority." Patres fremunt: "Ite, create consules, transferte auspicia; potuerunt patres—pelli, num lex valuit? Vindicarunt ipsi sua numina.

ORATIO OBLIQUA.	ORATIO RECTA.
Hirtii necessarii fidem implorarunt Pompeii, praestaret, quod recepisset.—Dux dixit, omnia esse perdita; milites suae saluti consulerent.	Hirtii necessarii fidem necessarii implorarunt Pompeii: praesta, quod recepisti.—Dux dixit: omnia sunt perdita; consulite, milites, vestrae saluti.

The *verbum dicendi*, which introduces the discourse, is sometimes of such a nature, that it seems to admit only one of the two kinds of sentences, i. e. either the narrative or imperative; e. g. nuntiare, *to announce*, admits only narrative sentences, petere, orare, *to ask*, only imperative ones. But very frequently the orator changes the train of his thought, and such a definite and more restricted verb is selected, only with reference to the first sentence. Therefore where the construction is changed, such a word as *dicens* or *orans* is understood; e. g. *Caesar entreated his soldiers, that they would fight bravely*; (saying) *that victory could not be gained without the greatest exertion*, Caesar oravit milites acriter pugnarent; (dicens) sine summa contentione victoriam reportari non posse. So in the example above, the word *nuntiant* is appropriate only to the accusative and the infinitive, and not to the subjunctives *venirent* and *ferrent*.

2. *Subordinate Sentences.*

425. Subordinate sentences are formed either by such conjunctions as designate introductory ones, e. g. *since*, *because*, *if*, *when*, *after*, etc., or by the pronoun *who*, *which*. Those formed by conjunctions are connected with a principal clause, and either precede it, as introductory sentences, or follow it as adjunct, or are inserted in it, as intermediate clauses.

In these subordinate sentences, the subjunctive is used exclusively, and therefore the conjunctions have here no influence upon the modes, because the language is wholly narrative. Examples: *My father said that he rejoiced that I had returned from my journey*, Pater dixit, se gaudere, quod ex itinere redissem. — *Caesar said, that he would fortify the camp, after the enemy had been routed*, Caesar dixit, se, postquam hostes fusi essent, castra muniturum esse. So: Ennius non censebat lugendam esse mortem, quam immortalitas consequeretur.

The tenses, which are used in subordinate sentences, and even in principal ones, which contain a command, depend upon the tense of the *verbum dicendi*, which governs the whole discourse. The laws of the dependence of tenses must therefore determine whether a present or an imperfect, a perfect or a pluperfect should be used.

426. When the *verbum dicendi* is in the present or future, the prevailing tenses in what follows, are the present, perfect and future, according as the one or the other is necessary. The perfect here also takes the place of the future-perfect, because in *oratio obliqua* with the future-perfect, there is reference only to what is past. But if the present of the *verbum dicendi* is a historical present, e. g. *nuntiant* for *nuntiarunt*, then in what follows, an imperfect also can be used instead of the present, and a pluperfect instead of the perfect. Hence both are often interchanged. Some examples: *Epicurus said, that, among all things which wisdom had provided for a happy life, nothing was more important than friendship,* dicit, omnium rerum, quas ad beate vivendum sapientia comparaverit, nihil esse majus amicitia. *Epicurus teaches, that every animal, as soon as it is born, seeks for pleasure, and avoids pain as much as it can,* E. docet, omne animal, simul atque natum sit, voluptatem appetĕre, et dolorem, quantum possit, a se repellĕre. *Liscus affirms, that he does not doubt, that, if the Romans should conquer* (future-perfect) *the Helvetii, they would deprive the Ædui of liberty,* L. proponit, se non dubitare, quin, si Helvetios superavĕrint Romani, Æduis libertatem sint erepturi. *The Gauls send messengers to Crassus* (to say), *that he should send back their hostages, if he wished to receive his friends again,* Galli mittunt, si velit suos recipĕre, obsĭdes sibi remittat. *Fabius wrote to Marcellus, either to come himself, or, if Nola detained him, to send Gracchus to him,* Fabius Marcello scribit, vel ipse veniret (veniat), vel, si eum Nola teneret (teneat), Gracchum ad se mitteret (mittat).

427. After a historical present or historical infinitive,

when they describe events in the narrative form, the Latins, for the most part, used the imperfect and pluperfect. On the contrary, when precepts, opinions and general principles are denoted, the present is followed by the present and perfect.

428. But when the *verbum dicendi* is in the imperfect, perfect or pluperfect, then the prevailing tenses, in what follows, agreeably to the dependence of tenses, are the imperfect, the pluperfect, and to denote what is future, the imperfect of the periphrastic conjugation. Then the pluperfect takes the place of the future-perfect, as does the perfect, according to § 426, where the *verbum dicendi* is a present. But to prevent confounding the imperfect and pluperfect, it must be remembered, when the one and when the other is to be used, since, in English, we sometimes use the latter, where the Latins cannot. The conjunctions *quum* (cum) and *dum*, both in the sense of *while*, cannot have a pluperfect, but only an imperfect. Some examples: *Scipio said, that great dissensions usually arose, when one demanded something of his friends, which was not just*, magna dissidia nasci plerumque, quum aliquid ab amīcis, quod rectum non esset, postularetur. *The senators proclaimed, that no one should make Quinctius a consul; if any one should have made him such* (fut. perf.), *they would not regard his vote*, ne quis Quinctium consulem facĕret; si quis fecisset, se id suffragium non observaturos. *Aristotle relates, that while Eudemus was on his way to Macedonia, he came to Pherae*, quum in Macedoniam iter facĕret, Pheras venisse. *Caligula boasted to Caesonia after she awoke, that he had done great things, while she had been* (or was) *asleep*, se magnas res gessisse, dum meridiaret (not meridiasset).

Finally, the Latins often put a present instead of the imperfect, and a perfect instead of the pluperfect, for the purpose of expressing and exhibiting with more vivacity, that something must happen, or must have happened; and especially is this done, when not an actual event, but a *general remark* applicable *at all times*, is introduced in the discourse.

Some further Remarks.

429. (1) Questions belong either to the principal or the subordinate sentences.

To the principal sentences belong those questions which may be called *oratorical*,—which the spirited orator introduces, without wishing an answer, because he himself imagines one in his own mind. Therefore, they are only *interrogative exclamations*, or expressions of *wonder*, and could be expressed with less vivacity without an interrogative, either affirmative or negative; e. g. *Who doubts this?* cui dubium esse? *What use is it to shut up the harbor?* quid attinere claudi portum? *For what slave were ever chains the punishment of falsehood?* cui servo unquam mendacii poenam vincula fuisse? *Would they not hope to be able to ascend the Capitolium?* nonne se speraturos Capitolium ascendere posse? When such principal sentences are in the form of a narrative, they stand in the accusative with the infinitive. Sometimes interrogative pronouns precede, sometimes interrogative particles. Some historians, however, as Julius Caesar, seem to have preferred the subjunctive to the infinitive.

But to subordinate sentences belong the *actual questions*, to which the speaker expects an answer. Hence they are also joined to *verba dicendi*, and depend upon them; therefore, their verb stands in the subjunctive, as something yet *uncertain* to the speaker; e. g. The senators ordered that it be proposed to the people: *Do you wish and command* (whether they wished and commanded), *that war should be commenced?* vellentne, juberentne.· The consul asked the Fetiales: *Shall war be declared on king Antiochus himself* (whether war should be declared on king Antiochus himself)? or — Consul ad Fetiales retulit, ipsine regi Antiocho bellum indiceretur—.

If questions in *oratio recta* are already dependent questions in the subjunctive, they remain so in *oratio obliqua*.

430. (2) The pronoun *qui* properly forms *intermediate* or *parenthetic sentences*, by which a preceding thought is to be completed and more definitely explained, and therefore these are not independent sentences; but when *qui* stands for *et hic*, *nam hic*, and is only a formally connecting word, and the clause contains the ground and reason of the preceding statement, then it can form principal sentences; —especially is this the case when *qui*, *quae*, *quod*, does not refer to a single word of the preceding sentence; e. g. *There is no greater evil than the desire of wealth, and the struggle for glory and honor, from which* (for from this) *the most bitter enmities have often arisen*, ex quo inimicitias maxĭmas saepe extitisse. *Your city, like a bulwark, opposes the enemy, near which the royal fleet has twice suffered shipwreck*, apud quam classes—fecisse. *Bettius named Lucullus, by whom Fannius had usually been sent to him*, a quo solitum esse ad se mitti Fannium, *and then Domitius, whose house had been fixed upon* (as the place) *from whence to break forth*, cujus domum constitutam esse, unde eruptio fieret. Yet similar passages in Cicero and others are found, in which we expect the same treatment of sentences as principal, and nevertheless they are treated as relative, and stand in the subjunctive. Upon many passages, opinions are divided, especially since many sentences may be represented both as *principal* and *subordinate sentences*.

431. (3) As *qui*, *quae*, *quod* often forms an independent principal sentence, so also the conjunctions *quia* and *quippe* analogous to it in signification, and standing for *nam* (although they have no *qui* with them, for with *qui* they take only the subjunctive), moreover *quanquam* and *etsi*, often form independent principal sentences and take the place of *nam*, *etenim* and *tamen*; e. g. *The Campanians were more hostile to everything which bore the Roman name, than any other people. Therefore, he kept them shut up within the walls, because* (for) *whoever had escaped by any means, wandered through the country, like wild beasts, and tore in pieces and destroyed whatever fell in their way*, ideo se tenēre eos; quia, si qui evasissent aliqua, velut feras bestias, per agros vagari, et laniare et trucidare, quodcumque obviam detur. Here *quia* does not refer to *ideo*, otherwise the subjunctive must have been used, for the sentence *because*, etc. does not give a reason of the immediately preceding sentence, but simply expands the first principal sentence, and *quia* takes the place of *nam*, and thus forms an independent principal sentence. The conjunction *quippe*, when not followed by *qui* expressing a reason, has, in oratio obliqua, only the accusative and the infinitive, because it is always used merely to connect one principal sentence with another; e. g. *The Fundani and the Formiani had not been excited to rebellion by them, for they could be satisfied with their own strength, if they desired war*, quippe minime poenitere se virium suarum, si bellum placeat (Liv. 8, 23).

The use of the particles of comparison, *quemadmodum* and *ut* (sicut) with the accusative and the infinitive, where *ita* or *sic* follows, is also worthy of notice. The last sentence with *ita* or *sic*, as an actual principal sentence, requires the accusative with the infinitive, but the first does not. For it is only when in both sentences but *one subject* is spoken of, and the actions of both sentences fall within the same time (so that the relation is expressed by *as well — as; not only — but also; on the one hand — on the other*), that both sentences are in the accusative with the infinitive, because then the first also is regarded as an independent principal sentence; e. g *As he would consider the treaty as broken, if she was not given up to him, so he would return her inviolate to her friends, when she was given up*, quemadmodum, si non dedatur, pro rupto se foedus habiturum, sic deditam inviolatam ad suos remissurum (Liv. 2, 13). If, on the contrary, the particle *as* (quemadmodum, ut) with the following *so*, signifies *in the same manner as*, then the sentence is treated as a merely subordinate sentence belonging to another, and the verb is put in the subjunctive; e. g. *As he anew and repeatedly appealed to the people, so he anew and repeatedly summoned him before the judge*, proinde ut ille iterum ac saepius provocet, sic se iterum ac saepius judicem illi ferre (Liv. 3, 57). Yet when there is a real comparison drawn from nature, the sentence is sometimes treated as a general, principal sentence, standing independent, and is expressed by the accusative with the infinitive; e. g. *As some animals never become tame, so the heart of this man is cruel and implacable*, ut feras quasdam nunquam mitescere, sic immitem et implacabilem ejus viri anĭmum esse (Liv. 33, 45).

432. (4) The classical writers use the verb *inquam* almost exclusively in *direct discourse*, and *aio* in *indirect*. Hence, in changing *direct discourse* to *indirect*, the verb *aio* must be substituted for *inquam*, and in changing the *indirect* to the *direct*, *inquam* for *aio*. *Aio* can be

used in *direct discourse*, only when *ut* is placed before it; e. g. *Plato says, Philosophy is nothing else than a gift of the gods*, philosophia, ut ait Plato, nihil est aliud; but without *ut*, the idea must be expressed: Philosophiam ait Plato nihil esse aliud, or: Philosophia, inquit Plato, nihil est aliud.

433. (5) Vocatives can be introduced into oratio obliqua, only by a change of case; e. g. *Quirites, resume that disposition;* in oratio obliqua, *that they should resume that disposition*, illos repeterent animos Quirites.

Interjections must be wholly omitted in oratio obliqua; but words of asseveration, e. g. the ancient *Hercule*, are introduced into *indirect discourse;* e. g. *And it was truly to be wondered at*, et Hercule mirandum fuisse.

434. (6) It is important to notice the use of the reflexive and demonstrative pronouns in oratio obliqua. According to the rules given above, §§ 110 and 115, the reflexive refers to the *speaker* and *those* for *whom* he speaks; the demonstrative, on the contrary, is used in reference to all *subordinate persons*. But if the speaker gives his own words in a narrative form, the *first person* remains in everything which refers to him.

It is to be remembered, also, that the words *he*, *she* or *they*, when they refer to the *speakers*, are to be expressed by *se*. Yet when many principal sentences, which have for their subject *he*, *she* or *they*, follow one another, it is sufficient to use the pronoun with the first only.

If, by the use of the pronouns, there would be doubt to whom they referred, it is better to use the name of the persons, who are denoted by the pronouns; e. g. *He had delivered the Falerii into their* (the Romans) *hands*, Falerios se in manus Romanis (for eis) tradidisse. Further; that which is *present* to the speaker, and which he expresses by *hic* or *iste*, is *past* to another, who narrates it. Hence, in oratio obliqua, *ille* or *is* is generally used instead of *hic* and *iste*. Therefore, it is said: *This is not the first day of his fidelity*, non illum primum diem fidei suae esse, not hunc. So also *even now* in such discourse is expressed by etiam tum, not by etiam nunc or etiamnum.

The *indirect* narrative form of discourse prevails in the first part of the following examples for practice; then follows a series of examples, from which narrative sentences are to be formed.

Examples on §§ 419—434.

(1) Dicearchus says, the soul is absolutely[1] nothing; neither in a man nor in a beast is there a soul, and all that power by which we either do[2] or perceive anything, is diffused[3] alike[4] in all living bodies, nor is it separable[5] from the body.—Simonides, while at table, was requested to go out (being* told) that two young men were standing at the door, who wished to speak with him.—Orgetorix persuaded the Helvetii to[6] depart[7] from their territory[8] with all their effects[9]; (saying) it was very easy for them to obtain[10] the government of all Gaul, since they excelled[11] all in valor.—Caesar replied to the am-

bassadors of the Helvetii, that he would appoint a day for deliberation[12]; that they should return the thirteenth of April[13], if they wished anything.—Scipio said, that, in a situation[14] so disastrous, there must be daring[15] and action, and that they should immediately go with him, armed.—Polyaenus said, he praised them, that they had taken arms promptly[16]; but he would praise them still more, if they would use them, only[17] when forced by the last[18] necessity.—Scipio said, that great and generally just contentions[19] arise[20], when something is demanded by friends, which is unjust[21]. Scipio told the Senators, if they would appoint[22] his brother L. Scipio to the province of Greece, that he would go with him as legate.

[1] esse omnīno nihil (is — nothing). [2] agĕre. [3] fundi. [4] aequabilĭter. [5] separabĭlis. * (omitted in Latin). [6] ut. [7] exire. [8] fines. [9] copiae. [10] potiri. [11] praestare. [12] deliberare. [13] Idus Aprīles. [14] tantum malum (situation so disastrous). [15] audēre (part. in dus). [16] impigre. [17] nisi. [18] ultimus. [19] dissidium. [20] nasci. [21] non rectus. [22] decernĕre.

(2) The senators cried out[1] in indignation[2], that, if there were magistrates in the state, there would have been no assembly[3], except[4] one commanded by the state[5]. Now the state was dispersed and divided[6] into a thousand curiae and assemblies[7]. Truly[8], a single man, such[9] as Appius Claudius was, would have scattered[10] those assemblies[11] in the twinkling of an eye[12].—Tullus cried[13] out to his horsemen with a loud[14] voice, to[15] return; that there was no need of fear[16]; that, at his command, the Albanian army wheeled[17] round, for the purpose[18] of assaulting[19] the Fideni.—Tanaquil addressed[20] the people from the upper[21] part of the house, (telling[22] them) to be of good courage[23]; that the king had been stunned[24] by a sudden[25] blow[26], that the weapon had not descended deep[27] into his body, that he had already come to himself,[28] and she confidently hoped[29] that they would see him the next day. In the mean time, they should obey Servius Tullius; he would discharge[30] the duties[31] of the king.—I exhorted the king to use the royal prerogative[32] against those who plotted[33] for his life, to punish[34] those who must[35] be punished, and to use the protection[36] of my army, as a terror to those who are in fault[37]; (saying) that all would perceive, as soon as[38] they could learn the decree of the Senate, that I would assist[39] him, if it was necessary.

[1] clamare. [2] indignans. [3] concilium. [4] nisi. [5] publĭcus (one — state). [6] dissipatus. [7] concio. [8] profecto. [9] qualis (such as). [10] discutĕre. [11] coetus. [12] momento temporis. [13] acclamare. [14] clarus. [15] ut. [16] trepidatio. [17] circumduci. [18] ut. [19] invadĕre in aliquem. [20] allŏqui. [21] superior.

[22] (omitted in Latin). [23] anĭmus. [24] sopītus. [25] subitus. [26] ictus. [27] alte. [28] redire. [29] confidĕre (confidently hoped). * propedĭem. [30] obire. [31] munera. [32] jus. [33] insidiatores (those who plot). [34] poena afficĕre. [35] necesse esse. [36] praesidium. [37] esse in culpa. [38] quum (as — as). [39] praesidio esse.

(3) The ambassador of the Helvetii spokē[1] with Caesar in the following manner[2]: If the Roman people would make peace with them, they would go to that quarter[3] and there remain*, where Caesar had appointed[4] and wished them to remain; but if he should continue[5] to pursue them with war, he should remember not only the old defeat[6] of the Roman people, but also the ancient[7] bravery of the Helvetii. That he had unexpectedly[8] attacked[9] one district[10], when those, who had gone over the river, could not assist their friends; therefore he should neither attribute too much to his bravery, nor despise[11] them; they had learned[12] from their parents and ancestors, that they should contend more by bravery than by art, or (than) they should rely[13] upon treachery[14]. Therefore he should not permit[15], that that place, where they had encamped[16], should receive[17] its name or be remembered[18] by[19] a defeat[20] of the Roman people.

[1] agĕre. [2] ita (following manner). [3] ea pars. * esse. [4] constituĕre. [5] perseverare. [6] incommŏdum. [7] pristĭnus. [8] improviso. [9] adoriri. [10] pagus. [11] despicĕre. [12] ita discĕre. [13] niti. [14] insidiae. [15] committĕre. [16] consistĕre. [17] capĕre. [18] prodĕre memoriæ. [19] ex. [20] internecio.

(4) Caecinna told his soldiers, that their only deliverance was in arms; but that these must be used[1] with judgment[2], and they must remain within the rampart[3], until the enemy should come up[4] nearer; then they must break[5] forth on[6] all sides; by this sally[7], they would come to the Rhine. But if[8] they should flee, still more forests and deeper[9] marshes[10] would remain[11]; but honor and glory would be the lot[12] of the conquerors.—Romulus visited[13] the indignant Sabine women and informed[14] them, that this had happened by the arrogance of their fathers, who had refused[15] marriage[16] to their neighbors; yet they (the women) would live in matrimony, and share[17] in all their fortunes and in the state. That they should only mitigate[18] their anger, and give their affections[19] to them, to whom fate had given their bodies. That friendship[20] had often afterwards arisen from injury, and they would have* so much better husbands[21], because each would strive[22] to his utmost[23] to allay[24] desire for their parents[25] and country.

[1] temperare. [2] consilium. [3] vallum. [4] succedĕre. [5] erumpĕre. [6] ab. [7] eruptio. [8] quod si. [9] profundus. [10] palus. [11] superesse. [12] obtingĕre. [13] circumire. [14] docēre. [15] negare. [16] connubium. [17] in societate esse. [18] mollire. [19] anĭmus. [20] gratia. * uti. [21] vir. [22] enīti. [23] pro se (to his utmost). [24] explēre. [25] (genitive).

(5) After the death of Augustus, Tiberius discoursed[1] much, in the senate, of the extent of the empire, with the modesty peculiar[2] to himself. He said, that the mind[3] of the divine Augustus alone[4] was capable[5] of so great a weight[6], that he (Tiberius), whom Augustus had called to share[7] his duties, had learned by experience[8], how arduous and subject[9] to fate is the charge of ruling[10] everything. Hence, in a state, which had such an abundance[11] of distinguished men, they should not impose[12] all things on one; if several would unite[13] their labors, they would perform[14] the duties[15] of the state more easily.

When, after the death of Augustus, disturbances[16] had broken out[17] in Pannonia, Blesus said with much art, that the wishes[18] of the soldiers must not be conveyed to Caesar by sedition and insurrections[19]. Neither the ancient[20] soldiers had demanded[21] of their commanders anything so unprecedented[22], nor had they themselves, of the deceased[23] Augustus; that the cares of the new sovereign had been increased[24] at an unfavorable time[25]. Yet, if[26] they endeavored[27] to seek[28] it peacefully[29], why did they think[30] of violence? They should appoint[31] ambassadors, and should give commands to them in his presence[32].

[1] dissĕrĕre. [2] suus (peculiar to himself). [3] mens. [4] solus. [5] capax. [6] moles. [7] in partem. [8] experiri. [9] subjectus. [10] regĕre. [11] refertum esse (to have abundance). [12] deferre ad aliquem. [13] sociare. [14] exsĕqui. [15] munia. [16] motus. [17] exoriri. [18] desiderium. [19] turba. [20] vetus. [21] expostulare. [22] novus. [23] divus. [24] onerare. [25] parum in tempore (at — time). [26] si tamen. [27] tentare. [28] tendĕre. [29] in pace. [30] meditari. [31] decernĕre. [32] coram (in presence).

(6) The ancients relate a very wonderful dream: When two friends[1], from Arcadia, were travelling[2] together[3], and had come to Megara, one took lodgings[4] with a landlord[5], the other with a friend*. When (ut) they had retired to rest[6] after eating[7], at midnight[8], while asleep, it seemed to the one who was entertained[9] by his friend, that the other asked him to come to his help[10], because the landlord was preparing to kill him. He, frightened[11] by the dream, at first rose up; afterwards, when he had collected himself, and thought that he must consider[12] the dream as nothing, he laid down again[13].

Then it seemed to him, while asleep[14], as though[15] the same asked him, because** he had not come to help him while alive[16], not to suffer[17] his death to be unrevenged[18]; that he had been murdered by the landlord, and placed[19] in a cart, and that dung[20] had been thrown[21] over[22] him; he asked him to be at[23] the gate in the morning[24], before the cart went out of the city. Moved by this dream, he was present[25] at the gate early with the teamster[26]; he asked him, what he had in the cart; he frightened, fled,—the dead man was dug[27] out, and the landlord, after the affair had been made known[28], was punished[29].

[1] familiāris Arcas (a friend from A.). [2] iter facĕre. [3] una. [4] devertĕre ad aliquem. [5] caupo. * hospes. [6] quiescĕre. [7] coenatus (after eating). [8] concubia nox. [9] in hospitio esse (who — friend). [10] subvenire. [11] perterritus. [12] visum pro nihilo habēre (dream — nothing). [13] recumbĕre. [14] dormiens. [15] ut. ** quoniam. [16] vivus. [17] pati. [18] inultus. [19] injicĕre. [20] stercus. [21] conjicĕre. [22] supra. [23] adesse. [24] mane. [25] praesto alicui esse. [26] bubulcus. [27] eruĕre. [28] patefacĕre. [29] poenas dare.

II. *Examples of direct discourse, from which narrative discourse is to be formed.*

(1) Caesar Octavianus wrote back[1] to Tiberius, who asked for a Grecian client: I will not grant[2] it, unless I shall have persuaded[3] myself, with my own eyes*, how just reasons you have to ask. Drusus read aloud[4] the letter of his father, in which it was written: I have[5] a special concern for the bravest legions, with whom I have waged very many wars. As soon as my mind shall have recovered[6] from grief[7], I will deliberate[8] with the fathers respecting[9] your demands[10]. In the mean time, I have sent my son to grant[11], without delay[12], what can be immediately allowed[13]; the rest must be reserved[14] for the Senate.

Tiberius, who wished Germanicus to return from Germany, reminded him in many[15] letters (saying): Return to the appointed[16] triumph: you have fought successful and great battles; but remember[17] also the dreadful[18] losses[19] which the wind and floods have occasioned[20]. I was sent nine times[21], by the god-like[22] Augustus, to Germany, and have accomplished[23] more by wisdom[24] than by force. The Cherusci and the other people of the insurgents[25] can be left[26] to their internal[27] dissensions[28], if the resentment[29] of the Romans is satisfied.

[1] rescribĕre. [2] dare. [3] persuadēre. [*] praesens (with — eyes). [4] recitare. [5] esse. [6] requiescĕre. [7] luctus. [8] agĕre. [9] de. [10] postulatum. [11] concedĕre. [12] cunctatio. [13] tribuĕre. [14] servare. [15] creber. [16] decretus. [17] meminisse. [18] saevus. [19] damnum. [20] inferre. [21] novies [22] divus. [23] perficĕre. [24] consilium. [25] rebellis. [26] relinquĕre. [27] domestĭcus. [28] dissidium. [29] ultio Romana (resentment of Rom.).

(2) The inhabitants[1] of Praeneste, enemies of the Romans, pitched[2] their camp not far from the river Allia, and boasted[3] to[*] each other: We have occupied a place unfortunate[4] for the city Rome. There will be fear and flight from this place, as[5] there was in the Gallic war. For, if the Romans fear[6] the day, distinguished[7] by the name of this place, how much more will they tremble[8] before Allia itself. Truly, the fierce[9] forms[10] of the Gauls, and the sound of their voices will be before their eyes and ears.

The Romans, on the contrary, said[11]: Wherever the Latins are, there we know well, that they are such[12] as we have conquered[13] at lake Regillus, and, by a peace of a hundred years, held[**] subjects[14] to us. The place, distinguished by the memory of the defeat, will rather incite[15] us to efface the remembrance of the disgrace[16], than cause[17] fear, that any ground will be inauspicious[18] to our victory. Nay[19], if the Gauls even[20] should present[21] themselves to us in this place, we would fight as we fought at Rome, in regaining[22] our country, and as at Gabii, on the following day, we effected[23] that no enemy, who had entered[24] the city[25] Rome, could carry[26] home the news of success[27] or defeat.

[1] Praenestini. [2] ponĕre. [3] jactare. [*] inter. [4] fatālis. [5] ac. [6] timēre. [7] insignis. [8] reformidare. [9] trux. [10] species. [11] (omitted). [12] is. [13] devictus. [**] tenēre. [14] obnoxius. [15] irritare. [16] dedĕcus. [17] facĕre. [18] nefastus. [19] quin. [20] ipse. [21] offerre. [22] repetĕre. [23] efficĕre. [24] intrare locum. [25] moenia Romana. [26] perferre. [27] secunda adversăque fortuna (success or defeat).

(3) When Scipio had conducted[1] very kindly[2] towards the Spaniards, the multitude which had crowded[3] around him, with great unanimity[4] called him king. Then, when he had requested[*] silence by a herald, he said: My greatest name is Imperator, by which my soldiers have named me; the name of king is, in other places[5], great; in Rome, intolerable; I have[6] a kingly heart: if you consider that noble[7] in the mind[8] of man, think[9] so in silence[10], but forbear[11] the use[12] of that word[13].

Answer was made[14] by the Gauls to the ambassadors of the Romans: Although we, for the first time, hear of the name of the Romans, yet we believe, that you are brave men, since the inhabitants[15] of Clusium, in their trouble[16], have asked[17] your aid; and because[18] you have preferred[19] to protect your allies by an embassy[20], rather than by arms, we by no means refuse[21] the peace which you offer, if the inhabitants of Clusium, who have more[22] land than they cultivate, will give[23] to us who are in need[24], a part of their territory[25]; otherwise[26] peace cannot be obtained[27]. We wish not only to hear and answer in your presence[28], but, if the land is refused[29] us, we will also[30] fight in your presence, in order that you may be able to announce[31] at home, how far the Gauls excel[32] other men in bravery.

[1] gerĕre. [2] perhumanĭter. [3] circumfusus (which—him). [4] consensus. * facĕre. [5] alibi. [6] esse in aliquo. [7] amplus. [8] ingenium. [9] judicare. [10] tacite. [11] abstinēre. [12] usurpatio. [13] vox. [14] dare. [15] Clusini. [16] res trepĭda. [17] implorare. [18] quoniam. [19] malle. [20] legatio. [21] aspernari. [22] latius. [23] concedĕre. [24] egēre (participle.) [25] fines. [26] alĭter. [27] impetrare. [28] coram. [29] negare. [30] idem. [31] nuntiare. [32] praestare.

(4) Hannibal sent messengers to the petty kings[1] of Gaul with this commission: I wish in person[2] to speak with you; either do you come[3] nearer to Illiberi, or I will come* to Ruscĭno, that the meeting[4] may be easier from a near[5] place; for I will receive you early at my tent, nor will I delay[6] to come to you myself. For I have come, as a friend[7] of Gaul, not as an enemy, and, if you permit[8] it, I will not draw[9] the sword, until I shall have come to Italy.

Alexander, at a feast, dared to disparage[10] the actions of his father. The famous battle at Chaeronea was my work[11], said he, and the glory of the great achievement has been taken[12] from me by the envy[13] and jealousy of my father; I protected[14] the body of my father by my shield, and his assailants[15] were killed[16] by my hand. This he never willingly[17] acknowledged[18], since he was unwilling[19] to owe[20] his life to his son.

[1] regŭlus. [2] ipse. [3] accedĕre. * procedĕre. [4] congressus. [5] propinquum (near place). [6] procedĕre cunctanter (delay to come). [7] hospes. [8] per me licet (I permit). [9] stringĕre. [10] obterĕre. [11] opus (in genitive). [12] adimĕre. [13] malignĭtas. [14] protegĕre. [15] ruĕre. [16] occidĕre. [17] aequo animo. [18] confitēri. [19] invītus. [20] debēre (indicative).

(5) When the report of Alexander's death had been brought to the wife of Darius, she lamented[1] the dead and the living at the same time. For who, said she, will now care[2] for me and my daughter? Who will be another Alexander? Twice[3]

have we been taken prisoners; twice have we lost[4] the kingdom. Truly[5], we shall find no one who regards[6] us.

After Syracuse was taken, Titus Manlius spoke as follows in the Senate: War must be waged with tyrants; Syracuse, that most beautiful and famous city, the granary[7] and formerly[8] the treasury[9] of the Roman people, has been destroyed[10], by whose munificence and gifts, the state has been assisted and embellished[11] in many times of difficulty[12], and, finally[13], in this very[14] Punic war. If king Hiero, the most faithful adherent[15] of the Roman government, should arise[16] from the grave[17], with what countenance[18] could one show[19] to him Syracuse or Rome, since, when[20] he has beheld the half-destroyed[21] and plundered[22] country, he will see, as he enters[23] Rome, the spoils of his country at the vestibule of the city.

[1] deplorare. [2] agĕre curam. [3] itĕrum. [4] excidĕre aliqua re. [5] utique. [6] respicĕre. [7] horreum. [8] quondam. [9] aerarium. [10] perire. [11] ornare. [12] tempestas (time of difficulty). [13] denique. [14] ipse. [15] cultor. [16] existĕre. [17] infĕri. [18] os. [19] (see § 218). [20] ubi. [21] semirŭtus. [22] spoliatus. [23] ingrediens locum.

(6) Gracchus, when surrounded[1] by the multitude of the enemy, sprang[2] from his horse, and ordered[3] the soldiers to do the same, and animated them, (saying): Let us honor[4] by our bravery the only thing which[5] fortune has left[6] to us. But what is left to some few, who have been surrounded in a valley, shut[7] in by woods and mountains, but[8] death? The only question[9] now is, whether we, delivering[10] up our bodies like beasts*, shall be slain[11] unrevenged[12], or whether, stained[13] with their blood, we shall fall among the accumulated[14] corpses of the expiring enemy.—Furius impaired[15] the authority of his colleague Camillus, when he said: Wars are designed[16] for young men. Courage grows[17] and decays[18] with the body; from a most efficient[19] warrior[20], Camillus has become a loiterer[21], and he, who at his coming[22], was wont to capture[23] camps and cities, in the first assault[24], now sits inactive[25] within[26] the walls, and wastes[27] time. The measures[28] of an old[29] man are inefficient[30] and weak[31]; and he has not only lived[32] long enough, but has obtained[33] glory enough. Of what use[34] is it to suffer[35], that the strength of the state, which ought[36] to be immortal, should grow feeble[37] with a single mortal body?

[1] circumvenire. [2] desilire. [3] jubēre. [4] cohonestare. [5] quod unum (the only thing which). [6] reliquus facĕre. [7] septus. [8] praeter. [9] id modo referre. [10] praebēre. * modo. [11] trucidare. [12] inultus. [13] perfundĕre. [14] cumulare. [15] elevare. [16] dare. [17] vigēre. [18] deflorescĕre. [19] acerrimus.

[20] bellator. [21] cunctator. [22] adveniens. [23] rapĕre. [24] impetus. [25] esse resĭdem. [26] intra. [27] terĕre. [28] consilium. [29] senex. [30] frigēre. [31] torpēre. [32] vitae satis alicui esse. [33] esse. [34] attinēre. [35] pati. [36] decēre. [37] consenescĕre.

(7) After Perseus had given a successful battle to the Roman consul, and the king was holding[1] a consultation[2] respecting his situation[3], some friends ventured to give him counsel, to use his good fortune[4] for[5] the stipulation of an honorable[6] peace. A man, prudent and deservedly[7] successful, said they, knows[8] how[9] to be moderate[10] in his success*, and not to trust[11] too much the serenity[12] of present fortune. Send ambassadors to the consul, to[13] renew an alliance on[14] the same conditions[15], on which your father Philip obtained peace of the Romans. A war is not ended more honorably than after[16] so remarkable[17] a battle. But if even then, the Romans, according to their natural[18] stubbornness[19], reject[20] just[21] conditions, gods and men will be witnesses both of your moderation and of their insolent[22] haughtiness.—When Alexander had treated the captive wife of Darius very kindly[23], she thus said: O king, you deserve[24] that we should entreat[25] for you what we once entreated for our Darius; and you are worthy, since you have surpassed so great a king, not only in fortune, but also in equity. You, indeed[26], call me mother and queen; but I confess that I am your slave[27]. It concerns[28] you very much to show[29] rather by kindness[30] than by cruelty, what you have the power[31] to do towards us.

[1] habēre. [2] consilium. [3] summa. [4] fortūna secunda. [5] in (with acc.). [6] honestus. [7] merĭto. [8] esse alicujus. [9] (omitted in Latin). [10] modum imponĕre. * res secundae. [11] confidĕre. [12] serenĭtas. [13] (see § 311). [14] in (with acc.). [15] lex. [16] a. [17] memorabĭlis. [18] insĭtus. [19] pertinacia. [20] aspernari. [21] aequa (just conditions). [22] pervĭcax. [23] humanĭter. [24] merēri. [25] precari. [26] quidem. [27] famŭla. [28] interesse. [29] testari. [30] clementia. [31] licere (to have the power).

(8) Because many embassies of Antiochus had before been in vain[1] sent to the Romans, respecting[2] peace, a new ambassador appeared, who said: I have[3] confidence[4], that I shall obtain[5] what former ambassadors have not obtained. For hitherto many cities in Asia Minor and Lysimachia in Europe, have been a bone[6] of contention in those quarrels[7]. Of these, the king has given[8] up Lysimachia, that it may not be said, he possesses anything in Europe. But those cities, which are in Asia, he is ready to surrender, and whatever[9] others the Romans wish to claim[10] from the royal dominion, because they have been on our side[11]; the king will also pay[12]

half[13] of the expense to the Roman people. The rest of his speech was nearly as follows: Remember human destiny[14], and be sober[15] in your prosperity[16], and do not aggravate[17] the misfortune[18] of another. Terminate your kingdom by Europe; this is already immeasurable. Single parts[19] can be more easily obtained[20] by conquest[21], than the whole[22] can be held[23] together. But if you wish to take[24] a part of Asia also, only[25] do not bound[26] your kingdom by doubtful[27] lands. For the sake[28] of peace and union, the king will permit[29] his moderation to be surpassed[30] by Roman cupidity.

[1] nequicquam. [2] de. [3] esse. [4] fiducia. [5] impetrare. [6] jactari (to be — contention). [7] disceptatio. [8] cedĕre aliqua re. [9] si quis alius. [10] vindicare. [11] partium alicujus esse. [12] praestare. [13] pars dimidia impensarum. [14] res humanae. [15] moderari. [16] fortuna. [17] urgēre. [18] fortuna aliēna (misfortune of another). [19] singula (single parts). [20] parare. [21] acquirĕre. [22] universa. [23] tenēre (held together). [24] abstrahĕre. [25] dummŏdo ne. [26] finire. [27] dubius. [28] causa. [29] pati. [30] vincĕre.

SUPINES.

435. Both the supines are considered as parts of the verb. But only the first in *um* can be properly so viewed, inasmuch as it alone can govern the same case as its verb. On the contrary, the second, in *u*, never governs a case, and actually occurs only in a very few verbs. Neither of them admits an adverb; we cannot say, suppliciter rogatum, *to ask in a suppliant manner;* patienter toleratu, *to be borne patiently.* Their use is as follows:

First Supine in um.

436. This supine depends upon a verb, which implies a *motion, in order to do something.* The English verb which denotes the *design* of that motion, is expressed by the supine in *um.* We indicate this design by *to* or *in order to.* This supine governs the same case as the verb; e. g. *I have come to ask you,* te oratum (rogatum); *Hannibal was recalled to defend his country,* patriam defensum. It also occurs without an accusative; e. g. *I give him a place to sit,* eum sessum recipio; *the boys go to play,* lusum

eunt; *the cattle go to drink*, aquatum; *let us go to bathe*, lavatum.

437. Sometimes also it can be rendered by a substantive or a preposition and a substantive, especially after the verb *to go;* e. g. *To go a fishing*, piscatum ire; *to go a hunting*, ire venatum; *to bed*, dormitum or cubĭtum; *into exile*, exulatum; *to go for plunder*, praedatum ire, etc.

438. The verb *ire* with the supine, denotes *the aiming at something, to wish, to be ready, to make preparations, to intend, the resolution to do something;* it is often used, also, for the simple verb from which the gerund comes, to express the idea with more vivacity and force; e. g. *Why do you hurry to destruction*, or *why will you destroy yourself?* Cur te is perditum? instead of perdes; *dishonest men will take* (*are ready to take*) *from the deserving their rewards*, ereptum eunt; *preparations are making to besiege the city*, urbem oppugnatum itur. Hence *ire* with the supine can be used in many connections for the future active infinitive; e. g. *I believe that he will besiege the city*, eum urbem oppugnatum ire, for oppugnaturum esse. So also, the future infinitive passive consists of *iri* and the supine.

According to the preceding remarks, verbs of *motion*, when they denote *that for which* the action is done, often take a supine. But it is to be noticed, that verbs of *haste*, festinare, properare, accelerare, maturare are exceptions, as they never admit a supine, but take the infinitive simply; e. g. *Scipio hastened to besiege the city*, oppugnare festinavit; *Caesar hastened to return to his country*, redire properavit.

439. As even this first supine occurs but seldom, not being found at all in many verbs, and in others, although it has an apparent existence, not being used, other constructions supply its place.

Here belong:

(1) Constructions with *ut*, for which also *qui* can be substituted; e. g. instead of veni vos liberatum, *I came to free you*, it can also be written, ut (qui) vos liberarem. *Antiochus sent ambassadors thither to manage the affair better*, ut (qui) rem melius agĕrent; where, on account of *melius*, a supine is never admissible.

(2) With *causa* and the genitive of the gerund, or the verbal adjective, where it occurs; e. g. Vos liberandi causa, or vestri liberandi causa; rem melius agendi causa, or rei melius agendae causa.

(3) With *ad* and the accusative of the gerund or verbal adjective; e. g. Ad vos liberandos, ad rem melius agendam.

(4) With the future active participle, which must refer to the person, whether expressed by a substantive or pronoun, who is described as *wishing to do* something, e. g. Vos liberaturus (I who would wish to free you); legatos rem melius acturos (ambassadors who would wish to do).

Care should be taken, not to use this supine after words which do not imply motion, although the *purpose* is denoted by *to* or *in order to;* e. g. *He gave me a book to read*, not lectum; *I have selected this country-seat to spend my life there*, not actum.

Second Supine in u.

440. This supine, which occurs still less frequently than the other, and which we translate sometimes actively, and sometimes passively, is used:

(1) With some adjectives, in order to show more definitely, *in what respect* the adjective belongs to the substantive, which it qualifies. Thus, e. g. *Audĭtu, lectu, cognĭtu, dictu*, signify, *in respect to hearing, reading, knowing, saying* or *relating*. This supine depends on such adjectives as *worthy, useful, remarkable, easy, difficult, pleasant, unpleasant, credible, incredible, clear, dark, likely, fit, disgraceful, laudable, large*, etc.; e. g. *This book is useful to read*, lectu utilis

est; *this wine is pleasant to drink,* potu est jucundum; *what is better to be avoided, what to be sought,* quid est melius vitatu, quid petitu? Here, also, belong the substantives, *fas, nefas* and *opus,* which are so often used.

441. (2) With some verbs which denote a *removal* from some place or thing. But the few supines occurring in such connections, are evidently nothing but substantives; e. g. *To arise from bed,* cubĭtu surgere; *to return from hunting,* venatu redire.

442. Since this second supine occurs so seldom, and with most verbs is not used at all, its place can easily be supplied by another construction. Thus with *dignus* and *indignus, qui* is oftener used. Comp. § 309. The use of *ad* with the gerund particularly belongs here. Thus, in Cicero, difficĭlis ad intelligendum, for intellectu; facĭlis ad judicandum, for judicatu; jucundus ad audiendum, for audītu, and so others. Cicero says of *pain, which is difficult to be borne,* in one place, difficilis perpessu, in other places, difficilis ad patiendum tolerandumque.

Examples on §§ 435—442.

In panegyrics[1], it is most pleasant to hear the virtues of justice, clemency and generosity. Alexander determined to cross the Hyphăsis, which was difficult to cross. The soldiers, who, for the purpose of forage[2], had gone too far, could not return. Whoever goes to bed at[3] the tenth hour and rises at the fifth hour, follows[4] the prescriptions of physicians. To go a hunting is a healthful exercise. It is an excellent precept of Quintilian, that parents should do nothing in the presence[5] of their children, which is base[6], nor say what it is disgraceful to hear. A common[7] soldier, who had gone from the camp to fetch water[8], found a concealed[9] way to the fortress[10], which was very difficult to ascend. Although everything which happens here, is painful[11] to hear, yet it is more supportable[12] to hear than to see it. The shorter a narration is, the more clear[13] and easy to be understood[14] will it be[15]. If the sleeping did everything they dream[16], all who go to bed, ought to be bound[17]. Tarpeia, at that time, had perchance[18] gone out of the fort, to fetch[19] water for the sacrifice[20]. The sons of Ancus went to Suessa Pometia into exile. Pain is something which is severe[21], contrary to nature[22] and hard to endure[23]. A united[24] cry is something which is unimportant[25] to mention[26], but of great importance[27] in an engagement[28]. When Virgil and Maecenas had come to Capua, the former went to sleep, but the latter to play. You came into these regions rather to weep[29] than to swim[30]. How[31] is it, Cassius? Shall[32] we sit, although we have not come to annoy*, but to encourage you? The human mind can be compared with no other[33] than with God himself, if it is proper[34] to say this.

[1] laudatio. [2] pabulari. [3] sub. [4] sequi. [5] coram. [6] foedus. [7] miles gregarius. [8] aquari. [9] opertus. [10] castellum. [11] acerbus. [12] tolerabĭlis. [13] dilucĭdus. [14] cognoscĕre. [15] fiĕri. [16] somniare. [17] alligare. [18] forte. [19] petĕre. [20] sacra, -orum. [21] asper. [22] contra naturam. [23] perpĕti. [24] congruens. [25] parvus. [26] dicĕre. [27] momentum. [28] res agenda. [29] plorare. [30] natare. [31] quid. [32] ire (with the interrogative *ne*). * flagitare. [33] alius nullus. [34] fas.

PARTICIPLES.

443. The Latin, like the English, has a present and perfect participle, the former active, denoting a *continued* or *cotemporary action*, e. g. amans, *loving*, the latter passive, including our perfect and compound perfect, denoting an action *completed* or *prior* to some other; e. g. amatus, *loving, having been loved.* The Latin has no participle corresponding with the English comp. perf. active, except in deponent verbs; e. g. locutus, *having said.* Besides the above, the Latin has a future active participle, and a passive verbal adjective or fut. pass. part. in *andus* or *endus*, which denotes what *must be done.* Deponent verbs have all the participles for the three different relations of time, present, past and future. Accordingly, from the verb *doceo* and *hortor*, the following participles come:

(1) Docens, *one who teaches, teaching;* hortans, *one who exhorts, exhorting.*

(2) Docturus, *one who will teach;* hortaturus, *one who will exhort.*

(3) Doctus, *one who has been taught, had been, will have been;* hortatus, *one who exhorted, has, had, will have.*

(4) Docendus, *one who must be taught;* hortandus, *one who must be exhorted.*

The verbal adjective has been treated above in its appropriate place. Here the usage of the other participles will be spoken of.

444. Participles abridge the discourse, as the English participles also show; for, *the singing bird enlivens the woods,* is the same as *the bird, when it sings* (which sings), *enlivens the woods.* Here the participle serves merely to explain or define the substantive.

445. Not only relative sentences with *who, which,* can be abridged by participles, but also such as begin with conjunctions, e. g. *since, if, when, because, while, after, although,* and the like, and properly form introductory sentences.

Sentences, also, connected by *and,* can be abridged, and, as will be shown in the sequel, many substantives governed by prepositions, can be changed into participial sentences, because they can be resolved and expressed by conjunctions with a verb.

446. In Latin, the participles unite *two sentences* in one. Where this is done, the case of the participle and the noun or pronoun with which it agrees, either *depends upon* a verb or another word in the sentence and is *governed* by them, or the participle with its noun or pronoun is *independent* of any other word. The English uses the former construction more frequently than the latter; e. g. *You heard me when I said this,* me id dicentem audivisti. An example of the latter is: te recte loquente, gaudeo, *when you speak rightly, I rejoice,*—where the ablative te does not depend on gaudeo. *Two sentences,* therefore, are either connected with and are dependent on each other, or they are not. The former may be called *dependent,* the latter *independent* sentences.

447. When the subject of that sentence which can become a participle, that is, the subject of a participial sentence, is

repeated in the principal clause, and thus both sentences are in an intimate grammatical connection, they are *dependent* sentences, and therefore, even in English, can be abridged by a participle; e. g. *When I say something to you, you believe*, i. e. *you believe me saying something to you.* Here the subject *I*, refers to the word *me*, in the principal clause. *When I speak, my father beholds me*, i. e. *my father beholds me speaking.* Here also the subject *I*, refers to the word *me*, in the principal clause. Thus both sentences are connected with, and are dependent on, each other.

448. But when the subject of the participial sentence is *not* repeated in the principal clause, and so the two sentences do not stand in an intimate grammatical connection with each other, they are *independent* sentences, and, in English, are not usually abridged by a participle; *When I say anything to you, do not believe all. When you speak, let the other keep silence.* In both these examples, the subjects of the participial sentences, viz. *I* and *you*, are not repeated in the accompanying principal clauses. These introductory sentences, therefore, can indeed be abridged in Latin, but they form independent sentences, containing a complete idea in themselves.

The Latin usage will now be more definitely stated.

449. When participles are used, the conjunctions and relative pronoun *qui* are omitted, and the English verb becomes a participle, and such a participle as the sentence and connection require.

The tenses compounded with the auxiliary *sum*, omit the auxiliary and retain the participle. Hence pater qui docet (docebat), is equivalent to pater docens; pater, qui docebit (docturus est) = pater docturus; pater, qui doctus est (erat, erit) = pater doctus.

Since, as above remarked, participial sentences differ according to the difference of the sentences from which they are formed, this will now be considered more definitely.

(1) *Dependent* (*or united*) *Participial Sentences.*

450. Dependent participial sentences, therefore, are those whose subject is repeated in the principal clause, and thus the two form a whole. By rejecting the conjunction or the relative *who*, *which*, *one* sentence is formed of *two*, while the verb of the principal clause becomes the governing verb, and, hence, often changes the case of the subject. The subject, therefore, with its participle, is put in that case, in which the word referring to it in the principal sentence, stands; e. g. *When the sun rises, the Persian worships it;* or, *the Persian worships the sun, when it rises.* This is expressed in one sentence; *The Persian worships the rising sun*, Persa solem orientem adorat.

When *two* sentences are thus brought into *one*, the word which now becomes superfluous, must be omitted, consequently all pronouns, which refer to a substantive that is now definite. But the substantive should not be separated too far from its participle, and should rather be placed before, than after it; e. g. *When you are dead, how will the bite of wild beasts injure you?* or; *How will the bite of wild beasts injure you, when*, etc.? Quid tibi mortuo ferarum morsus obĕrit?

Such united sentences are formed:

451. (1) By the pronoun *who, which*, when it is in the nominative. As the participle contains that pronoun in itself, it is considered as a clause explanatory of that, to which the pronoun refers; e. g. *This could perhaps have happened to Hercules, who was the son of Jupiter*, Herculi Jovis satu edĭto. *Many employ eloquence, which has been given by nature for the safety of man, to destroy the good*, eloquentiam a natura ad salutem homĭnum datam.

452. When the pronoun *who, which*, is *indefinite* and is equivalent to *he, who*, i. e. *any one, such, those, who*, or *that* or *those, which*, these pronouns are omitted, because they are contained in the participle; for *docens* signifies *he, who teaches*, i. e. *any one, who;* e. g. *The knowledge of heavenly things gives enlarged views to those* (indefinite) *who behold the works of God,*

affert Dei opĕra cernentibus. *We readily yield to those who speak the truth,* verum dicentibus facile cedimus; *that which is lightly got, is lightly spent,* male parta male dilabuntur. So: Imperaturus (one who is to command) omnibus eligi debet omnibus. Facilius est currentem (one who is running) incitare quam commovere languentem (one who is faint). But when *who, which,* refers to a definite pronoun, e. g. *this, that* person or thing and the like, this pronoun must be used in Latin; e. g. *We must gratify him* (definite), *who, perhaps now for the first time, hears this,* huic nunc hoc primum fortasse audienti.

453. (2) Such sentences are also formed by conjunctions which mark introductory sentences, viz. *as, since, because, when, after, while, although,* etc. When the subjects of these introductory sentences are repeated in the principal sentences, with which they are connected, then they become *united* or *dependent* sentences; e. g. *When Masinissa heard this, he wept profusely,* Masinissae haec audienti lacrĭmae obortae sunt. *When we look upon the heavens, it is certain to us that the world is the work of God,* nobis coelum conspicientibus certum est. *The loss of time is irreparable, when it is spent in idleness,* jactūra temporis segnitie peracti. *After Romulus died, Numa Pompilius succeeded him,* Romulo mortuo (dative) successit N. P. *The authority of these, even when they are dead, might continue to live!* horum etiam mortuorum auctorĭtas!

The following examples are of the same nature: *When the Athenians made known their distress, help was promised* (promittere) *them. What hope have* (esse) *you, when you stand here idle? After the enemy had been driven into the valley, the Romans surrounded* (cingere) *them. The Grecian language must be well understood by him, who wishes to read this book. The Romans levelled* (aequare) *Corinth with the ground, after it had been taken.*

(2) *Independent Participial Sentences.*

454. Independent participial sentences are those whose subject is not repeated in the principal sentence, and where,

consequently, each sentence stands by itself. The Latins abridge such sentences by the use of their independent ablative, which, on account of the completeness of the idea, is called *ablative absolute.* The ablative is particularly appropriate, because it denotes *time, cause,* and other relations. Here the subject and participle are put in the ablative, and the conjunction is omitted.

455. Such sentences are formed only by the conjunctions mentioned above (§ 453); e. g. ***When the sun rises, the stars vanish***, soleoriente. ***After Tarquin had been banished from Rome, Brutus was chosen consul***, Tarquinio urbe expulso. ***Friendship prevails between good men and God, because virtue unites them***, virtute conciliante. ***The Romans wished to fight, although Cicero opposed***, Cicerone clamante. ***When the nature of all things is known, we are free from fear***, omnium rerum natura cognita.

Perfect passive participles in the neuter, are also used in the ablative absolute without a substantive; e. g. ***audito, cognito***, etc., for ***quum auditum, cognitum esset.*** This is frequent in the historians. So also ***auspicato, augurato***, for quum auspicatum, auguratum esset, ***after the auspices***, etc., ***had been consulted;*** sortito, ***when the lot was cast.*** Cicero and others use these often in the ablative.

Remarks.

456. (1) As many of the foregoing examples show, participial sentences in Latin, can denote the various relations of *time*, ***manner***, *cause*, ***motive*** or *purpose*, and *condition* or *concession*. For the sake of a complete and connected view of the subject, some examples are here added to illustrate each of these relations. (1) Time: e. g *Plato died* WHILE *writing*, scribens; AFTER *the death of Trajan, **Hadrian was made** emperor*, mortuo Trajano; *Tiberius*, WHEN *he was about to cross the Rhine, sent over his provisions*, trajecturus. (2) Manner: *Socrates often uttered truth* IN *a jesting* WAY, ridens. (3) Cause: *I assert nothing*, FROM *doubt and distrust of myself*, dubitans et mihi ipse diffidens; *the Athenians alleged, that Alcibiades was unwilling to take Cyme*, BECAUSE *he had been bribed by the king*, corruptum noluisse; *Caelius writes that Flaminius fell at Thrasimenus*, BECAUSE *sacred duties had been neglected (because he **had neglected**,* or ***on account of his neglect of sacred duties***), religione neglecta. (4)

Motive or purpose: *The general retired to a hill* TO *defend himself*, se defensurus. Comp. § 465. (5) Condition or concession: *Letters displease*, IF *not delivered at a fitting time*, non loco redditae; *the greatest virtues must lie dormant*, IF *pleasure rules*, voluptate dominante; IF (*although*) *all be lost*, *yet virtue can sustain itself*, perditis omnibus rebus. *Laughter bursts out so suddenly*, *that we cannot restrain it*, IF (*although* or *however much*) *we desire to*, ut cupientes tenere nequeamus.

(2) As there is no participle to mark past action in the active, and the sentences so expressed are often better in an abridged form, such active English sentences may be changed into passive ones, because the passive has a past participle; for is, quem amavimus, is the same as amatus a nobis; urbem, quam vidisti = urbem a te visam.

When such a change takes place, different participial sentences arise, for the introductory sentence either does, or does not refer to its principal sentence; consequently, the participial sentence is either united with the principal sentence as *one*, or it is expressed independently by the ablative absolute. It is here to be noticed, that, when the subject of the principal sentence occurs in *both* sentences, it is stated but *once*, in Latin, and is joined with the principal verb. Examples: *After Alexander had taken Thebes*, *he commanded it to be destroyed*, i. e. *Alexander*, *after Thebes had been taken by him*, *commanded it to be destroyed* (a depend. particip. sentence), Alexander Thebas captas dirui jussit(the words *by him* to be omitted). *Many employ eloquence*, *which nature has given for the safety of man* (which has been given by nature), *to destroy the good*, eloquentiam a natura ad salutem h. datam. *Our ancestors lost this field*, *which they received from their fathers*, hunc agrum acceptum a patribus suis. *Cleombrotus*, *after he had read Plato's book* (after Plato's book had been read), *threw himself from the wall into the sea*, lecto Platonis libro. *After Horatius had killed the three Curiatii*, *and had lost his two brothers*, *he returned home victorious*, i. e. *H.*, *after the three Curiatii had been killed by him*, *and his two brothers had been lost*, *returned*, occisis tribus Curiatiis et duobus amissis fratribus.

457. It is very easy to translate such a sentence actively, when a deponent verb can be used, because then there is a past participle with an active sense, therefore, no change into the passive is needed; e. g. *After the consul had taken much booty*, *he returned to his camp*, consul ingenti praeda potitus in castra rediit. *A fierce contest threatened with the Vejentes*, *who began the war*, cum Vejentibus bellum exorsis. And so conspicari can be used for videre or conspicere; opitulari, auxiliari, for opem ferre; loqui for dicere; hortari, exhortari, for monere, admonere; nancisci for accipere; pati, perpeti, for tolerare, sustinere; egrĕdi, for exire; digrĕdi for discedere, and many others.

The following participial forms have such an active sense: cenatus (coenatus), *after he had supped;* juratus, *when he had sworn;* injuratus, conjuratus, pransus and potus; e. g. *When the boys had taken their supper*, *they went to bed*, pueri cenati cubitum ierunt, for quum cenassent.

458. (3) When two principal sentences are connected by *and*, and one of these can be resolved by *which* or a conjunction, a participial

sentence can be formed from it. When a participle is used, *and* is omitted; e. g. *Decius left the curia, and mounted his horse*, i. e. *Decius, after he left the curia, mounted*—, Decius egressus curia or curia relicta equum ascendit. *The ambassadors were plundered by robbers, and came trembling into the city*, Legati a latronibus spoliati veniunt. *The ambassadors asked for friendship, and were answered*, Legatis amicitiam petentibus responsum est. *The consul praised the soldier, and then honored him with many presents*, consul militem collaudatum multis praemiis ornat. *The Egyptians embalmed their dead and buried them*, Ægyptii mortuos inunctos condebant. *The Latins took the Volsci, and led them to Rome*, comprehensos Volscos duxerunt. *An opportunity was given me, and I went to Rome*, i. e. *when an oppor.*, etc., occasione oblata R. profectus sum. *Alexander threw away his arms, and plunged into the cold stream*, A. projectis armis se dejecit.

459. (4) When of two or more introductory sentences with a conjunction, or of two or more intermediate sentences with the pronoun *who, which*, only one can be abridged by the participle, the conjunction or pronoun must remain with the one which is not changed, but the connective *and* must be omitted; e. g. *Fabius said to Salinator, who had fled into the fortress and was boasting*—, Salinatori, qui fugerat in arcem, glorianti dixit Fabius. *When the feelings of both parties had been irritated, and the people had become courageous, the senators dared*, irritatis utriusque partis animis, quum spiritum plebs sumpsisset, patres ausi sunt. *When they were deliberating respecting the conditions, and the ambassadors inquired what were the demands of the people, Icilius asked*, quum de conditionibus ageretur, quaerentibus legatis, quae—.

460. (5) But when both introductory sentences connected by *and*, are changed into participial sentences, then the word *and* (et) must not connect them, if the sentences are of a different kind, that is, if one sentence has an ablative absolute, while the other is united in one with the principal sentence; e. g. *The Carthaginians put Regulus to death by watching, after they had cut off his eye-lids, and confined him upon a machine*, C. Regulum resectis palpebris illigatum in machina vigilando necaverunt. On the contrary, two ablatives absolute are connected by Cicero and others, sometimes with, sometimes without *et*; e. g. *After Xerxes had built a bridge over the Hellespont, and dug through Athos, he went on foot over the sea*, X. Hellesponto juncto, Athone perfosso, mare ambulavit. *After Horatius had killed the three Curiatii, and had lost his two brothers*—, Horatius, occisis tribus Curiatiis et duobus amissis fratribus.

461. (6) The conjunctions *velut, ut, quasi, tamquam* (as if), remain, even when the verb is changed into the participle; e. g. *You live as if you would live always*, vivitis tamquam semper victuri.

It must also be noticed, that the genitive plural of the future active participle is to be carefully avoided on account of the harshness of its sound, except in *futurus, a, um.* Hence, not *auditurorum, auditurarum.*

Too many participial sentences, in succession, should be avoided, that the clearness or fulness of the idea may not be lost by abridging it, and that the period may not be injured. Moreover, no sentence, which is to be made emphatic by its relative pronoun or conjunction, can be expressed by a participle.

Other remarks will be made on the participle hereafter. But previously, the following examples on the rules already given, may be written.

Examples on §§ 443—461.

(1) Even[1] death will not terrify[2] the wise man, who fears nothing in[3] the world. When we die, the hope of immortality consoles us. When Servius Tullius reigned at Rome, Pisistratus was tyrant at Athens. The Stoics call bravery the virtue which contends[5] for right. Lucretius triumphed over[5] the Aequi and Volsci, who had been conquered, and his legions followed him, when he was triumphing. The goodness[6] of God, that cares even for beasts, which are without* reason, is so great, that it cares for even the smallest beast. O schools, you are the only hope of the country; when you are healthful[7] the state is healthful, when you are sickly[8], the hope of the country expires. It is known[9], that Julius Caesar, when he saw the head of Pompey torn[10] off, shed[11] tears. When we consider[12] the aspect of the world, the thought[13] must[14] immediately come to our minds, that there is a being[15] greater than man. When Romulus was king, almost constant[16] wars were waged with the neighbors. Many wander[17] about without[18] a purpose, and seek business. How[19] can those who fear death, which threatens[20] hourly[21], be composed[22]? Will you rather[23] believe that man, when he has sworn[24] in his own case[25], or these, who have not sworn in another's?

[1] neque (even not). [2] terrēre. [3] omnium rerum. [4] propugnare. [5] de. [6] benignĭtas. * carēre. [7] valēre. [8] aegrotare. [9] constare. [10] avellĕre. [11] fundĕre. [12] contemplari. [13] cogitatio. [14] necesse esse. [15] natura. [16] continŭus. [17] vagari. [18] carēre. [19] qui. [20] impendēre. [21] omnibus horis. [22] animo consistĕre. [23] potius. [24] jurare. [25] lis.

(2) When men observe[1] certain bounds[2] in food, dress and other expenses*, frugality is ascribed to them; and when they exceed[3] these, luxury. Antony first gave to Caesar, when he wished[4] to disturb[5] all things, a cause for waging[6] war against his country. When the Greeks of Europe had taken[7] the seacoast[8] of Asia, they surrounded[9] it with cities. After Pompey the Great had taken[10] Jerusalem[11], he touched[12] nothing of the renowned temple. Polyidus foretold the death of his son, when he went[13] to Troy. Why are trees planted[14], which will give

nothing but shade? What anxiety[15] would trouble[16] the wicked[17], if the fear of punishment were removed[18]? When this has been granted[19], that also must be granted. When Quinctius Cincinnatus, the deliverer of a besieged[20] consul and army, had been called[21] from the plough, he became[22] Dictator, and, after[23] he had laid[24] down the fasces, returned again to his forsaken[25] estate[26]; and so Fabricius returned, after Pyrrhus had been driven from the bounds[27] of Italy, and Curius returned again to his paternal lands[28], after he had subjugated[29] the Sabines. Caesar saved[30] these men of Pompey, and sent them home. The faults of Dolabella were unknown[31] to me, because I did not inquire[32]. Two Arcadians supped[33] together[34] in a tavern[35], and when they had supped, they laid down[36]. When physicians have found the cause of a disease, they think the cure[37] has been found.

[1] servare. [2] modus. [*] cultus. [3] transire. [4] cupĕre. [5] perturbare. [6] inferre. [7] occupare. [8] ora maritĭma. [9] cingĕre. [10] capĕre. [11] Hierosolyma, -orum. [12] attingĕre. [13] proficisci (compare § 71. 4). [14] conserĕre. [15] sollicitūdo. [16] vexare. [17] impĭus. [18] tollĕre. [19] dare. [20] obsidĕre. [21] vocare. [22] venire. [23] (contained in partic.). [24] deponĕre. [25] relinquĕre. [26] herediŏlum. [27] fines. [28] rus. [29] domare. [30] conservare (part.). [31] occultus. [32] inquirĕre. [33] coenare. [34] simul. [35] caupōna. [36] discumbĕre. [37] curatio.

(3) The dignity[1] of Sparta's government was shaken[2] by the battle at Leuctra[3], and fell[4]. When[5] an important letter had been given to Archias, while he was sitting[6] at[7] the feast, he put it under[8] his cushion[9], sealed[10] as it was, and said: Serious[11] matters I postpone[12] till the morning. The tyrant, Alexander, seized[13] Pelopidas and threw[14] him into prison. Epaminondas made war[15] upon the former[16] and recovered[17] the latter. Every man, when he has committed[18] a crime[19], is tormented[20] by the stings[21] of conscience; for the crime pursues[22] him, when he sits[23] at the table, floats[24] before his mind, when he sleeps[25], and rises[26] anew[27], when he wakes[28]. Should a tempest arise, he fears he shall be struck with lightning[29]; he does not draw[30] a peaceful breath[31], because conscience always keeps the crime before[32] him, and threatens[33] him with punishment which will follow. Alexander besieged Miletus, which resisted him, and when he had taken[34] it, he marched[35] to Halicarnassus; and, after he had taken all the intervening[36] cities, he besieged this strongly-fortified[37] city, and having conquered it without trouble, levelled[38] it with the ground[39]. Then, when he had subjugated[40] all Caria, he went[41] to Lycia, and from thence, when he had subdued[42] the rebellious people of Pisidia, marched[43] against Darius and entered[44]

Phrygia. Shortly after he came to Tarsus, and there the clearness[45] of the river invited the king, who was covered[46] with dust and sweat, to* wash[47] his body, still warm. Therefore, he put off[48] his dress, and, in the sight[49] of the army, descended into the river. But, when he had entered[50], his limbs[51] began to stiffen[52] from the sudden[53] chill[54]. His servants carried[55] him, nearly senseless[56], to his tent[57]. Although the disease increased[58] from day to day, yet by the skill[59] of his physician, in a short time, he was restored[60], and went against the army[61] of Darius. After Pompey had conquered Mithridates in a battle, he compelled him to flee to the Bosphorus.

[1] majestas. [2] percellĕre. [3] Leuctrĭcus (at Leuctra). [4] concidĕre. [5] Archias quum ei —. [6] accubare. [7] in. [8] subjicĕre (part.). [9] pulvīnus. [10] signare. [11] serius. [12] differre. [13] comprehendĕre. (part.). [14] conjicĕre. [15] bello persequi (part.). [16] ille. [17] recuperare. [18] patrare. [19] scelus. [20] conficĕre. [21] morsus. [22] exagitare. [23] accumbĕre. [24] observari. [25] dormire. [26] insurgĕre. [27] denŭo. [28] evigilare. [29] de coelo tangĕre. [30] ducĕre. [31] spirĭtus. [32] objicĕre (to keep before). [33] comminari. [34] potiri. [35] proficisci. [36] interjacēre. [37] munire. [38] aequare. [39] solum. [40] subigĕre. [41] tendĕre. [42] vincĕre. [43] contendĕre. [44] ingrĕdi. [45] liquor. [46] perfundĕre. * ut. [47] abluĕre. [48] deponĕre (part.). [49] conspectus. [50] ingrĕdi. [51] artus. [52] rigēre. [53] subĭtus. [54] horror. [55] deferre. [56] non satis compos mentis (nearly senseless). [57] tabernaculum. [58] ingravescĕre. [59] peritia. [60] restituĕre (part.). [61] copiae.

Other Remarks on the Participles.

462. (1) Although the verb *esse* has no participle in the present and imperfect, yet even when this is wanting, a substantive and adjective, a pronoun and adjective, or two substantives, are often considered as participial sentences. English clauses, containing the pronouns *who, which*, and the verb *to be*, or such as contain the introductory conjunctions, *then*, *while*, *after*, etc., can frequently be translated by such participial sentences. The subject of the participial sentence with its predicate (whether it be a substantive or an adjective), either agrees in case with the word to which the subject refers, or, when the sentence is independent, is put in the ablative absolute. The predicate word, therefore, whether it be a substantive or an adjective, must here supply the place of the omitted participle. Examples: *I began to honor him, when he was not yet very old*, eum nondum admŏdum grandem natu. *Let us honor nature, since she is our teacher and guide*, naturam, nostram magistram et ducem. *Modesty must be preserved, especially when nature herself is our teacher and guide*, praesertim natura ipsa magistra et duce. *This happened when I was a boy* (when we were boys), puĕro me (puĕris nobis).

463. (2) Instead of many conjunctions, in English we use prepositions; and instead of verbs, substantives. Such prepositions are: *in*, *during*, *after*, *upon*, *with*, *by*, etc., when they can be resolved by a

conjunction and a verb; e. g. *at his death*, i. e. *when he died*, moriens; *after his death*, i. e. *after he died*, mortuus.

Many substantives contain not precisely a verb, but a personal substantive with the verb *to be*; e. g. *the consulship*, i. e. *to be a consul*; e. g. *in my consulship*, i. e. *when I was consul*. So others: *leading*, *direction*, i. e. *to be a leader*, etc. In like manner, the word *advice* is often translated by *adviser*, *auctor*, *suasor*, — *impulse* by *impulsor*, *assistance* by *adjutor*, and so with others.

Other substantives contain the force of an adjective; e. g. *presence* — *present*, praesens; *absence* — *absent*, absens; *life* — *living*, vivus. So we express *with consent*, by libens or non invitus; *with full consent, the greatest willingness*, libentissimus; *against my will*, invītus; *with knowledge*, sciens; *without knowledge*, inscius, insciens.

The resolution by a conjunction will show the necessary changes to be made in translating such a sentence.

Some Examples.

The most honorable men were accused in their absence (when they were absent), honestissimi homines absentes. *Pythagoras came to Italy in the reign of Superbus* (when S. was reigning), Superbo regnante. *The conqueror must do many things, even against his own will*, victori etiam invito multa facienda sunt. *This happened against my will* (while I did not wish it), me invito. *This was done with your approbation*, vobis approbantibus; *with the approbation of gods and men*, diis hominibusque approbantibus; *before my eyes*, me inspectante; *during the consulship of Caninius, no one breakfasted* (while C. was consul), Caninio consule. *I know not whether Capio died during the life, or after the death, of his father* (when his father was alive, etc.), vivone patre suo, an mortuo. *This happened in my questorship* (when I, etc.), me quaestore. *This took place under my direction and counsel*, me duce et me auctore. *Defend me in my absence*, me absentem. *You did it in my absence*, me absente. *I consoled myself by believing*, existimans. *Who does not esteem Aristides after his death?* Aristīdem mortuum? *I believe that nothing is better, with the exception of wisdom*, excepta sapientia (abl. absol.). *In the beginning of spring* (ineunte vere), *the buds put forth. The son bought the house with the permission and advice of his father*, permittente patre ac suadente.

464. (3) Other prepositions, however, remain in Latin, because their force cannot be expressed by a participle; but yet the English substantive can be translated by a participle of the verb having the same signification as the substantive. Such prepositions are: *before*, ante; *on account of*, ob, propter; *until*, *to*, ad, usque ad; *for*, pro; *from*, *after*, *since*, a, ab; *concerning*, *out of*, de, ex. Also *after* (post) is often used, when a limitation of time precedes, or when post signifies *since*, and something is stated, which took place in the period subsequent. But with all of these, the perfect passive participle is used, only when an event already actually *accomplished* is spoken of; for when a *continuing* or *future* action is spoken of, the verbal adjective or participle in *andus* or *endus* is used.

Some Examples.

Homer and Hesiod lived before the building of Rome, ante Romam conditam. *A few years after the expulsion of the kings*, paucis annis post reges expulsos. *After the recovery of Capua, there was more anxiety for Spain than for Italy*, post receptam Capuam. *From the building of Rome to the birth of Christ*, ab urbe Roma condita (usque) ad Christum natum. *The regal government of Rome continued from the building of the city, till its liberation*, ab condita urbe ad liberatam. *On account of the fortification* (completed) *of the city Verrugo*, ob communītam urbem Verruginem. *On account of fortifying* (not yet done) *this city*, ob communiendam hanc urbem. *For the restoration* (completed) *of your health*, pro valetudine tua restituta. *For the restoration* (not yet done) *of your health*, pro valetudine tua restituenda.

465. It was said above, when treating of the supine, § 439, that the purpose of a person who wishes to do or is to do something, can also be denoted by the future active participle. When, on the contrary, the person or thing is passive, i. e. when something is to be done to them, the verbal adjective or participle in *andus* or *endus* is used, which has been treated at length above, § 362. The sentences, in both instances, are dependent. In English, we often translate participles in *andus* and *endus* actively, especially after verbs signifying *to give, commit to, intrust to.*

Some Examples.

The Athenians sent ambassadors to Delphi, to consult the oracle, legatos oraculum consulturos. *A hundred knights were sent to plunder*, centum equites praedaturi missi sunt. *Faustulus gave Romulus and Remus to Acca, to bring up*, Romulum et Remum nutriendos. *Romulus and Remus were given to Acca, to bring up*, Romulus et Remus nutriendi.

466. (5) Also sentences with *that*, which depend upon a substantive, can be formed by the genitive of a participle. Here also one must consider, whether an action already *accomplished*, or yet *unaccomplished*, is spoken of. In the former case, the perfect participle is used; in the latter, the verbal adjective in *andus* or *endus*.

Some Examples.

The report, that the city Vaga had been taken, nuntius urbis Vagae captae. *The consciousness, that danger is incurred by guilt*, conscientia contracti culpa periculi. *Pompey gave Cicero evidence, that he had saved his country*, testimonium patriae conservatae.

467. (6) So the preposition *without*, with a substantive or participle, is translated by a participle with *non*, or another negative word. *Without anything*, is nihil, non quidquam; *without any*, nullus. Instead of *non*, *nisi* can also sometimes be used, when there is already a negation in the sentence. Comp. also § 538.

Some Examples.

Kind nature gives the flowers food and clothing without their labor, floribus non laborantibus. *Many men eat without being hungry*, non esurientes. *I never drink without being thirsty*, nunquam nisi sitiens bibo. *Our tears often flow without our will*, nobis nolentibus. *Whoever acts without regard to God and virtue, will seldom act right*, nulla Dei virtutisque habita ratione. *The nature of man pursues knowledge without being induced by any advantage*, nullo emolumento invitata. *The mother sent away her son, without suspecting any evil*, nihil mali suspicans. *Without having used any violence*, nulla adhibita vi.

Examples on §§ 462—467.

(1) By the advice[1] and under the direction[2] of a deserter[3], the Bruttii blockaded[4] Crotona. It was the Persian Magi, by whose advice Xerxes commanded[5] the temples of Greece to be set on fire[6]. Innumerable arts have been invented, under the instruction[7] of nature. The Stoics changed[8] the names[9], without changing[10] the things. Ancient historians[11] tell us, in whose consulship[12] the embassy of philosophers came from Athens to Rome. Tell[13] me, whether Crassus died during the lifetime[14] of his father, the ex-consul Publius Crassus. The glory of great deeds[15] will be taken from no one in his life, and the knowledge[16] of the best[17] arts, not even after his death[18]. All the rest of the booty, the commanders gave to the soldiers to plunder[19]. Few have been found, since[20] the human race was born, who, for their country, have exposed[21] their lives to the weapons of the enemy, without the promise[22] of reward. Many men range[23] through houses, theatres and markets[24]. If you ask one of these, at his departure[25], Whither do you wish to go? he will answer you, Truly, I know not. Without knowing[26] why they live, they ramble about and seek employment. The Lacedemonians, from jealousy[27] of the Athenians, and from their indignation[28] that they had lost the command of the sea[29], attempted[30] to rouse[31] many of the cities of Greece against them. The emperor Constantine, who, after the murder of Licinius, had usurped the government, conquered[32] the Goths, who were plundering[33] Thrace, and obtained[34] a glorious victory over[35] the Barbarians. Two years after peace was obtained[36], Indian ambassadors came to him with gifts. With your assistance[37], we will resist this[38] detestable[39] barbarity. As long as these two live[40], we shall never have a republic. Alexander went to

Jupiter Ammon to consult respecting[41] his origin. The captives were hewn in pieces[42], in the presence[43] of many thousand men. Piso and Gabinius took[44] the two provinces, Syria and Macedonia, as[45] a reward for[46] the destruction[47] of the state, wholly against their will[48]. All this happened without my knowledge[49] and will[50]. I hope, that this will yet happen[51] in our life[14].

[1] auctor. [2] dux. [3] profŭga. [4] corona cingĕre. [5] jubēre. [6] inflammare. [7] docēre. [8] immutare. [9] vocabŭlum. [10] commutare. [11] auctor. [12] consul. [13] certiorem facĕre. [14] vivus. [15] res. [16] scientia. [17] bonus. [18] mori. [19] diripĕre. [20] post. [21] objicĕre. [22] proponĕre. [23] pererrare. [24] forum. [25] exire. [26] insciens. [27] invidēre. [28] indignari. [29] imperium maritĭmum. [30] tentare. [31] concitare. [32] perdomare. [33] populari. [34] reportare. [35] a. [36] parēre [37] adjūtor. [38] iste. [39] immānis. [40] vivus. [41] de. [42] occīdĕre. [43] inspectare. [44] occupare. [45] pro. [46] (omitted). [47] evertĕre. [48] invītus (superlative). [49] imprūdens. [50] invītus. [51] esse.

(2) The Athenians sent Cimon to Asia, to recover[1] the confederate cities, which the Persians had taken[2]. When he had conquered many cities in Lycia and Caria, he dispersed[3] the fleet of the Persians, which fought bravely under the command of Tithraustes. When Germanicus was returning from Egypt, a violent disease attacked[4] him. The terrible[5] violence of this strengthened the conviction[6], that[7] he had received* poison from Piso. Amulius gave the boys, born of Rhea Silvia, to his servants to throw[8] them into the Tiber. But they were preserved[9], as the Tiber by some accident[10] had overflowed[11] its banks When they had been left by the retiring stream, the shepherd Faustulus found them, by whom they were brought to Laurentia, his wife, to be educated. Cicero made journeys in the company[12] of his freed-man, Tiro. The enemy made an assault[13] without our men fearing anything. Verres stole two silver goblets, in the presence of the guests. It is known, that Diogenes, when Alexander came to Corinth to him, remained sitting[14], without paying any regard[15] to the majesty of the king. Many years before the right of citizenship[16] was given at Heraclēa, the renowned poet, Archias, settled[17] at Rome. The Roman people, under the command[18] of Lucullus, opened[19] Pontus, which was defended[20] by the very[21] nature of the country; the army of the Roman people, under the direction[22] of the same, routed[23] innumerable armies of the Armenians; also the enemy's fleet was sunk[24], when Lucullus fought. That Fulvius, who waged war with the Ætolians in company[25] with Ennius, did not hesitate[26] to consecrate the spoils[27] of Mars to the Muses.

Something useful will grow[28] from fertile[29] land[30], even without the cultivation[31] of any one. Virgil consented[32], that the Æneid should be published by the poets, Tucca and Varus, but without adding or changing any[33] thing. The earth spontaneously[34] gives[35] various food[36] to animals, without their labor. It has happened[37] to me and Cotta, contrary to our hope[38], but according to the wish[39] of both[40] of us, that we have come to you to-day. Now I am destitute of all the friends by whose help[41] I once defended the state. At the instigation[42] of Caesar, and by his help, Metellus was reconciled[43] with Cicero.

[1] recuperare. [2] occupare. [3] fundère. [4] tentare. [5] saevus. [6] persuasio. [7] (particip.). * accipĕre. [8] mittĕre. [9] servare. [10] forte quadam (by—accident). [11] effundĕre. [12] comitari. [13] impĕtus. [14] immotus. [15] rationem habēre. [16] civitas (right of cit.). [17] collocare domicilium. [18] imperare. [19] aperire. [20] vallare. [21] ipse. [22] dux. [23] fundère. [24] deprimĕre. [25] comes. [26] dubitare. [27] manubiae. [28] nasci. [29] uber. [30] terra. [31] colĕre. [32] permittĕre. [33] ulla res. [34] ipse. [35] fundĕre. [36] pastus (plural). [37] cadĕre. [38] insperans. [39] optare. [40] uterque. [41] adjutor. [42] impulsor. [43] in gratiam redire.

POSITION OF WORDS.

468. Many words have a definite, and, among good prose writers, an almost uniform place in a sentence. The place of other words is more dependent on the idea, which is contained in the sentence. Both of these will now be treated. It is to be particularly noticed, that words, which are connected together by the sense, are not to be separated, otherwise the sentence is unintelligible and wholly unmeaning.

Some words stand only in the *first*, others only in the *second* or still more remote place, in the sentence; others again must stand *before* or *after* the word to which they belong.

469. (1) The conjunctions *sed, at, verum, sin, nam, namque* and *etenim,* stand first in a sentence. Of this no example is needed. Yet *nam,* designed to strengthen an interrogative, stands as an enclitic after that word; e. g. *Quisnam — numnam — numquisnam.*

470. (2) The conjunctions *vero, autem* and *enim,* stand

after one or two words of a sentence, seldom after more; they generally separate the substantive and adjective; e. g. Negat enim; uterque enim; ipse enim Cicero; qui autem voluptatem; illud autem ipsum; tu autem consĭdera; id est autem malum; quum vero illa; Spartae vero puĕri; omne enim malum. On the contrary, the strengthening *vero* (truly), in answer to a question, can stand *first;* e. g. Vero ac libenter.

When the sentence begins with a preposition, these words (also *etiam* and *igitur*) do not come between the preposition and the word governed by it, but stand in the *third* place; e. g. In principiis autem, in quo vero, cum his enim, a me autem, ex hac enim parte, de nostris autem rebus.

The monosyllabic enclitics *que, ve,* and the interrogative *ne* are appended to the words to which they belong; e. g. Propter summam familiaritatem summum*que* amorem; quae audivit, vidit*ve;* vides*ne* — ?

When *que* connects a sentence containing a preposition, it is very seldom appended to the preposition, but to the word following it; e. g. In foro*que*—in re*que*—ex Hispania*que*—ad nummos*que*—abs te*que*—a me*que* ipso—inter nos*que*—ab eodem*que*—ob eam*que* causam, etc. So also quam primum*que*, *and as soon as possible.*

In a sentence, which unites the predicate with the subject by the verb *esse,* these particles (also *etiam* and *igitur*) stand sometimes *before* and sometimes *after* the verb. It will be observed:

(a) They stand *before* the declarative *esse,* when the sentence is *complete,* and the subject stands before the verb, and the predicate follows it, even if this predicate forms a sentence of its own with the infinitive or *ut;* e. g. Cupiditates enim sunt insatiabiles. Id autem incognitum est minus. Id enim est maxime vitandum. Omnia enim sunt posita ante oculos. Haec enim plena sunt. Genus autem est id, quod sui similes — duas aut plures complectitur partes. Sanctitas autem est scientia colendorum deorum.

This is especially the case in definitions, as in the last two examples.

General and *indefinite* sentences, whose subjects are either the interrogative *quis*, *quae*, *quid*, or the negative *nemo*, *nihil*, generally form an exception to this rule; e. g. Quis est enim tam excors! Quid est enim praeclarius? Nihil est enim tam insigne. Nemo est enim tam senex (Cic. De Sen. 7), not Nemo enim est —.

(b) But when such a sentence begins with the predicate, whether this be a substantive, adjective or participle, or indeed, when the subject stands first, but its predicate follows in a sentence of its own with *qui* or with *quin* containing this *qui*, or when the verb with or without *non* is emphatically placed first, these particles are properly always placed after the verb; e. g. Ars est enim philosophia vitae. Alia est enim verborum definitio. Haec est enim vetus et Socratica ratio. Facilius est enim currentem incitare. Incredibile est enim. Suavis est autem et vehementer saepe utilis locus. Satis est enim. Necesse est enim. Longum est enim. Tanta est enim. Moriendum est enim omnibus. Verisimile est igitur. Quis est enim, cui non.—Quid est autem, quod deos veneremur? Temperantia est enim, quae monet. Ratio est enim, quae praestet omnibus.—Nemo est enim, quin putet. Nihil est enim, quod ad artem redigi possit. Sapientia est enim una, quae maestitiam pellat. Non est enim philosophia similis artium reliquarum. Non sunt enim alia sermonis. Sunt enim quaedam animi similitudines cum corpore. Est autem impudens luctus.

When the first clause is complete, and therefore contains a subject and predicate, then, where the predicate stands first, the particle can occupy even the second place, when the verb is further removed; e. g. Fundamentum autem justitiae est fides. Habenda autem ratio est.

Yet this position, in very many passages, in the Latin writers, is questionable,—and some scholars consider the position of the particles after *esse* as the only right one, although quis enim est, qui — occurs frequently. Therefore, both positions seem to have been used together with little difference in the sense.

471. (3) The conjunctions *quoque* (also) and *quidem* (at

least, indeed), stand immediately after the words to which they refer; *etiam*, on the contrary, stands before the word to which it gives emphasis; e. g. *I doubt not that this is troublesome to you also,* tibi quoque. *A matter of great importance requires experience also* (usum quoque) *and practice. At least according to my opinion,* mea quidem sententia. *This is pleasing in appearance at least,* specie quidem. *I add this also,* etiam illud—.

The conjunction *quidem* is often added to the pronouns *ille* or *is*, which are used after some other words that contain additional remarks, to make the nouns to which they refer, more prominent; e. g. Lycurgus γέροντας Lacedaemone appellavit nimis is quidem paucos duodetriginta. Respecting *ille quidem*, comp. § 552. 5.

So *quidem* is often joined to *et, ut* and *certe,* where it generally strengthens the thought and signifies *truly, indeed;* e. g. *And truly all things of great excellence are rare,* et quidem omnia praeclara rara; *as indeed I think,* ut quidem ego sentio; *as indeed the cause now is,* ut quidem nunc se causa habet. The following is different; *As the cause is now at least,* ut nunc quidem se causa habet.

When *quidem* is connected with the name of a Roman, who is also designated by his given name, it usually stands after the given name: Lucius quidem Philippus. Also *etiam, enim, que* and the other postpositive particles, as well as the pronoun *ille* take the same place; e. g. Publius etiam Popilius, Quintus enim Pompeius, Caius*que* Tuditanus, Cneii autem Octavii eloquentia, Lucius vero Appuleius, Cn. ille Pompeius. So also with given names subsequent to the time of the Romans, the particles are generally placed only after the first; e. g. Hieronymus enim (quidem, autem—) Wolfius; Johannes enim (quidem—) Fredericus Gronovius.

472. (4) Hence, the particles ne quidem, *not even,* cannot stand together, because *ne* stands before the word to

which it belongs, but *quidem* after it. Therefore, the word or words, and even the sentence, to which the negation in the *ne quidem* refers, stands between the two particles. So with nec quidem, *and not even;* e. g. *Your philosophers understand not even this,* ne hoc quidem: *he was not even then unhappy,* ne tum quidem; *I cannot even be angry at those, whom I love much,* ego ne irasci possum quidem iis —; *I have not heard even Xenocrates,* ne Xenocratem quidem; *the old man has not even anything to hope,* ne quod speret quidem; *and this not even wild beasts themselves do,* nec ferae quidem ipsae; *also not even in one,* ne in uno quidem quoque.

473. (5) The particle of wonder, tandem, *I ask, I pray, in all the world, then,* usually stands directly after relative words, when it belongs to them; hence, after *quis, qualis, quantus,* etc., seldom does any other word or words come between; e. g. *What I ask?* quae tandem? *Of what kind is this, I ask?* quale tandem hoc est? *How long, I pray, will you suffer?* quousque tandem patiere? *How much, I ask, do you value this?* quanti tandem aestimatis? But when the particle relates to another word, it is put after that; e. g. *What must we then do, —?* quid nos tandem facere debemus? Here it refers to *nos.* So, quis me tandem jure reprehendat?

474. (6) The particles *itaque, idcirco, ĭgĭtur, ergo,* are, for the most part, so placed in the sentence, that *itaque* and *idcirco,* as they have a connective and demonstrative force, stand *first, ĭgĭtur* generally takes the *second* or *third* place; —the place of *ergo,* on the contrary, is almost wholly arbitrary, sometimes before, sometimes after other emphatic words. The position of *igĭtur,* also, is somewhat arbitrary, but only in conclusions and questions, where it often stands first; e. g. *Therefore, this custom always pleases me,* itaque mihi semper —; *therefore, let us despise all folly,* contemnamus igĭtur; *therefore, this whole circumstance must not be regarded,*

totus igĭtur locus; *therefore, that which is good, is honorable,* bonum igĭtur quod est, honestum est, or igĭtur omne bonum honestum; *consequently, no fool is happy,* igĭtur nemo stultus beatus; *therefore, the men must not be heard,* non ergo erunt homines —; *therefore, shall a veteran soldier be able to do these things, but a sage not,* ergo haec veteranus miles? *on this account I had begotten him,* idcirco eum genueram. The particle *igĭtur* takes the third place, in such cases as are mentioned above, § 470, where *enim* and *autem* are spoken of. Hence, Duplex est igĭtur ratio veri reperiendi. Singularis est igĭtur quaedam natura. Quid est igĭtur, quod requiras? Qualis est igĭtur haec conspiratio virtutum. Adhibita est igĭtur ars quaedam. But in the short question, *Why is it therefore,* to which nothing else belongs, the Latins say, Quid igitur est? Quid ergo est?

475. (7) The particle tamen, *yet, nevertheless,* when it has a particular emphasis, and indeed generally in the conclusion of a conditional or concessive sentence, or in a question, takes the first place; yet it often also stands immediately after that word in a sentence, which is to be made emphatic; e. g. *Although glory has nothing in itself worthy of a wish, yet it follows virtue as a shadow,* tamen virtŭtem sequitur; *although this may be said, yet it is not said unadvisedly,* non inscite tamen dicĭtur; *yet they so dispute this,* haec tamen ita disputant; *yet, before Pericles, there was no writing, to which the embellishment of style had been given,* tamen ante Periclem, littera nulla est. *What! if I produce the testimony of the most virtuous men to his innocence, yet shall the unanimity of the Gauls have more weight?* tamenne plus valebit? *he is exempted from the punishment of death, but yet is fined,* multatur tamen pecunia.

476. (8) The particle *non* always stands before the word to which it belongs.

When there is only one verb in the sentence to which it belongs, it stands before this; e. g. *I doubt not,* non dubito; me non delectat; non dissolvit.

When there are two verbs, whether the verb *esse* with a participle, or an auxiliary verb and an infinitive connected with it, and when neither the participle nor infinitive is antithetic to another participle or infinitive, *non* is placed before the auxiliary verb; e. g. *These things were not overlooked,* praetermissa non sunt. *I have not been banished from the city,* pulsus ego civitate non sum. *This art is not to be censured,* non est reprehendenda. *There must be no delay,* non est cunctandum. *I dare not say this,* non audeo haec dicere. *The matter could not longer be concealed,* diutius tegi non potuit. *The accuser did not cease to recite these,* recitare non desivit. Exceptions to this are rare.

A change in the position of the negative with respect to the governing verb, may sometimes entirely alter the sense; e. g. *I am not able to read,* non possum legere, but *I am able not to read,* i. e. *I can leave off reading,* possum non legere. So, *Pompey had not determined to fight,* dimicare non constituerat, but *had determined not to fight,* non dimicare constituerat. For *non nemo, nemo non,* and the like, see § (541. c.).

When *non* is used to negative an adjective or adverb, it is usually placed before such a word; e. g. *It is not easy to find friends,* non facĭle est. *It is not probable,* non verisimile est. *I do not take this ill,* non moleste fero. *It is not necessary,* non necesse est, non opus est.

Yet where adjectives occur with the verb *esse, non* can also be placed before the verb, when the adjectives are not antithetic; e. g. Non est verisimile, non est necesse, non est notum. Liberi mei orbi non erunt. Hoc mihi notum non erat.

But when *non* is not designed to negative the adjective or adverb, then it does not stand before it; e. g. *You cannot live pleasantly there,* ibi jucunde vivere non potes,—not non jucunde. *I cannot longer remain in this life,* diutius esse non possum,—not non diutius. *What is by chance, cannot be certain,* non possunt esse certa,—not non certa. In a few examples it is otherwise; e. g. Quod in Matii familiaritatem venisti, non dici potest, quam valde gaudeam, for dici non potest. (Cic. Fam. VII, 15).

When *non* or a word containing *non,* e. g. *nemo, nullus, nihil,* is connected with one of the pronouns or adverbs used in negative sentences, as *quisquam, ullus, usquam, unquam,* (see § 527), it always stands first; e. g. Non memini me unquam te vidisse. Nihil unquam mihi negavit.

When two substantives, adjectives, participles and the like, are contrasted with each other, and before one of them the word *not* is used, while before the other the word *but* is either used or implied, then *non* is placed before the former word; e. g. *In these words regard was had, not to brevity, but rather to beauty,* non brevitati servītum est, sed magis venustati. *It is not pleasure that is the opposite of pain, but it is the absence of pain,* non voluptas contraria est, sed doloris privatio. *He was not led from the court, but dragged,* non ductus, sed raptus est. *This ship was not taken by our fleet, but was found at Megaris,* non capta est, sed inventa. *We preserved him for prison, not for the city,* carceri, non urbi. *The image was not made by the hand of man, but it fell from heaven,* non humana manu facta, sed —.

477. The words *not so — as* are always translated, non tam — quam; *not more — than* non plus, quam; e. g. Non tam facile est.

Further, when *not so* stands before an adjective or adverb, it is always expressed by *non ita;* e. g. *Not so old,* non ita antiquus. *In this one point you do not so much praise Pompey,* non ita valde probas.

In negative asseverations, where we use double negatives, first *no*, then *not*, the Latins use *non* but once, and place it first; e. g. *No truly, I have not suspected this*, non, mehercule, suspicatus sum. *No! that is not the man*, non is vir est.

In conclusions, *non* usually comes before the words *igĭtur* and *ergo;* e. g. *Therefore friendship does not look at utility*, non igĭtur utilitatem amicitia sequitur. *Therefore those men are not to be heard*, non ergo illi sunt audiendi. But yet *igĭtur* and *ergo* very frequently stand in the third place: e. g. *Therefore trouble does not befall a wise man*, non cadit ergo (igĭtur) in sapientem aegritudo.

The words *non nisi*, in the sense of *only*, are always separated by the classical writers, so that *non* always stands before the verb, but *nisi* before the word to which *only* belongs; e. g. *This can happen only to a brave man*, id accidere, nisi forti viro, non potest. *He was wont to do this before, only on feast days*, hoc facere, nisi festis diebus, antea non solebat.

When a negative principal sentence is connected with a sentence with *if*, *if not*, *unless* (nisi), *non* usually stands first in its own sentence; e. g. *If this were not to be found in old men, our ancestors would not have called the highest council, a Senate*, non summum concilium—appellassent Senatum. If it stands before the conditional sentence with *if*, etc. it gains a special emphasis; e. g. non, si tibi ea res grata fuisset, esset etiam probata. But this position is less frequent.

As an accusative with the infinitive is closely connected with the governing verb, where such accusative with the infinitive is negative, *non* almost always stands before the governing verb; e. g. *I think this is not possible*, non arbitror hoc fieri posse. *He thinks that this direction does not relate to him*, ille non putat ad se praeceptum pertinere. Hence also, negare, *to say, that not*. Comp. § 529.

Finally, in phrases, as, *Who is there* (there is no one), *to whom this is not clear*, *non* is placed almost at will, but generally after the relative; e. g. Quis est (nemo est), cui non perspicua sint illa. *What state is so strong, that it cannot be shaken by discord?* quae non — everti possit? *There is nothing which length of time cannot attain,* quod non —assequi possit. *Whom has Pompey not preserved?* quem non Pompeius servavit? *I am not so unfeeling as not to be moved by the grief of my brother,* qui fratris maerore non movear. *There is no one to whom my safety was not dear,* cui mea salus non cara fuerit. Such questions contain affirmations, and therefore the verbs do not require the negative.

478. (9) In many connections, the particles *ita* and *sic* have generally a uniform position; e. g. *No, it is not so,* non est ita,—more seldom non ita est, but never est non ita or ita non est. *I think so precisely,* ita prorsus sentio (censeo, existimo, etc.), seldom prorsus ita sentio. *I understand it perfectly,* ita prorsus intelligo. But, *Yes, it is so precisely,* is written, prorsus ita est or ita prorsus est, not prorsus est ita. Further; when in the phrase, *The thing is so,* the word *so* refers to what precedes, then *sic* (ita) usually stands first; Sic se res habet, more seldom res se sic habet; but when, moreover, *that* (ut) follows, and *so* refers principally to what follows, it is written sometimes res sic se habet, ut —, sometimes sic se res habet, ut —, sometimes sic (ita) res se habet, ut—, and, when it relates to what follows without *ut*, *sic* usually stands at the end; e. g. *The thing was so done,* acta res est sic or res acta sic est.

479. (10) The pronoun *ille* (that), when it does not refer to a person or thing previously mentioned in the discourse, but only to the celebrity of a person or thing, stands in the sentence, for the most part, after its substantive, or after an adjective belonging to the substantive; e. g. Dux ille Graeciae; triginta illi viri; vetus illud probatumque proverbium; dominans ille in nobis Deus; imitor Archytam illum Tarentinum; Cyrus ille Perses; crudelissimus i e

Phalaris; Nonae illae Decembres; crebro mihi vafer ille Sicŭlus insusurrat cantilenam illam suam; ut ait poeta ille noster; L. Bruto illi, nobilitatis vestrae principi.

So *hic*, *iste*, *ipse*, if the substantive is antithetic, or, from its importance to the whole thought of the sentence, is to be made emphatic, stand *after* it; otherwise they, as well as *ille*, commonly stand *before* the substantive, or between an adjective and substantive; e. g. Disputationem hanc de oratore, etc. malim tibi et Bruto placere, eloquentiam autem meam populo probari. Neque Aristotelem istum desidero. Caedem hanc ipsam contra remp. decrevit.

480. (11) The pronoun *quisque* (each, every one), in all its cases and numbers, is placed after the word to which it belongs, in three circumstances; viz.

(a) After the reflexive pronouns *sui*, *sibi*, *se* and *suus*; e. g. Sibi quisque carus est; ipse se quisque diligit; de se quisque bene sentit. *Each one is chiefly influenced by his own desire*, suo quisque studio. *All advice must have reference to the peculiar nature of each one*, ad suam cujusque naturam. *The Stoics call everything by its own name*, suo quamque rem nomine appellant. *Every one ought to defend his friends*, suos quisque debet tueri.

The best Latin writers put the reflexive pronouns after *quisque*, only when *quisque* is placed in a subordinate sentence standing first, but yet belongs to the principal sentence, as its subject, or when the reflexive pronoun must, for the sake of emphasis, stand last in the sentence; e. g. *What every one knows to be his own, let him take* (let every one take what he knows to be his own), quod quisque suum agnoverit, tollat. *As much as every one esteems himself, so much will he be esteemed by his friends*, quanti quisque se ipse facit, tanti fiat ab amicis. *That suits each one best, which is peculiar to each*, id maxime quemque decet, quod est cujusque maxime suum. Comp. § 506.

481. (b) *Quisque* is placed after superlatives, when it belongs to these, and stands instead of *omnes*; e. g. *Every truly good man shows this by the very act*, optimus quisque. *This is most pleasant in every intimate friend*, in amicissimo quoque. *Among all the most noble, there is a strife*

for honor, in optimis quibusque. On the contrary, in the phrase, *ut quisque* (comp. § 95) with the superlative, it stands before the superlative.

482. (c) *Quisque* is placed after the *ordinal numbers*, in the sense of *every; every fifth year* (every five years) *Sicily is taxed*, quinto quoque anno. *Every tenth*, decimus quisque.

483. (12) When for the purpose of inspiring confidence in one's self, the English phrase *believe me* is used, *mihi* generally stands before *crede* and *credite*, in Cicero; e. g. *Believe me, whatever you have heard is false*, mihi crede. Cicero has placed it after the verb only occasionally; others do it oftener.

484. (13) Substantive pronouns are most commonly inserted between two closely connected words, and especially between an adjective pronoun and its substantive; e. g. Res tuae quotidie faciliores mihi et meliores videntur. Officiis diligenter a me sancteque servatis. Hic me dolor angit, haec me cura sollicitat. Hac ego religione non repulsus. Quod ille periculum vitavit. Ut in illa quisque aetate esse poterat. Quo quidquid animo fiat. Quo quisque loco cecidit.

Two pronouns in a sentence, referring to each other, are usually placed near one another; e. g. *You wish him to send something to me*, tu eum vis aliquid ad me mittere. *I have all these common with you*, haec omnia mihi tecum sunt communia. *I wish to be praised by you*, me abs te cupio laudari. So also pronouns of the same person are very frequently placed next to one another, e. g. Tuae tibi occurrunt injuriae. Hunc tu tua voluntate remove metum. Sua ipsi frumenta corrumpunt. Suis se laudibus consolari.

The pronoun *ipse*, when it is in the same case with another pronoun, e. g. *me*, *mihi*, and has no special emphasis, follows that pronoun, therefore *me ipsum*, *mihi ipsi* and the like; yet when it is emphatic and has the sense of *even*, it stands before; e. g. *of me myself*, *even of me*, de ipso me; *even to me*, ad ipsum me; *as much as I myself* (even), quantum ipse ego. But when it stands in the nominative, since it refers to the subject of the verb, it can stand before or after the other pronoun; e. g. qui ipse sibi assentatur, et se maxime ipse delectat. In the sense of *very, just*, it is always placed after the other pronoun to which it refers; e. g. ille ipse, hic ipse. Comp. § 126.

485. (14) When phrases, e. g. *as I believe, think* — ut credo, arbitror, opinor, etc., also similar ones without ut: credo, censeo, opinor, stand by themselves, without another sentence being dependent on them, then those words are usually placed not before or after, but within the other sentence, and generally after the most important word; e. g. *I believe Endymion is not yet awake*, Endymion nondum, opinor, est experrectus. *My feelings towards you were not changeable, as you write*, in te non fui, ut scribis, animo mobili. *I believe, Verres designedly left this word out of his testimony*, Verres hoc verbum consulto, arbitror, ex testimonio suo omisit.

486. (15) The adjective *omnis*, for the most part, stands after pronouns; e. g. *all these, all those*, hi omnes, illi omnes, not omnes hi, omnes illi. So also in Greek: οὗτοι πάντες, ταῦτα πάντα. Hence, e. g. *The Stoics define all these*, haec omnia definiunt Stoici. *I am moved by the tears of all these*, horum omnium. *But a few possessed the places of honor, the provinces and all other things*, et alia omnia. So also, omitto et haec et alia permulta.

487. (16) The position of *inquam* is to be noticed in two respects:

(a) It is never placed *before* the words of the speaker, but is inserted *among* them; e. g. *Plato says justly: No wise man punishes, because a fault has been committed*, recte Plato: Nemo prudens, inquit, punit.—Tum ille: nempe eum dicis, inquit, quo—. Istum ipsum, inquam, dico librum.

(b) When *inquam* has its subject joined with it in the discourse, the subject usually stands *after* the verb, as sometimes in English, *said I, said Plato;* e. g. *Said Cotta, it seems to me so truly*, mihi vere, inquit Cotta, videtur. *Julius said, What if I assent to Antony?* quid si, inquit Julius, assentior Antonio? So in all similar intermediate phrases, the subject is mostly placed after the verb; e. g. Scribit Cicero, putat Plato, censuit Caesar.

The subject of the formula, *ut ait*, has also the same position; e. g. *A diseased mind, as Ennius says, always errs*, ut ait Ennius. Ut ait idem Terentius. *As Socrates says in Xenophon*, ut ait apud X. Socrates. The subject stands before the verb, only when *two subjects* are contrasted with each other, or when *is* followed by *qui*, is the subject; e. g. *As he says, whom we follow*, ut is ait quem sequimur. So also with other similar verbs, ut scribit Cicero, ut refert Livius, ut censet Zeno, etc.

488. (17) The explanations of a proper name usually stand *after* it, because they contain nothing which has any effect on the sentence. Hence, Cicero consul; Tib. Gracchus tribunus plebis; Laevinus Praetor; Thales Milesius; Dionysius tyrannus; Sardanapâlus opulentissimus Syriae rex.

The explanatory word stands before the name of a person, only when it is to distinguish one person from another; e. g. *When Mucius the augur was dead, I went to Pontifex Mucius*, Mucio augure mortuo, me ad pontificem Mucium contuli. Or when something emphatic is contained in it, as when Cicero says: Scythes Anacharsis hoc potuit, nostrates philosophi facere non possunt? or when he relates that, *Cinna commanded the head of his colleague, the consul Octavius, to be cut off*, Cinna, collegae sui, consulis Cn. Octavii praecidi caput jussit; or when the name itself stands emphatically at the end of a sentence; e. g. *The senate decreed an inquiry against the consul*, viz. *Caepio*, decreta a senatu consuli quaestio Caepioni.

Yet many predicates stand first; e. g. *rex*, *urbs*, *oppidum*, *Atheniensis*, and the like, as it seems, without any special reason.

489. (18) The phrase ut ita dicam, *so to speak*, stands

either directly before or after the word, for the use of which an apology is to be made; e. g. *In our herd, so to speak,* in nostro, ut ita dicam, grege. *The best and most beautiful furniture of life, so to speak,* optima et pulcherrima vitae, ut ita dicam, supellex. *This is a low and by no means, so to speak, noble origin of friendship,* et minime generosus, ut ita dicam, ortus.

490. (19) *Certain phrases, proverbs* and *titles* have the position of the words of which they are composed, almost always fixed. These often stand differently in English; e. g. *By sea and land,* terra marique, seldom et terra et mari, et mari et terra, mari terraque. *With fire and sword,* ferro ignique, ferro atque igni, ferro flammaque; but flamma et ferro. *With might and main, with all speed,* manibus pedibusque, velis remisque or ventis remis, equis viris or equis virisque. *To forbid one the use of fire and water,* alicui interdicere aqua et igni. *In peace and in war,* domi militiaeque, domi bellique. *Neither in peace nor in war,* nec domi nec militiae. *Neither peace nor war,* neque pax, neque bellum. *Between hope and fear,* inter spem metumque. *Human and divine right,* jus fasque. Further: *Ædilis curulis; Tribunus plebis, Tribunus militum* or *militaris; Patres conscripti; campus Martius; populus Romanus; dii immortales; jus civile; res militaris; via Appia,* and so similar forms. Further; it is always said *sursum deorsum; huc, illuc; hic, ubi; ultro citroque, ultro et citro, ortus et occasus, diem noctemque, dies noctesque* or *noctes et dies; aequi et boni* or *aequi boni; Deus optimus maximus; aequius melius* seldom *melius aequius.*

491. (20) When a substantive belongs to two or more prepositions, which govern different cases, it does not stand after the last, but either after the first, or is repeated with each preposition, or instead of the substantive, a pronoun referring to it, is used with the second; e. g. *Both in and out*

of the body, et in corpore et extra, not et in et extra corpus. *Inquire what happened before, what with, what after the event*, quid ante rem, quid cum re, quid post rem evenerit. *Much had been said for and against the Licinian law*, pro lege Licinio contraque eam multa dicta erant. So, et in consulatu tuo et post consulatum; contra legem proque lege; pro tabulis et contra tabulas; pro testibus et contra testes, etc. Yet *ante* can be connected with *post* by *et*, because both are also adverbs for *antea, postea.* Hence, ad Herenn. IV. 55, quae ante et post et in ipsa re facta erunt, is right.

On the contrary, when both prepositions govern the *same* case, they can be connected either by *et* or *que*, and their substantive be placed after the second preposition or as before; e. g. *The Gauls dwelt on the hither and farther sides of the Po*, citra et ultra Padum or citra Padum ultraque. So, intra extraque munitiones; ante signa circaque.

But two prepositions without a substantive are never connected with each other by *et*. Therefore, *pro et contra* (for and against) instead of *in utramque partem, in contrarias partes*, does not accord with Latin usage. Two prepositions also, which belong to different substantives, cannot be placed after each other; e. g. ad inter pugnam eum adjuvandum for ad eum inter p. adjuv. *Ante diem* in the calendar forms an exception to this, where *in* and *ex* can stand before *ante*.

492. (21) The prepositions *versus* and *tenus* never stand before their cases, but always after them; e. g. *Curio travelled from Asia towards Rome*, Romam versus. *Spain as far as the ocean is a witness*, oceăno tenus.

The preposition *cum* is always placed after the ablatives, *me, te, se, nobis, vobis*—,can stand before and after *quo, qua, quibus*, but always stands before other pronouns and sub stantives. Hence *mecum, tecum, vobiscum, quocum, cum quo, cum illo, cum Deo.*

When an adjective or pronoun with a substantive belongs to one preposition, the Latins very often put the preposition between them; e. g. hanc ob rem, hanc ob causam, alia in causa, multis in rebus, quo de genere mortis, quod propter studium, etc. Yet *is* generally follows the preposition; e. g. ob eam rem, de ea re. But a preposition cannot stand between a substantive and an adjective following it; e. g. causis de multis, for multis de causis; res ad rusticas, for ad res rusticas; castra in minora venit, for minora in castra.

Cicero, especially in legal phrases, has frequently placed the preposition after the single *qui*, without a substantive: e. g. qua de agitur, qua de judicatum est, quo de quaestio est, quos ad, quos propter, quem contra, quem penes, etc. The poets and later writers put prepositions, especially those of two syllables, after substantives. This Cicero never does, and it is not to be imitated. We do not therefore say *spem praeter*, but *praeter spem*. It is also to be noticed, that Cicero never puts the preposition between the adjective *medius* and its noun, but before the adjective; e. g. *in medios hostes*, not *medios in hostes;* and in like manner with *is*, *ea*, *id*,—*eam ob rem*, *ea de re*, *eum ob causam*, *ea de causa* are as little used for *ob eam rem*, *ob eam causam*, except when by *is*, *ea*, *id*, the object is to be made emphatic, and the pronoun signifies *such a*.

A preposition may also be separated from its case. This is most frequently done by a genitive of attribute, or an adverb, which, with the word they limit or qualify, like adjectives, form as it were but a single idea. E. g. *I cannot think virtue sufficient for a happy life*, ad beate vivendum; *not for a contest of opinions, but* —, non ad judiciorum certamen. Even an explanatory clause may be added to this genitive, and thus the preposition be removed still farther from its case; e. g. officia pertinent ad earum rerum, quibus utuntur homines, facultatem. More rarely by other limiting words, and here, too, only by such as form with the word which they limit, as it were but one idea. E. g. In bella gerentibus. Cum ignominia dignis. Ad beneficiis obstringendos homines. In suum cuique tribuendo A nescio qua dignitate. So, too, a conjunction, like the enclitics *que*, *ve*, also *autem*, *vero*, *tamen*, *quidem*, *enim* and other particles, is often inserted between the preposition and its case, yet these conjunctions often stand after the case governed by the preposition. E. g. Exque his. Deve dictatura. deve coloniis. Post vero Sullae victoriam. Post enim Chrysippum. Propter vel gratiam vel dignitatem. But in is not commonly thus separated from its case; thus, in illo autem, etc., not in autem illo.

493. (22) When sentences with *et — et; vel — vel; aut — aut; cum — cum; tum — tum; non modo — sed* (verum) *etiam* — etc., have some common substantive, pronoun or adjective, then this is either placed before the first particle, or in some proper place in the second sentence; e. g. *Who is governed not only by the mind and will of the other, but also by his look and nod*, qui ad alterius non modo sensum ac voluntatem. *Both by better regulations and laws,* melioribus et institutis et legibus. *How great was either the admiration or complaint of the men!* quanto hominum erat vel admiratio vel querela! *He did not expose himself to the danger either of death or of slavery,* non se aut mortis aut servitutis periculo commisit. So also, ab omni non modo fortuna, verum etiam spe; tali vel scientia vel natura; summam ingenii non laudem modo, sed etiam admirationem; sine ulla non modo religione, sed etiam dissimulatione.

494. (23) In such phrases as, *I think that this must be done,* the pronoun when emphatic is placed first, therefore hoc or id censeo esse faciendum, not censeo esse hoc fac. *I took it very ill that I saw,* — illud plane moleste tuli, quod. *Yet I wish you to know this,* — hoc tamen te scire volo.

Examples for practice on §§ 468—494.

(1) To despise[1] riches is a mark[2] of a great mind, but[3] to deprive[4] another of something for his advantage, is contrary to nature. I do not believe this at least[5]. This also[6] does not seem to me probable. Pythagoras did not wish to offer a victim[7] even to the Delian Apollo. Dionysius said[8] laughing: See, ye friends, how much[9] the gods favor[10] us! Every one offered something to Socrates, according to[11] his ability[12]. Only a few entreat[13] the all-powerful[14] and good[15] God to[16] make them just and wise. Many praise that which is not to be praised. It is not proper to follow[17] virtue for the sake of praise; but[18], when praise follows[19] after, then the desire to strive[20] for it, is doubled. The Grecians waged many wars with the Persians, by sea and by land. Xerxes desolated

Greece with fire and sword, and spared not even the temples of the gods. Here you have a gift, which, at least in my opinion, is great. It is certain, that almost every one cares more for himself than for others. Old men also[6] still hope to live long. When the city is besieged, every one must[21] be concerned[22] for himself. God has given to every animal[23] its own peculiar nature. This letter was not sent[24] the day on which it was written. Great[25], indeed, is the genius of the boy, but yet fickle[26]. I cannot be longer[27] in this life. It is not necessary to mention all. On that day, great slaughter was caused[28] on this side and on that. A place without a haven cannot be safe for ships. The orator considers[29] times and persons; for I believe, that we may* not always speak either with, or against, or for, or of every one, in the same manner. We can perhaps render[30] some[31] assistance[32] to our friends, each according[11] to his ability. What has occurred to my mind[33] for and against this, I will briefly explain. We are not accustomed to believe a liar[34], even when[35] he speaks the truth.

[1] contemnĕre. [2] (see § 142.). [3] autem. [4] detrahĕre. [5] quidem. [6] quoque. [7] hostia. [8] inquam. [9] quantopĕre. [10] favēre. [11] pro. [12] facultates. [13] implorare. [14] maximus. [15] optimus. [16] ut. [17] sequi. [18] sed. [19] consĕqui. [20] appetĕre. [21] oportēre. [22] timēre. [23] animans. [24] dare. [25] (for emphasis, *ille* is added after *magnus*, and *pueri ingenium* is put at the end). [26] multiplex. [27] diu. [28] inferre. [29] respicĕre. * licēre. [30] ferre. [31] aliquid. [32] ops. [33] mens. [34] mendax. [35] (participle).

(2) All[1] the truly[2] wise and noble[3] are exposed to the envy of wicked men. Every one hopes the best for himself. Stilpo was asked, whether he had lost anything. He said[4]: nothing; for I carry[5] everything of mine with me. Many do not call even that proper, which they call good. We consider Europe the smallest portion of the earth, but yet it is the most cultivated[6]. It is not so, as most have hitherto[7] believed and every one has hitherto dreamed. The Ætolians besieged Chalcis by sea and land. I do not ask you, but the poet himself. No consular man, not only not[8] by his voice, but not even by his look, gave assent[9] to Piso. Nature has desired that everything should be perfect in its kind[10]. Everything which he has related, has not happened. When a great quantity of gold and silver was carried in a procession[11], Socrates said: How many things I do not desire[12]. Believe me, that I am nowhere more pleased[13], than with you. You refer[14] me to the philosophers, who do not often go[15] to battle. Epi-

curus does not know what pleasure is, therefore[16], let us pass him by[17]. He refers us to nature; but[18] she not only permits this, but[19] even demands[20] it. We are more diffuse[21], than it is necessary; for who is there, to whom all this is not plain[22]? Panaetius used unnecessary evidence in a case not doubtful. Distinguished[23] men are animated[24] by wisdom and virtue; for[*] in these is the highest good. A field cannot be fruitful[25] without cultivation[26]. Nature is the mother of all these things. Publius Scipio Nasica was also[27] considered an eloquent man. So shameful[28] an act[29] cannot be believed; for[30] great is the influence of humanity. There were no examinations[31] respecting these things[32] before; for Lucius Piso first made a law respecting extortion[33]. With what despatch this has been done[34], is not to be passed over[35] by me. Fire and water were forbidden[36] Cicero. Who[37], therefore[38], does not admit, that this is true? When[39] I think[40] of your travels, many things occur to me for and against.

[1] quisque. [2] sapientissimus (truly wise). [3] optimus. [4] inquam. [5] portare — cum. [6] cultus. [7] adhuc. [8] non modo (not only not; the verb must stand in the second clause, see § 540). [9] assentire. [10] genus. [11] pompa. [12] desiderare. [13] libens. [14] revocare. [15] prodire. [16] igitur. [17] omittĕre. [18] vero. [19] verum. [20] postulare. [21] longus. [22] perspicuus. [23] praestans. [24] excitare. [*] etenim. [25] fructuosus. [26] cultura. [27] etiam (is placed in the sentence). [28] nefarius. [29] res. [30] enim. [31] quaestio. [32] res. [33] res repetundae. [34] gerĕre. [35] praeterire (periph. conjugation). [36] interdicĕre. [37] quis est, qui. [38] igitur. [39] (participle). [40] cogitare.

(3) When you also[1] think[2] the same, I will continue as I have begun[3]. Antony said[4]: often have I heard this at least from[5] Crassus. P. Mummius at least can testify this to me. Innumerable things might be named, but it is not necessary. Life does not seem to have been taken from L. Crassus, but death to have been given. It is deeply impressed[6] on our minds[7], that death is not a destruction, but a kind of journey. I do not speak[*] of a certain unusual[8], but of the common[9] prudence. Every truly wise man dies most calmly[10]. Every thirty days, Antiochus paid thirty talents to the Roman state. The sense of sight, as Plato says[11], is the most acute we have. There is no mortal who escapes pain, as Hypsipyle says in Euripides. When that Oilus[12] in Sophocles had heard of the death of his son, he became broken hearted[13]. At every third word, he called[14] me by name. No one of all those is more dear to me, than you. All perceive, that that was not praise[15] but insult[16]. Many do all this, thinking[17] that it

must[18] happen. I do not intend[19] to mention[20] everything, which is wont to be said for and against these men. I do not know, whether[21] bribery[22] has been committed[23] or not. The custom of the Peripatetics pleases me, viz., to argue[24] upon all subjects for and against.

[1] quoque. [2] existimare. [3] instituĕre. [4] inquam. [5] ex. [6] haerēre (deeply impressed). [7] mens. [*] disputare. [8] excellens. [9] vulgāris. [10] aequo animo. [11] aio. [12] (subject stands before the conjunction). [13] frangĕre. [14] appellare (to call by name). [15] laudatio. [16] irriso. [17] opinari. [18] oportēre. [19] esse in animo (to intend). [20] referre. [21] ne. [22] largitio. [23] fiĕri. [24] disserĕre.

Continuation of the preceding subject.

495. (1) The pronoun *qui*, *quae*, *quod*, when it refers to something preceding, or has attracted the substantive belonging to it into its own sentence, always stands first in the sentence. The Latins use this pronoun oftener than we do our relative; for they very frequently employ it for the demonstrative pronouns *hic*, *haec*, *hoc*. In a sentence with the conjunction *that*, where *qui*, *quae*, *quod* is used for *hic*, *haec*, *hoc*, the principal sentence must be inserted in the other. So, ex quo is used for ex eo, *from this ; therefore* is expressed by qua (de) re, quam ob causam (rem), quapropter, quocirca, qua de causa ; *there*, by ubi for ibi ; *thither*, by quo for eo ; *from thence*, by unde for inde. All of these must begin the sentence. There is need of care in changing and placing these relative words.

Examples.

When I had said this, quae (quod) quum dixissem. *If this is so*, quod si ita est. *Since this is so*, quae quum ita sint. *Although this excites no doubt*, quod quamquam dubitationem non habet. *One saying of Epicurus among these, I thought I understood*, e quibus unum Epicuri dictum mihi videbar cognoscere. *Since the violence of this contention is so great*, cujus contentionis quum tanta vis sit. *When Numa had sat down there*, ubi quum N. considisset. *When I was going thither*, quo quum me conferrem. *Because now it had been inscribed upon these*, in quibus quod inscriptum erat. *When the ensign could not at that time* —, quo tempore quum signifer non posset —. *Because Castor and Pollux in this battle* —, qua in pugna quia Castor et Pollux —. *When this had happened* —, quod quum factum esset, or briefly, quo facto. *Herodotus writes, that this had* *been advised to Croesus,* quod Croeso scribit Herodotus esse praeceptum. *The event has shown, that this was true,* quam rem veram fuisse eventus declaravit. So in such sentences as, *When you had come thither. When I could obtain this by a word. When I had read the life of this king.*

Examples for practice.

Many of our institutions[1] are derived[2] from the Greeks; I omit these[3], that we may not seem to have learned elsewhere[4]. Two passions remain[5]; if these[3] shall not trouble[6] the wise man, his mind will always be tranquil. There are many infirmities[7] of the mind; all these[3] arise from a certain fear of those things which we avoid and hate. Distempers[8] of the body can exist[9] without guilt, not so[10] those of the mind; for[11] all the diseases of this[3] arise from the neglect[12] of reason. Great is the number of brave Romans; the Greeks do not know[13] all these[3]. It is very pleasing to me that these men have wished, that I should be in health[14]. When these[3] men made known[15] to me the unjust remarks[16], I was very much grieved. Therefore[17], I defended the cause of Crassus in the Senate, and[18] you write, that you heard it. I wonder, that this[3] topic[19] has not been touched[20] by Posidonius. Do we not see the mode of life[21] of the Lacedemonians[22], in their Philitia? When Dionysius had supped[23] there he said[24], that he did not like[25] that black broth. When there had been great assemblies[26] in these cities, I determined to travel to Cilicia.

[1] institutum (comp. § 145. 6). [2] ducĕre. [3] qui. [4] aliunde. [5] restare. [6] cadĕre in aliquem. [7] aegrotatio. [8] offensio [9] accidĕre. [10] non item (after the genitive). [11] (omitted). [12] aspernatio. [13] noscĕre. [14] salvus. [15] perferre. [16] sermo. [17] quam ob rem. [18] (omitted). [19] locus. [20] tangĕre. [21] victus (mode of living). [22] (genitive). [23] cenare. [24] negare (which contains the following *not*). [25] delectari. [26] conventus.

496. (2) But when *qui*, *quae*, *quod* refers to something following, especially to *is*, *ea*, *id*, in the following clause, then other words which seem to be more important in the sentence, can stand first. The conjunctions mentioned above (§ 469), which do not refer to this relative introductory sentence, but to the principal sentence following, are here placed before the relative; e. g. *But what is plain, ought not to be long,* sed quae perspicua sunt, longa esse non debent. *What has been brought to Rome, may be seen near the temple*

of honor, Romam quae asportata sunt. *Let him who devotes himself to the government of the state, beware,* ad rem gerendam qui accedit. *Those, who have these virtues, are called talented,* eas virtutes qui habent. Instead of eas virtutes, quas virtutes could have been used. Therefore, before such a *qui,* still another *qui,* used for *hic, haec, hoc,* can stand, because it refers to something preceding; e. g. *Nothing is more worthy of praise than virtue; whoever shall have obtained this, will be esteemed by all,* quam qui adeptus erit, ab omnibus diligetur.

497. (3) When an introductory and a concluding sentence have a common subject, this subject almost always stands before the conjunction of the introductory sentence, because, as subject of the leading sentence, it is the principal word. Also all words which belong to the subject, must stand in the first part of the sentence. An exception occurs, when something else stands in the sentence, which refers to what precedes, and hence requires to be placed first; so also, when the subjects *I, thou, we, ye,* are not sufficiently emphatic to be placed first, as single words. But when the subject of the two sentences is not common, but yet designates the principal person spoken of, then also it is placed first. There is seldom an exception.

Some Examples.

When Darius, in his flight had drunk muddy water, he said—, Darius, quum — bibisset, dixit. *After Dionysius the elder, had plundered the temple of Proserpine, he set sail for Syracuse; and when he was sailing with a favorable wind, he said,* Dionysius major, quum — expilasset, Syracusas navigabat; isque, quum — navigaret, dixit. *If commerce is small, it is unworthy of attention,* mercatura si tenuis est, sordida —. *If that elevation of mind, which is manifested in dangers, is without justice, it is faulty,* ea animi elatio, quae cernitur in periculis, si justitia vacat, in vitio est. *But because I am now compelled to speak, may my voice be of service to them,* ego autem quia nunc loqui cogor, vox mea iis serviat. *As soon as Crassus heard this, being moved thereby, he arose,* quod ubi audivit, commotus Crassus surrexit, or quod Crassus ubi audiv. *When Aristides had heard this, he came to the assembly,* quod Aristides quum audivisset.

498. (4) In like manner, the Latins usually place the subject of a principal sentence before the introductory sentence, even when this subject, in English, is in the introductory sentence, and they supply, in the latter, the place of this subject, by a demonstrative pronoun in an oblique case; e. g. *When it had been announced to Anaxagoras, he said—,* i. e. *Anaxagoras, when it had been ann. to him—,* Anaxagoras, quum ei nuntiatum esset—dixit. *When it had happened to the consul L. Paulus, he perceived,* L. Paulus consul, quum ei contigisset—animadvertit. *When a certain one asked Sophocles, he aptly replied,* bene Sophocles, quum ex eo quidam quaereret, respondit.

This construction occurs particularly with participles, when the subject of the principal clause is mentioned and must be sought in the participial sentence; e. g. *When Xenophon consulted Socrates, he said to him,* Socrates Xenophonti consulenti dixit. *After the enemy had learned this circumstance, they command Lutetia to be set on fire,* hostes, hac re cognita, Lutetiam incendi jubent.

Yet when *qui* is used, it is put in the case required by the sentence which stands first, beginning with a conjunction; e. g. *When it had been announced to him, he arose,* cui quum nuntiatum esset, surrexit, not qui, quum ei nunt. Comp. § 521.

499. (5) In like manner, the Latins usually place the common object of two sentences, the one an introductory, the other a concluding sentence, before the conjunction of the introductory sentence. This is especially the case, when the object is emphatic; e. g. *If circumstances will favor this change, we will make it the more easily,* eam mutationem, si tempora juvabunt, facilius—faciemus.

This rule is observed also, when the object belonging to the subordinate clause, is the most important in the discourse;

e. g. *But you wish to know, wherefore I have defended and praised Vatinius,* Vatinium autem scire te velle ostendis, quibus rebus adductus defenderim et laudarim; *Vatinius* is here the principal person of the subsequent discourse.

500. (6) Those words, which refer to what precedes, generally stand first in the sentence. It is for this reason, that demonstrative pronouns and the relative, when they relate to a preceding substantive, are always placed first. So also substantives, which refer to something before said, usually take the first place in the sentence, in preference to all others, even conjunctions and relatives; e. g. *But when we say, that folly and injustice must be avoided,* stultitiam autem et injustitiam quum dicimus esse fugiendam. *Since I embrace this opinion,* hanc ego quum teneam sententiam. *When it comes to this,* ad ea quum accedit. *Those who place this in virtue alone,* id qui in una virtute ponunt. *But as for what you say, that there is leisure, to this I assent,* otium autem quod dicis esse, assentior. *Since the violence of this contest is so great, we will use it,* hujus (cujus) contentionis quum tanta vis sit, utêmur. *If this sighing brought any relief*—, qui gemitus si levationis aliquid afferret—.

501. (7) Interrogative words are often placed after the subjects and other words of the principal sentence, which, in respect to the idea, and the connection with what precedes, are more important. Even in indirect questions, the direct governing questions are placed after the indirect; e. g. *But what shall I expect from the tribuneship of C. Gracchus?* de C. Gracchi autem tribunatu quid expectem? *They know not of what nature and how great is this strength of friendship,* nesciunt, haec vis amicitiae qualis et quanta sit. *What diseases, I ask, can be more afflictive in the body than these two, sorrow and desire?* quibus duobus morbis, aegritudine et cupiditate, qui tandem possunt in corpore esse graviores? *But who knows what will be the state of the republic?* tempora autem reipublicae qualia futura sint,

quis scit? *This is the question, whether it is more probable, that he who was slain at Rome, was slain by him who —*, hoc quaeritur, eum qui Romae sit occisus, utrum verisimilius sit ab eo esse occisum, qui —. The position of the words here is particularly worthy of notice.

502. (8) All conjunctions, which form introductory sentences, e. g. *quum*, *si*, *quia*, *nisi*, etc., can, as many of the preceding examples have shown, stand after other words of the sentence. Therefore, they sometimes begin the sentence, and sometimes an emphatic word is placed before them; e. g. Si indigetis pecuniae, pecuniam non habetis. Mors si est misera, miseriae finis esse nullus potest.

But they must always stand after other words, when one of the conjunctions, which are uniformly placed first, e. g. *et*, *nam*, *etenim*, *sed*, *verum*, *at*, *itaque*, stands with them. Hence, so often, *nam quum*, *sed quoniam*, *etenim si*, *sed quia*, *itaque quum*, etc.

Examples for practice on §§ 496—502.

Whoever[1] censures the study of wisdom, considers[2] nothing worthy of praise[3]. If the wise man compares the life of the fool with his, he enjoys[4] greater pleasure[5]. When cranes go[6] to warmer regions[7] and fly[8] over the sea, they form[9] the figure of a triangle. Whoever admires this, may confess, that he does not know what a good man is. When ambassadors had brought[10] fifty talents to Xenocrates from Alexander, he refused[11] them. When Timotheus, that illustrious man of Athens and the first of the state, had supped[12] with Plato, he said: Your supper[13] is pleasant, not only the present, but also the following day. If Sophocles had said this[14] same, in a review[15] of the combatants[16], he would not[17] have been blamed. If these philosophers wish to be consistent[18], they cannot speak of duty. Do we not[19] see the frugal mode of living[20] among the Lacedemonians[21], in their Philitia? When a man[22] of low origin said to C. Laelius, that he was unworthy of his ancestors, he replied[23]: But[24] truly, you are worthy of yours. When Mettus asked[25] Tullus Hostilius, whether this proposal[26] pleased him, he answered: Yes. When Alexander had conquered[27] Darius, at Issus, he marched[28] to Phoenicia.

When two young men, who were sitting on white horses, told Vatienus on his journey* to Rome, that Perseus was conquered, he announced it to the senate. When I had made known[29] to the augur, Spurinna, your former[30] mode[31] of life, he announced[32] great danger to the state, unless[33] you returned[34] to your former habits[35]. I wait to see what this course of Caesar through Apulia to Brundusium, effects[36].

[1] (§ 500). [2] putare. [3] laudandus. [4] afficĕre. [5] voluptas. [6] petĕre (participle, but not in the second subordinate clause). [7] loca. [8] transmittĕre. [9] facĕre. [10] afferre. [11] aspernari. [12] cenare. [13] cena. [14] hic idem. [15] probatio. [16] athlēta. [17] reprehensione carēre. [18] consentaneum esse. [19] (§ 501). [20] victus (mode of living). [21] (genitive). [22] quidam malo genere natus. [23] inquam. [24] at hercule. [25] interrogare (participle). [26] consilium. [27] fundĕre (participle). [28] proficisci. * (participle). [29] exponĕre. [30] superior. [31] vita. [32] nuntiare. [33] nisi. [34] reverti. [35] consuetudo. [36] efficĕre.

End of the preceding subject.

503. The preceding paragraphs have shown, both what words have a *definite*, *unalterable* place in the sentence, and also, that many, from their reference to a preceding or following sentence, obtain a more prominent position. But the position of all words in a single or compound sentence, generally depends as little upon the option of the writer, as the position of those which have been mentioned.

504. The best Latin writers regarded three things in the position of their words, viz. *perspicuity*, *emphasis* and *euphony*. These fix the position, sometimes *before*, sometimes in the *middle*, sometimes at the *end*.

Perspicuity was the first law according to which words were placed, even when they were removed out of their natural logical connection. The *emphasis*, *tone* or *force*, by which many words were made prominent for the sake of contrast, must have given to them a more conspicuous place, than they had according to their common and natural position. But finally, *euphony* also had much influence in giving to words a position different from the common one. Even for the understanding itself, as well as for the ear, there is need, in a complete sentence, of a gradual rising and a corresponding falling of the words, so that the important words serve, sometimes for the *rising*, sometimes for the *falling*, and the others belonging to the sentence are placed in order, in the *middle;* for the most emphatic words never stand in the middle. Thus the euphonic construction often contributes to the emphasis, and yet both must be so arranged as not to injure the perspicuity of the sentence.

Hence, it is an almost uniform law, that words which are to be made *prominent* in a sentence, are either placed *first* or *last*, or, at least, do not retain their *common* position.

On this subject the following particulars are to be noticed.

505. (1) When a sentence contains nothing more than a subject and predicate, and neither is to be made emphatic, they retain their natural or logical position; e. g. ***homines sunt mortales. Pater meus mortuus est.*** A change would give a special emphasis to ***mortales*** or ***mortuus est.***

An adjective stands, in its common position, *after* the substantive, when it is not emphatic; when it is emphatic, *before;* e. g. Vita humana est fragilis. Liber tuus mihi placet. In some connections, this is almost always the case; e. g. Pontifex maximus, Tribūnus militaris, campus Martius, populus Romanus, via Appia, mola salsa, Dii immortales, jus civile, res militaris, res familiaris, homines nobĭles, patres conscripti, frater germanus, fratres gemini and many others. Compare above § 490. In many cases, a particular meaning depends upon the position of the adjective; e. g. bona dicta, *witticisms;* mala res (in the phrase, abi in malem rem), *ill luck. Res* with an adjective always retains the first place, when, for want of a simple substantive, an abstract idea is to be denoted thereby; e. g. *res publica, res familiaris, res domestica, res navalis, res gesta.* Only for the sake of contrast is this position changed.

Indefinite pronouns, such as *quidam, aliquis, quispiam, ullus,* etc. are either placed, like adjectives after substantives, or inserted between the adjective and substantive;

but if the pronoun be emphatic, then, like the adjective, it stands before the substantive; e. g. Membra quaedam amputantur. Est gloria solida quaedam res. Quaedam Socratica medicina.

Every case depending on a verb, when it contains nothing emphatic, stands *before* its verb; e. g. Litteras tuas exspecto, tibi liberos meos commendo. Memoriam tuam admīror. Mortem malum judico.

An adverb, which more nearly defines an adjective, verb or adverb, also stands *before* its word, unless it is to be made emphatic; e. g. Ego te valde rogo. Is plane perspicit. Mors quotidie imminet.

As to the arrangement of the limiting adjuncts of the verb, where there are *several* of them, no general rule can be laid down. It may be observed, however, that those limitations, which modify the idea of the verb itself, commonly stand next to it, the verb as it were blending with them into one idea. Here belong (1) *accusatives*, in constructions such as *facere fortem*, *dare assessorem* (as an adviser), which, as attributes of the object of the verb, follow this object, and thus stand in immediate connection with the verb; e. g. Lacedaemonii regibus suis augurem assessorem dederunt. Necessitudo etiam timidos fortes facit. (2) The *genitive* or any other case, that supplies the place of such an *attribute;* e. g. Caesar omnes honores sui beneficii fecit. Caesar Galliam omnem in obsequio habuit. (3) The *dative* with *esse* and other verbs, in answer to the question *for what;* e. g. Caesar T. Sextium legatum castris praesidio reliquerat. Tibi sanguis non modo voluptati, sed etiam quaestui fuit. (4) The *genitive* or *ablative*, with such verbs as without these cases would express only an incomplete or indefinite idea; e. g. *Afficere* (poena, beneficio, morbo), *damnare* (capitis, capite), *absolvere*, *liberare* and the like. Me ipsum ex tua erga Lucceium benignitate maxima voluptate affici. (5) Designations of place in answer to the question *whither?* or supines with verbs of motion; e. g. Ex epulis in cubiculum venit. Anci liberi Suessam Pometiam exsulatum ierant. (6) For the rest, the *broader* limitation usually precedes the *narrower*, the *less* necessary, that which is *more* necessary, the personal object, that of the *thing;* e. g. Valerius in templum ad tribunos venit. Brutus Ardeam in castra est profectus. Caesar in Galliam ad conventus agendos profectus est. Fulcinius uxori grande pondus argenti matrique partem bonorum majorem legavit.

506. (2) When, on the contrary, a word is emphatic in a sentence, especially by a *contrast* which is either contained in what precedes, or is expressed in the sentence itself, then

such a word always has a prominent place, either *first* in the sentence or at the *end*. So also, when a word is emphatic by some other special distinction, since then adjectives stand before the substantives; e. g. Est (there is really) magna spes. Ars est enim philosophia vitae. Mathematicorum iste mos est, non est philosophorum. Stoicorum autem ignoras quam sit subtile disserendi genus. Quis libenter exercitationem ullam corporis suscĭpit laboriosam? Graeco verbo utamur, si quando minus occurrat Latinum. Necessitatis inventa antiquiora sunt, quam voluptatis. Romae regnatum est ab condita urbe ad liberatam ducentos quadraginta quatuor annos. Hoc tibi non sine magna mercede continget. Eum genui mortalem. Rem opinor spectari oportere, non verba. Praeclara vero auspicia, si esurientibus pullis res geri poterit, saturis non geretur. Therefore, without emphasis it is said; e. g. bellum Punicum primum (secundum, tertium); but the *second Punic war was the most bloody*, is expressed by, Secundum bellum Punicum. So also, always bono, laeto, hilari animo esse.

Therefore, the possessive pronouns *meus*, *tuus*, *suus*, *noster*, *vester*, stand before their substantives, when they signify *my own*, etc., and generally, when they have emphasis; but when they stand after their substantives, they only point out more definitely the person to whom the substantive belongs; indeed, they are for the most part wholly omitted, when the connection determines the person; e. g. Neque praetores suis opibus, neque nos nostro studio quidquam proficimus. Nostra haec fuerunt officia. Flaminius id suo more neglexit. Hoc praestantius mihi fuerit, si in tua scripta pervenero, quam si in ceterorum. Hence the Latin says only *mea*, *tua* — — *causa*; *mea*, *tua* — — *sponte*; *mea*, *tua*, *sua* — — *voluntate* (*goodwill*); *meo* — — *nomine*, *meis* — *verbis*, *in my name*. Seldom otherwise. It is only when a remark is placed at the close of the sentence, that they stand either always at the end, or are separated from their substantive and placed first; e. g. quas (sententias) exposui arbitratu meo. Tuo id quidem, inquam, arbitratu.

Remarks.

Hence, the emphasis and prominence given by an otherwise unusual position, shows that Cicero (ad Q. frat. I, 1, 38) says, *Appia via* for the usual *via Appia*, in order to contrast it with *the Asiatic way;* that (Lael. 16) he says, quam multa, quae nostra (nostri) causa non facimus, facimus causa amicorum, not amicorum causa, as the usual rule requires, in order to make, by the last place in the sentence, the genitive amicorum, more prominent, as being contrasted with nostra (nostri); and that (Off. I. 31. 113) he says, Id maxime quemque decet, quod est cujusque maxime suum, since, according to the common rule (§ 480), it must have been written, quod maxime suum cujusque est. But by this position, suum would have been without emphasis. So he says also: omnia, judices, haec amissa sunt, for which he could also have said: haec, judices, amissa sunt omnia, but not haec omnia, jud. amissa sunt, with the same sense. Elsewhere: sed plena sunt errorum omnia.

507. (3) When an adjective belongs to two or more substantives, if it is emphatic, it is placed before, or after the first substantive; if it is not emphatic, after the last; but it never stands before the second; when emphatic, it is also repeated with each substantive; e. g. *The bulls contended with the greatest violence and ardor*, summa vi impetuque. *This instruction specifies certain principles and rules of speaking*, rationes certas et precepta dicendi. *Volusenus was a man of great sagacity and valor*, et consilii magni et virtutis. *Zeno was an inventor, not so much of new things as of new words*, Zeno non tam rerum inventor fuit, quam verborum novorum. *I have devoted all my exertions, labor, care and diligence to Milo's consulship*, ego omnia mea studia, omnem opĕram, curam, industriam. *Trusting to a consciousness of my duty and to my benevolence*, fretus conscientia officii mei benevolentiaque. So, Utinam tibi operam meam studiumque navare potuissem.

508. (4) A genitive depending upon a substantive or an adjective, in its natural position, stands after the substantive. So always, Tribūnus plebis, Tribūnus militum, ma-

gister equitum, praefectus annonae, urbis, praetorio —, and all other offices. But when this genitive is more important, and the mind thinks first of the idea contained in it, the Latins generally place the genitive before the substantive; e. g. *Care of health*, valetudinis curatio. *Without fear of pain*, sine doloris metu. *The life of gluttons is to be censured*, luxuriosorum vita est reprehendenda. *The laws prefer the good of all to the good of individuals*, leges omnium salūtem singulorum salūti anteponunt. Hence so often, Animi magnitudo, terrae motus, juris scientia, juris consultus, juris peritus, pugnandi avidus, etc. When *two* genitives depend upon a noun, one of the subject, the other of the object, the genitive of the subject (subjective) generally stands first; e. g. Cognoscit hominis principium magistratuum gerendorum.

When a genitive contains something emphatic, it is often separated from the word which governs it, and is placed either at the beginning or at the end of the clause; e. g. *I dare not impose on you any burden*, oneris tibi imponere non audeo quidquam. *I see that you have had sufficient time to investigate these things*, satis video tibi — ad ea cognoscenda — fuisse temporis. So, Ut hoc saltem in maximis malis boni consequamur, where *boni* stands near *malis*, because it is contrasted with it, (see § 513). Initium quod huic cum matre fuerit simultatis, audistis.

509. The Latins very frequently place such a genitive before the substantive, when this latter has an adjective agreeing with it, so that generally the adjective stands first, then the genitive, and the substantive last. The adjective is seldom last. This position is necessary, in most instances, for perspicuity; e. g. *The highest study of eloquence*, summum eloquentiae studium. Further: Universa Agrigentinorum multitudo. Omnes vitae casus. In summa bonorum ac fortium civium copia. Haec pecuniarum effusio. Propter hoc injuriae genus. Rec-

tam vitae sequuntur viam. Contemplare nocturnam coeli formam. Considera omnem membrorum et totius corporis figuram.

510. Hence, between the adjective and substantive, the Latins often place words depending upon the substantive, or sometimes, conversely, they place even the governing substantive between the genitive of a substantive and adjective; e. g. Mea in te pietas. Merita erga me tua. Aliquod erga me singulare beneficium. Hoc mutuae inter nos caritatis pignus. Propter plurimos in omnibus fere carminibus locos. Ex illo coelesti Epicuri de natura volumine. Nostra in amicos benevolentia. Magnitudo tuorum erga me meritorum. Tu quoque eandem de mea voluntate erga te spem habes. Saepe miror nonnullorum insolentiam philosophorum.

511. (5) The ablative, which often follows a comparative, and which is used for *quam* with a nominative or accusative, is placed before the comparative, when perspicuity and emphasis require it; e. g. Ita mundus erit homine deterior. Nihil est in historia pura et illustri brevitate dulcius. Nihil est virtute amabilius. Negamus quidquam hac sententia esse absurdius. Illo homine neminem unquam vidi deformiorem.

512. (6) When an infinitive, as a predicate, stands in contrast with a negative infinitive following, it is placed first in the sentence; e. g. Decipere hoc quidem est, non judicare. Praecipitare istuc quidem est, non descendĕre.

But when the negative sentence stands first, it begins with *hoc*, and the infinitives are placed nearer together; e. g. Hoc est non dividĕre, sed frangĕre. Hoc est non considerare, sed —. So in a single question, with a negative sense; e. g. Hoc est auxilium plebi ferre? And so, finally, when there is merely an affirmative sentence without a negative: Hoc quidem est amicitiam ad calculos revocare. Vim hoc quidem est afferre, where Cicero has only placed the most forcible word, *vim*, first.

513. (7) Words which are contrasted, whether they have the same or a different sense, generally stand together, in order to heighten the emphasis contained in them; or, when they stand in two sentences following each other, the Latins bring them as near as possible, so that one may stand at the end of the sentence, the other at the beginning of the next. In this way, a sameness of similar sentences is avoided.

Quaedam falsa veri speciem ferunt. Rebus injustis justi maxĭme dolent. Imponenda sunt nova novis rebus nomina. Multa multis de jure suo cedit. Quamobrem voluptas expetenda, fugiendus dolor est. Non omnia omnibus cupienda sunt. Concordia maxĭma, minĭma avaritia erat. Philosophia medetur animis, inanes sollicitudines detrahit, cupiditatibus liberat, pellit timores. Urbem incendiis, caede cives, Italiam bello liberavi. Quorum altera prosunt, nocent altera. Nobis miserum, invidiosum vobis est desertam rempublicam invadi. Patent hominum illustrium illustribus hospitibus domus. Artemisia quamdiu vixit, vixit in luctu. Ea quum tempore commutantur, commutatur officium. Et excessus e vita, et in vita mansio. Catilinae erat satis loquentiae, sapientiae parum. Nemo parum diu vixit, qui virtutis perfectae perfecto functus est munere. And so many similar expressions. Finally,

514. (8) The Latins, not only in their orations, but also in their letters, and universally, wherever beauty and force of expression were aimed at, paid very great regard to a euphonic, energetic rise and corresponding fall of the words, and arranged the other words in a proper and harmonious succession, at the same time avoiding obscurity and indistinctness.

Some examples: Nunquam praestantibus in republica gubernanda viris laudata est in una sententia perpetua permansio. Cic. Fam. I, 10. Hoc velim tibi persuadeas, magnam te ex eo et perpetuam voluptatem esse capturum. Cic. Fam. III, 2. Quod tu si tanti facies, quanti ego semper judicavi faciendum esse, facies sapienter, et ages victor ex inimicorum dolore triumphum justissĭmum. Cic. Fam. III, 10. Decimus quidem Brutus, summus ille vir et imperator, Attii carminibus templorum ac monumentorum adĭtus exornavit suorum. Cic.

Arch. XI, 27. Videmusne, nullum ab iis, qui in id certamen descendant, devitari dolorem ? Cic. Tusc. II, 26. Nulla in judiciis severitas, nulla religio, nulla denique jam existimantur esse judicia. Cic. Verr. I, 15, 43.

The attentive reader will frequently meet with such passages in Cicero's writings, and he will particularly notice, that Cicero does not arbitrarily separate words from each other.

Examples for practice on §§ 503—514.

The Roman people, at a certain time, surpassed all nations in bravery. I beseech the immortal gods, that no misfortune may prevent you. The pure[1] are restrained[2] from lewdness by the fear of disgrace[3]. We see the faults of others, forget our own. Yes, this is indeed to wish[4], not to teach. This is truly not to covet[5], but to plunder. We ought to honor, protect and preserve[6] the common union[7] of[8] the whole human race. Take care[9] of my children, as thy good will towards[10] me and my children deserves. Nothing is dearer to man, than wisdom. Of these ways, one is longer, the other shorter. If there are no gods, what in the nature of things[11] can be better than man ? I am the more indebted to you, the more noble[12] your generosity[13] was to[14] me, than mine to you. The dispute[15] is wholly* respecting the dignity of virtue. No forgetfulness will efface my remembrance of your kindness towards me. When[16] this is established[17] in philosophy, then all is established. We agree[18] in respect to the thing itself, in language we differ[19]. Among all the shameful crimes[20] of all, I have not[21] seen nor[21] heard of any more shameful. We magnify[22] the future by fear, the present by sorrow[23]. I indeed[24] would prefer wisdom, poor in words[25], rather than babbling[26] folly. The Greeks have[27] a rich[28] language, the Romans a poor[29] one. When Zeno had found any uncommon[30] thing, he gave[31] this thing also[32] an unheard of name. This is not to consider, but, as it were[33], to choose by lot[34], what you say. I believe, that we should** have regard[35] to things, not to words. One of the enemy cried out : Romans, that is to boast[36], not to wage war ! No one has lived too short[37] a time, who has performed[38] the perfect office[39] of perfect virtue. Excess[40] disturbs[41] the whole[42] condition[43] of the mind. Wickedness always prefers[44] the vil to the good. The multitude[45] of things begets[46] a multitude of words. You have considered my friend as your friend. This we have said in our way[47], the Epicureans say it in theirs. New names must be given[48] to new things.

[1] pudīcus. [2] arcēre. [3] infamia (comp. § 508). [4] optare. [5] concupiscĕre. [6] servare. [7] conciliatio. [8] (§ 508). [9] tuēri. [10] (§ 510). [11] (§ 508). [12] celsus. [13] humanĭtas. [14] (§ 510). [15] contentio. * omnis. [16] (participle). [17] constituĕre. [18] consentire. [19] pugnare. [20] flagitium (shame. crime). [21] nullus (not any). [22] augēre. [23] maeror. [24] equĭdem. [25] indisertus. [26] loquax. [27] uti. [28] copiosus. [29] inops. [30] inusitatus. [31] imponĕre. [32] quoque. [33] quasi. [34] sortiri. ** oportēre. [35] spectare. [36] ostentare. [37] parum diu. [38] fungi. [39] munus. [40] intemperantia. [41] conturbare. [42] omnis. [43] status. [44] anteponĕre. [45] copia. [46] gignĕre. [47] mos. [48] ponĕre.

ARRANGEMENT OF SENTENCES.

515. When a principal thought is expanded by several subordinate ones, Cicero and the other classic Latin writers usually arrange these different sentences, which are mutually related to each other, in such a manner, that those, whose occurrence is *first* in point of time, or is conceived to be first, are placed before the others.

Therefore, sentences which denote a *cause*, *occasion*, *condition*, *hindrance*, *concession*, *a circumstance* which makes something necessary, a *preceding historical event*, etc., are usually placed *before* the others, or are *inserted within* them.

Hence, sentences with *as* (ut, quamquam), which contain a *comparison*, generally stand before the others. Here it is to be noticed, that the following sentence then begins with *sic* or *ita*, but these words are not added, when the order of the sentences is inverted.

Finally, all relative sentences with *qui*, *quicunque*, *quisquis*, *qualis*, *quantus*, *quot* and the like, generally stand before those with which they are connected, consequently before their demonstrative sentences; or, if this is not the case, they are, at least, placed as near these as possible; e. g. *Is it strange, if the human mind has not attained that, which divine power cannot attain?* num hoc mirum est, quod vis divina assequi non possit, si id mens humana adepta non sit? *If I reflect with myself on those calamities with which fortune has severe-*

ly visited me, si eos casus, in quibus me fortuna vehementer exercuit, mecum ipse considero. Here, also, belong all dependent interrogative sentences, which are often placed before the governing sentence; e. g. *But who knows what the condition of the state will be?* tempora autem reipublicae qualia futura sint, quis scit? *You ask, against whom I say this,* in quem hoc dicam, quaeris. *What shall I say, respecting what number of slaves he has?* familiam quantam habeat, quid ego dicam? Comp. § 501.

516. Where this transposition of sentences takes place, it is often necessary to remove some substantive, which is *common* to two sentences, from one of them, and insert it in that which is placed first, that this may not be ambiguous, and, on the other hand, to put in its place a demonstrative pronoun. And so also the conjunctions *igitur, autem,* etc., which properly belong to the principal sentence, are placed in the preceding relative sentence; e. g. *I regret that you share in the expense, which must be borne,* illud doleo, quae impensa facienda est, in ejus partem te venire, instead of illud doleo, te in partem impensae venire, quae facienda est. *Without doubt, those desires which rove too far, exceed their limit and measure,* qui appetitus longius evagantur, ii sine dubio finem et modum transeunt, for ii appetitus finem et m. transeunt, qui longius evagantur. *Why, therefore, shall we not engage in those studies, which have no connection with the business of the state?* quae igĭtur studia vacationem habent publici muneris, iis cur non utamur? The following passage is worthy of notice: *You have determined, that you must acquire those qualifications, by which those noble deeds, the glory of which you have eagerly desired, are accomplished;* thus in Cicero (Fam. II, 4): Tu hoc statuisti, quarum laudum gloriam adamaris, quibus artibus eae laudes comparantur, in iis esse elaborandum.

517. In those sentences which contain a concession and begin with *although,* where the subordinate sentence takes the *first* place, the principal the *second,* the word *tamen* is ge-

nerally inserted at or near the beginning of the principal sentence; e. g. *The name of this business, we acknowlege is new, although we see that it is itself very old,* quam rem antiquissimam quum videamus, nomen tamen confitemur esse recens.

Some further examples for this section.

518. *The science of living is derived from law, since this ought to correct the vices and commend the virtues,* Quoniam vitiorum emendatrīcem legem esse oportet, commendatrīcemque virtutum, ab ea vivendi doctrīna ducitur. *As we ought to use that language in which we were born, so we should show no disagreement in our actions and in our whole life,* Ut sermone eo debēmus uti, qui natus est nobis, sic in actiones omnemque vitam nullam discrepantiam conferre debēmus. *They ran to arms with a loud cry, as soon as these things had been rehearsed,* Haec quum recitāta essent, cum magno clamore ad arma discursum est. *Wherever you look, your evil deeds, like furies, meet your eyes,* Quocumque adspicis, ut furiae, sic tuae tibi occurrunt injuriae. *I pass over what I had foreseen besides,* Quae praeterea providerim, praetereo. *I wish to learn, how you do, and what is taking place,* Quid agas, quidque agatur, certior fieri volo. *If any one is very elevated in his views, he conceals, from shame, his desire for pleasure, however much he may be captivated with it,* si quis est erectior, quamvis voluptate capiatur, occultat et dissimulat appetītum voluptatis, propter verecundiam. *He predicted what we all then feared would happen,* ille praedixit ea, quae omnes eo tempore ne acciderent, timebamus. *And now I have, as I think, satisfactorily shown, how morality, upon which duty depends, is derived from those things which rest in the justice of human society,* Atque ab iis rebus, quae sunt in jure societatis humanae, quemadmodum ducatur honestum, ex quo aptum est officium, satis fere diximus.

These and similar passages show, with how much art, the Latins often arrange their sentences and interweave them with each other. But they do not always do this. Very often their sentences stand just as the English is usually arranged.

Examples on §§ 515—517.

We must contend against old age, as[1] against a disease. We serve[2] him especially[3], from whom we hope the most, although[4] he[5] needs it the least. All pleasure is referred[6] to the mind, although it is judged of by the bodily[7] sense. We now surrender ourselves to you heartily[8] and wholly, as before in a great measure[9]. He can in no way live with a tranquil[10] mind, who fears what cannot be avoided[11]; but he obtains[12] a great security[13] for a happy life, who does not fear death, not only because we must* die, but also because death has nothing that is to be feared[14]. What pain ought not willingly[15] to be endured[16], in order to[17] escape[18] these faults. Verres sought[19] everything which he sought, not to[17] preserve[20] it but to carry[21] it away. That, I will now[22] pass over, because it will seem unimportant[23]. I would not venture to speak in this place, if impudence had as much influence[24] in the forum and the courts, as[25] boldness has[26] in the field[27] and in retired places. Most urgently[28] I ask you to[17] do this for the sake of my honor. It is folly not to be willing to receive gifts from those, whom we ask[29] for them, when[30] they present[31] and give them. I have read, with great pleasure, the book which you recently sent to me. I will most zealously[32] continue[33] the defence of thy merits[34], which I undertook in thy absence[35].

[1] tanquam. [2] inservire. [3] potissimum. [4] etiamsi. [5] ille. [6] referri. [7] corpus. [8] penĭtus. [9] magna ex parte. [10] quiētus. [11] vitare. [12] comparare. [13] praesidium. * necesse esse. [14] horrendus. [15] ultro. [16] subire. [17] ut (in order to). [18] effugĕre. [19] requirĕre. [20] servare. [21] asportare. [22] jam. [23] levis. [24] valēre (to have — influence). [25] quantum [26] posse. [27] ager. [28] etiam atque etiam. [29] precari ab aliquo aliquid. [30] (participle). [31] porrigĕre. [32] studiose. [33] permanĕre in aliqua re. [34] dignitas (singular). [35] absens.

CONNECTION OF SENTENCES, ESPECIALLY BY MEANS OF THE PRONOUN *QUI*, *QUAE*, *QUOD*.

519. Cicero but seldom, and then only in spirited narration, uses disconnected sentences; most of them are connected with others. Besides the frequent use of *nec* in negative sentences, (for which see § 528), he employs the pronoun *qui*, *quae*, *quod*, referring to preceding substantives, to connect his sentences. But since we use the pronoun *who*, *which*, only in explanatory sentences and such as define an object more exactly, we cannot often, in our language, connect sentences by *who* and *which*, as the Latin does by *qui*, *quae*, *quod*, but we must be satisfied with our personal and demonstrative pronouns. The following particulars are to be noticed respecting the use of *qui*, *quae*, *quod:*

520. (1) *Qui*, *quae*, *quod* often supplies the place of our pronouns *this*, *he*, *I*, and *thou*, when they refer to persons or things before mentioned. Since this *qui* continues what precedes, according to § 495, it must stand *first* in the sentence;

e. g. *There are very many disgraceful acts* (turpitudines); *why they do not belong to the wise, it is very easy to show,* quae cur non cadant in sapientem. *The state cannot be properly managed by me. In how great danger it is, I will describe as briefly as possible,* Quae quanto sit in periculo. Hence, *from this,* is so often expressed by ex quo; *thither,* by quo; *wherefore,* by quam ob rem, qua de causa, etc. Compare § 495.

We generally connect single sentences which refer to each other, by the conjunctions *and, for, but, therefore, hence* and the like, but in Latin, where the pronoun *qui* is used instead of *hic, is,* etc., these conjunctions must be omitted; e. g. *Uniformity in one's whole life, is most honorable; but* (and) *you cannot preserve this, if* —, quam conservare non possis, si — not quamque or quam autem. And so always in phrases, as: *And this is the source of many evils,* qui fons est multorum malorum. *On the following day, and that was* (or *which was*) *the fifth of September, he came to me,* qui fuit dies Nonar. Septembrium, ad me venit, for which the Latins also say, id est (erat) Nonis Sept., or is dies erat —; *the day before Easter, and that is to-day,* qui dies hodie est. Comp. Cic. Phil. XIV, 5, 14. That the conjunctions, as *ut, quum, quod,* are contained in the pronoun, and that the verb must therefore be in the subjunctive, has been sufficiently shown above, §§ 308—314.

Where *qui, quae, quod,* stands in a sentence introduced by a conjunction, we generally use a demonstrative or personal pronoun; e. g. *He ought to be instructed in these arts; for if he has made these his own in his earlier years, he will be more fit for something greater,* quas si, dum est tener, combiberit. *I have done everything for the sake of my fellow-citizens, and if Pompey had not been envious of me* —, cui nisi invidisset Pompeius. Compare § 521.

It has already been remarked, that with such a *qui,* which refers to a preceding substantive, *et* (que), *autem, vero, enim,* *nam*, *igitur*, are not joined, since they are contained in *qui*. On the contrary, when *qui* refers to a substantive standing in the same clause with itself, or to a demonstrative *is* placed after it, then *but*, *for*, *therefore*, are expressed in Latin by the appropriate words; e. g. *But I will specify in what way we can obtain this*, quibus autem rationibus hoc assequi possimus, dicemus. *But he who wishes to obtain true glory, must be kind*, qui autem adipisci veram gloriam volet, is. On the contrary, *tamen* (yet) can be joined with *qui*, even when *qui* refers to a preceding substantive.

In order to make the use of this pronoun still more clear, some additional examples will be added. Examples; *Rulers must take care, that there be a sufficient supply of provisions. How the procuring these is usually effected, it is not necessary to show*, Quarum qualis comparatio fieri soleat, non est necesse disputare. *Nothing holds a state more firmly together than truth and confidence* (fides), *and this cannot exist, if —*, quae esse nulla potest, si —. *These things were attempted with arms, by people of every class, but I withstood them*, quibus ita restiti. *Antipater thinks Paenatius has passed over two points. But I think that these two points were passed over, because —*, quas res a summo philosopho praeteritas arbitror, quod —. *To this kind of comparison belongs that of Cato the elder. When he was asked, what —*, Ex quo genere comparationis illud est Catonis senis. A quo quum quaereretur, quid —. *We cannot forget Epicurus; for we have not only his image —*, cujus imaginem non modo habemus.

521. (2) The pronoun *qui* and the similar *qualis*, *quantus*, often form an explanatory sentence, which we also must begin with *who*, *which*, *how*, *such;* but the translation is difficult, because either a new relative word or a conjunction follows *qui*, *qualis*, etc., which, in English, is not admissible. Hence, where these words occur together, some change must frequently be made in translating into English; e. g. Epicu-

rus non satis politus erat iis artibus, quas qui tenent, eruditi appellantur, *the possessors of which are called learned.* Quam te decebat his verbis uti, quibus si philosophi non uterentur, philosophia nunquam ipsa egeremus, *without the use of which as employed by philosophers, we never* —. In these two sentences, we might also translate the relative clause literally, *which they who possess, which if philosophers did not use*, but in the first not with equal elegance. Errare malo cum Platone, quem tu quanti facias, scio, *whom you, as I know, esteem very highly*, or, *respecting whom I know, how highly you esteem him.* Quid dico te a Velia amari? quem quis non amat? *whom every one loves* (without a question). Tantum vales apud Dolabellam, quantum si ego apud sororis filium valerem, jam salvi esse possemus—where we must say, *so that if I had as much influence, we now could.* Ille tribunus plebis fuit talis, quales si omnes semper fuissent, nunquam seditiones ortae essent —, *was of such a character, that if all had always been such, never* —. Hoccine regnum appellabitur, cujus vicarius qui velit esse, invenire nemo potest? *when no one can be found, who is willing to be its representative?*

In like manner, relative words are merely connected in case with the sentence which follows, whether it be introduced by a relative, or a conjunction. The same takes place, when the relative word belongs equally to the following subordinate, and the following principal sentence. In this instance, the English connects the relative in case with the principal sentence. Hence, for *qui* (or any other case) *quum ejus*, the Latin says, *cujus quum;* for *qui, quum ei* — *cui quum;* for *qui, quum eum* — *quem quum;* for *qui, quum ab eo* — *a quo quum.* And so in all similar cases. Then, in the principal sentence, *ille* or *is* referring to the relative word, often follows in the necessary case.

Examples: *Cornelia had two children, respecting whom she rejoiced, when she saw them successful*, liberos, quos quum florentes videbat, (iis) laetabatur, for de quibus, quum eos fl. vid., laetab. *You* *mourn for his death, who must at least have died in a few years, if he had not died now*, qui si hoc tempore non diem suum obisset, paucis post annis tamen ei moriendum fuit, for cui, si is — obisset, moriendum fuit. *That Prometheus, who, when it had been said to him, replied*, cui quum dictum esset, respondit. *On account of the expectation of the ambassadors, from whom there had as yet been no news of what they had done*, qui quid egissent, nihil dum nuntiatum erat. And so this form of speech is employed in similar cases. It is said, e. g. *I mention Alexander the Great, who, if he had lived longer, would have subjugated the whole world*, qui si diutius vixisset, or cujus vita si longior fuisset, or cui si vita longior fuisset, or quem si diutius vivere licuisset, totum terrarum orbem subegisset.

522. (3) Since in *qui* the particle *nam* is included, a phrase containing *qui* and a substantive with the verb *esse*, may be explained by it. When we say, *According to thy love for me*, which the Latins usually translate by *pro tuo in me amore*, they can also represent the thought in this form: *For such is thy love to me*, or *for thou hast such love to me.* Hence the phrase, Qui (for nam is) tuus est in me amor, or (with the ablative of quality) quo tu es in me amore. *According to the mildness and gentleness of my disposition* or *for so mild and gentle is my disposition*, quae mollitia est mei animi et lenitas, or qua mollitia sum animi et lenitate.

When something already past is spoken of, the perfect tense is used; e. g. *Caesar pardoned most according to his kind disposition*, quae ejus lenis fuit natura, or qua leni fuit natura.

523. (4) *Qui, quae, quod* occurs very frequently in the ablative before a comparative; e. g. Quo nihil potest esse stultius, which we translate, *Than which nothing can be more foolish, nothing can be more foolish than this*, or *which is most foolish.* In such a phrase there is always a negative word, or the interrogative *quis, quae, quid*, which contains the force of a negative. When the English substantive to which *qui, quae, quod* belongs, stands alone and unconnected with any sentence, *qui* takes this in its own sentence; e. g. *A madness, which is the greatest*, or *there is no greater madness than this*, quo furore nullus major est, or nihil majus est, or quo nullus furor major est. *Nihil* and *quid* can be

used even with persons; e. g. *Than whom what can be* or *who can be more sluggish?* i. e. *who is of all the most sluggish, than whom nothing can be more sluggish,* quo quid potest esse ignavius? quo nihil potest.

Further examples: *You despise solitude, which is most dear to me,* solitudinem, qua nihil mihi amicius. *These are boys, who are most happy,* quibus nihil (quid) potest esse felicius. *This is an expedient, which is the most foolish that can be thought of,* quo nihil (nullum) potest cogitari stultius. *Cato, who at that time was the oldest and wisest,* Cato, quo erat nemo senior temporibus illis, nemo prudentior. *A work which is indeed most splendid,* or *what can be more splendid than this work?* quo quidem opere quid potest esse praeclarius? *I see, and this is the most painful, that —,* video, quo nihil est acerbius —.

Remark.

A parenthesis, if it is intended to explain a *single word*, is usually placed *after* it, but if it serves to illustrate a *whole thought*, it is commonly placed *before* it. So also a sentence with *id quod* (§ 539) is either placed before, or inserted in that sentence to which it refers, seldom placed after; e. g. *Gazing upon the villa of Curius (for it is not a great distance from me), I can not sufficiently admire —,* C. villam contemplans (abest enim non longe a me), admirari satis non possum. The parenthetic clause explains why he could *view* the country-seat, and therefore follows *contemplans*. *If our country is our delight, which it most certainly ought to be,* or *if, as it most certainly ought to be,* etc., Si nos, id quod maxime debet, nostra patria delectat. *What alone was for the present most earnestly desired, after the consular election, he returned to winter quarters,* Id quod unum maxime in praesentia desiderabatur — in hiberna rediit. After a long parenthesis, Cicero usually repeats, in other words, the beginning of the sentence interrupted and resumes by *igitur*, *autem*, *ergo*, *sed tamen*, *inquam*, or *sed ut redeamus.*

Examples on §§ 519—523.

(1) The praise of the good is the echo[1] of virtue, and because[2] it is generally the attendant of good[3] actions, it ought not to be despised[4] by good men. Wisdom is the knowledge[5] of divine and human things. He who censures the study of it, would consider[6] nothing worthy[7] of praise. We must[8] now speak of beneficence and liberality, which indeed are best adapted[9] to human nature. When young men wish[10] to give[11] themselves to pleasure[12], let them beware of excess; and this will be the easier, if they, at least in such[13] things, would permit older men[14] to be present[15]. Young men are

most easily and favorably[16] known[17], who have attached[18] themselves to wise men; for when they frequently[19] associate with these, they raise[20] the expectation, that they will be like them. Great is the admiration of a man, who[21] speaks fluently[22] and wisely; for those who hear him, believe that he is wiser[23] than the others. Even in animals[24], the power of nature can be perceived[25]; for when we observe[26] their cares, and the labor of bringing[27] them up, we seem to hear the voice of nature herself. A philosopher must do this the more; for an art is the philosophy of life, and whoever[28] discourses[29] upon it, must not employ[30] common[31] words. Now Torquatus, most noble[32] man, floats[33] before my eyes, and how great was his zeal for me at those times, you both must[34] know. Great is the power of conscience; for those who will disregard[35] it, will often discover themselves. Never can philosophy be sufficiently praised; since he who is governed[36] by it, can pass every period of life without[37] trouble. Beneficence* is often destroyed by beneficence; for the larger the number towards whom one has practised[38] it, the less able is he afterwards to practise it towards many. Nothing is more worthy of love than virtue, and he who shall have obtained[39] it, will be esteemed[40] by us, wherever[41] he may be. I will mention[42] two young[43] men, who, if their lives had been longer, would have acquired[44] great renown in eloquence[45].

[1] resonare alicui. [2] quia. [3] recte factum. [4] repudiare. [5] scientia. [6] putare. [7] laudandus. [8] (participle in *dus*). [9] accommodatus. [10] velle (see § 234). [11] dare. [12] jucundĭtas. [13] ejusmŏdi. [14] (omitted). [15] interesse. [16] in optimam partem. [17] cognoscĕre. [18] se conferre ad. [19] frequens esse cum aliquo. [20] afferre opinionem. [21] (participle). [22] copiose. [23] sapĕre plus. [24] bestia. [25] perspicĕre. [26] cernĕre. [27] educĕre. [28] (participle). [29] disserĕre. [30] arripĕre. [31] de foro. [32] bonus. [33] versari. [34] necesse esse. [35] negligĕre. [36] parēre. [37] sine molestia. * benignitas. [33] uti (second person, see § (270. g.). [39] adipisci. [40] diligĕre. [41] ubicumque gentium. [42] mentionem facĕre. [43] adolescens. [44] consĕqui. [45] (genitive).

(2) You will cheerfully take care[1] of our business, with your usual courtesy[2]. If you had permitted[3] me, I should have accomplished[4] the whole thing, such is my love for you. You will obtain[5] everything which you wish from Caesar, since he is so generous[6]. Ulysses, in accordance with his habitual cunning[7], endured the insults[8] of slaves and servants. By such doctrines, these philosophers remove[9] friendship from life, which is the best and most pleasing* gift[10], that we have from the gods. When[11] the cluster has ripened[12], it becomes sweet[13]; and what can be more beautiful to the eye[14] than

this? Solon said, he grew old and[15] learned[16] much from[17] day to day,—a pleasure of the mind than which none certainly can be greater. Not only planting[18], but also grafting[19], which, of all agriculture has discovered, is the most ingenious[20], affords pleasure. O glorious[21] day, in which[22] I shall return to a friend, who[23] is the best and most remarkable[24] for his affection[25], that has been born. What are these[26] fortunes[27], the possessor[28] of which may be most unhappy? We see this opinion confirmed in that most sacred[29] Hercules; for after[30] his body was burnt[31], immortality is said to have followed[32] his life and virtue. Often important[33] events occur, so that one must leave[34] his friends; but he, who wishes to prevent them, because** he cannot endure his ardent[35] longing [for friends], is not[36] only weak[37] and effeminate[38] by nature, but[36] also far from[39] true friendship. By nature, we zealously strive[40] for that[41] which brings honor; hence, when we perceive[42], as it were, a glimmer[43] of it, we are ready to endure everything to obtain[44] it. When I was at my country-seat, I received your letter, and after[45] I had read it, I saw[46], that you had arrived safe[47]. Demosthenes was the greatest orator of antiquity, and I know[48] no one, whom I could prefer to him. That Torquatus was the one, who, if life had been continued[49] to him, would have been made consul. Do we not wonder at Theodorus, a by no means[50] obscure[51] philosopher, who, when king Lysimachus threatened[52] him with the cross, said[53], With such[54] frightful things, threaten thy courtiers[55]!

[1] curare. [2] comitas (§ 522). [3] permittěre. [4] conficěre. [5] impetrare. [6] humanitas. [7] calliditas [8] contumelia. [9] tollěre. * jucundus (§ 523). [10] (omitted). [11] (participle). [12] maturare. [13] dulcescěre. [14] adspectus (§ 523). [15] (participle). [16] addiscěre. [17] in dies (from — to day). [18] consitio. [19] insitio. [20] sollers (§ 523). [21] praeclarus. [22] quum. [23] (*nemo* is repeated with each adjective). [24] praestans. [25] pietas. [26] iste. [27] bona. [28] qui habet. [29] sanctissimus. [30] (participle). [31] amburěre. [32] excipěre. [33] magnus. [34] disceděre. ** quod. [35] desiderium. [36] et. [37] infirmus. [38] mollis. [39] parum (far from). [40] studiosissimum esse (to strive zeal.). [41] honestas (that — honor). [42] adspicěre. [43] lumen. [44] potiri. [45] (participle). [46] cognoscěre. [47] incolŭmis. [48] noscěre. [49] suppeditare. [50] haud. [51] ignobilis. [52] minari. [53] inquam. [54] iste. [55] purpuratus.

(3) Antony, in disguise[1], gave[2] a letter to his wife, and while she was reading it, the compassionate man[3] could not endure[4] it. Cicero, when young[5], engaged[6] in the unhappy Pompeian war. Yet, when in this war, Pompey placed[7] him over one[8] wing[9], he gained[10] great renown in[11] the army. Most shun[12] labor and pain, and can endure[13] everything, to[14]

be free[15] from them. Antony asks rewards for his legions also[16]; but if he desires[17] that they should be pardoned, he may well be considered[18] as most shameless. Our country is the mother of us all, for which no[19] good man hesitates to die[20], if he can do her service[21]. These twelve days have effected[22], that he, whom no one then offered to[14] defend, has now[23] consular men for his advocates[24]. Marcellus wished to preserve Archimedes, and therefore, when he heard that he had been killed, he was very much displeased[25].

[1] velare. [2] tradĕre. [3] homo. [4] ferre. [5] adolescens. [6] interesse. [7] praeficĕre. [8] alter. [9] ala. [10] consequi. [11] a. [12] fugĕre. [13] perpĕti. [14] ut. [15] carēre. [16] etiam. [17] (with the subjunctive). [18] judicari. [19] quis (this interrogative pronoun is used in animated discourse for *nemo*, *nullus*). [20] mortem oppetĕre. [21] prodesse (subjunctive of the periphrastic conjugation). [22] proficĕre. [23] jam. [24] patronus. [25] permoleste ferre.

VARIOUS PARTICULAR RULES FOR WRITING LATIN.

524. (1) The Latin relative words, both declinable and indeclinable, often have the sense of our *as*, when demonstrative words referring to them, stand before them. Hence it is to be observed, that,

tantus	is followed by	quantus,
tantidem	"	quanti,
talis	"	qualis,
toties	"	quoties,
tot	"	quot,
tam	"	quam,
tantopĕre,	"	quantopĕre,
tamdiu	"	quamdiu, dum, quoad,
idem	"	qui,
is	"	qui,
ejusmodi	"	qualis,
eatenus	"	quatenus.

Those of the above words that are declinable, must agree in number and gender with the substantive to which they relate; but their case depends upon the verb of their sentence; e. g. *Xerxes made war upon Greece with such a force* (tan-

tis exercitibus, **tantis** copiis), *as* (**quantos, quantas**) *no one ever led either before or since. I have seen some such* (**tales**) *towards you, as* (**quales**) *you have seen towards me. Pisander was of the same feeling* (**eodem sensu**), *as* (quo) *Alcibiades. I do not receive letters from you so often* (**toties**), *as* (**quoties**) *they are sent me by your brother.* So, conversely, when the relative words stand first, then the demonstrative words belonging to them must follow in the principal sentence; e. g. *As the head, so the herd,* **qualis** rex, **talis** grex. *As great as your love has been for me, so great has mine been for you,* **quantus** tuus in me amor fuit, **tantus** meus in te.

What has been remarked, § 515, should here be borne in mind, viz. that *quantus*, etc., with the words belonging to them, when they stand in an interrogative sentence, can be placed before the demonstrative sentence with *tantus*, etc., when that order seems preferable.

After *idem*, *aeque*, *perinde*, *pariter*, *as* is generally expressed by *ac* or *atque*. So often after *talis*. In the same manner, *than* is expressed by *ac* or *atque* after *alius*.

Examples.

Whom has your letter rejoiced[1] so much, as us all? Among such men, friendship gives[2] such great advantages[3], as (that) I can scarcely name[4] [them.] I ask[5] you, that you would show[6] yourself such as you have hitherto proved[7] yourself. The citizens are usually* such in a state, as the rulers are. Many wish to have such friends, as they cannot be themselves. We do not wish to terminate our renown by the same limits, as our life. Such friendship will continue[8] as long, as advantage will arise from it. Let us have the same feeling[9] towards our friends, as towards ourselves. Upon no temple were there so many decrees of the senate, as upon Cicero's house. Everything is such in its kind, as nature wishes it. Albinus bought the estate[10] of Laberius for as much[11], as they were worth[12] before the civil war. I rest[13] as long as I am either writing to you, or am reading your letters. This is not so painful[14] as it seems. When you will so regard[15] this envy of others, as I have always believed[16] that it ought to be regarded, you will act[17] wisely. A slave has[18] the same nature, as the master. I enjoy[19] here by no means as much pleasure, as I had hoped. The father of the Gracchi will be praised, as long as the remembrance of the Roman state[20] shall continue[8]. Honor these the same[21] as myself. It is the same[22], as if you had denied it. Duilius was, during his whole life, as[23] dear to the senators, as to the people.

[1] gaudio afficĕre. [2] habēre. [3] opportunitas. [4] dicĕre. [5] quaeso. [6] se impertire. [7] praebēre. * solēre. [8] manēre. [9] animo esse. [10] praedium. [11] tanti. [12] stare [13] requiescĕre. [14] tantus labor (genitive). [15] tanti facĕre. [16] judicare. [17] facĕre. [18] esse (with genitive). [19] capĕre. [20] res Romanae. [21] aeque. [22] idem. [23] pariter.

525. (2) The words *and not* are expressed either by *et* (ac) *non* or *nec*, *neque*. But the use of each is different.

Et non, *ac non*, are used:

(a) When a single word is to have a negative sense, in the place of which also another negative word might be put; e. g. *He taught what is to be done and not* (et non) *to be done. On account of a small and not* (et non) *necessary pleasure.* So it is often put before *necesse*, *opus*, *satis*, etc., particularly when the idea of *and above all not*, is contained in it. Hence especially:

(b) When there is a particular contrast, or when an emphasis is contained in them, and the idea, *and by no means*, *and not at all*, *and not rather*, *and yet not*, *but not*, is to be expressed. Here, however, *ac non* is mostly used; e. g. *You indeed think right, if they differed in respect to the thing, and not* (ac non) *in respect to the words. You mention a very trifling dispute and not* (ac non) *such as decides everything. Why do I call him merely happy and not rather* (et non) *the happiest of men? Is this to advise against and not rather* (ac non) *to overturn everything? It is possible that any one may think correctly, and yet not be able to express elegantly what he thinks*, et — polite elŏqui non possit.

Neque is used:

526. (a) When the word *not* connects a whole sentence negatively, rather than a single word; e. g. *Epaminondas had Lysias for his teacher, and he did not dismiss him before —*, neque eum prius dimisit, quam —. *Epicurus believes that that is the same, and does not distinguish pleasure from the absence of pain,* nec distinguit a non dolendo voluptatem.

(b) When *and not* has the sense of, *and not even;* e. g. *Cato had a strong desire to read, and it could not even be satisfied,* nec satiari poterat.

(c) But it stands also, frequently for *et non* of the first case mentioned above, when it contains no contrast, e. g. *This will seem shameful and not worthy of a man,* neque viro dignum. *I burn with an incredible, and as I think, not censurable desire,* neque — reprehendenda. Yet when two words are connected by *and not,* and *et* is placed before the first word, *et non* follows in all cases; therefore, hoc et turpe et viro non dignum videbitur; et incredibili, et non reprehendenda.

Neque also signifies merely *not even;* e. g. *I ought not even to promise this,* neque debeo. *I do not even think, that the Lacedemonians doubt,* neque arbitror. Here the student must be cautious not to use *etiam non.* When *not even* signifies *not so much as,* it is expressed by ne — quidem; e. g. ne legere quidem scit, *he cannot so much as read.*

527. But whenever another negative word stands instead of the word *not,* e. g. *no one, nothing, never,* etc., then the negative is removed from this word and united with *and* or *even* in *neque.* Hence it is said; *and no one,* neque quisquam, neque ullus; *and nothing,* neque quidquam; *and never,* neque unquam; *and nowhere,* neque usquam; *and not yet,* neque dum; *and never anything,* neque quidquam unquam; *and never any one,* neque quisquam unquam.

As here the negation is removed from one word and is placed in another, so it also takes place without *and,* in such

English expressions, as, *never any one*, nemo unquam; *never anything*, nihil unquam, or nunquam quidquam; *never any one anything*, nihil quisquam unquam; *no one anything*, nihil quisquam; *no one yet*, nondum quisquam; *nothing yet*, nihildum or nondum quidquam; *never any one else*, nemo unquam alius.

Examples on §§ 525—527.

This is a great work, and requires not a little practice. If this philosopher is consistent[1] with himself, and is not sometimes overcome by kindness of nature, he cannot respect friendship. The mind enjoys[2] the present pleasure, foresees the future, and does not permit[3] the past to escape[4]. I came to Athens and no one recognized[5] me. Hannibal said, he had seen no one who was a greater fool[6], than Phormio. And in truth[7] not unjustly[8].—So Cicero said of himself, and did not lie in his boasting[9]. P. Scipio did not indeed[10] speak much, and not often, but he excelled all in wit[11] and pleasantry[12]. Friendship prevails[13] through the whole[14] life, and no age is without[15] friendship. The earth never resists[16] the dominion of man, and never returns without usury, what she has received. We have heard nothing of this. Seldom and reluctantly[17] do good men indulge[18] in censure, and never unless[19] compelled. The earth gives to animals and to men many and various comforts; and yet the highest good of the animal[20] and of man can in no way be the same[21]. Then all things were[22] under the control[23] of one, and nowhere did sagacity and worth[24] have influence[25]. Never will a wise man believe, that a traitor ought to be trusted[26]. I have never said, nor done anything, which could have been against your reputation[27]. I believe that no one can do anything preëminent[28], except what pleases[29] him. This is a very long[30] and not sufficiently sure way. They were known to all; but yet no one knew you. Never has there been any one, neither poet, nor orator, who has believed, that any one was better than he. I would write to you more at length, if the matter required[31] words, and would not speak for itself. Never has any scholar said, that the change of resolution was fickleness.

[1] consentire. [2] percipĕre. [3] sinĕre. [4] praeterfluĕre. [5] agnoscĕre. [6] delīrare. [7] mehercule. [8] injuria. [9] gloriari. [10] quidem. [11] sal. [12] facetiae. [13] serpĕre. [14] omnis. [15] expers. [16] recusare. [17] invītus. [18] venire ad. [19] nisi. [20] pecus. [21] idem. [22] tenēri. [23] dominatus. [24] existimatio. [25] locus

esse. [26] credĕre. [27] existimatio. [28] praeclare. [29] libĕre. [30] perlongus. [31] desiderare.

528. (3) The particles, *for not*, *but not*, *yet not*, are expressed in Latin either by *neque enim*, *neque vero*, *neque tamen*, or *non enim*, *non vero*, *non tamen*. When *neque* or *nec* is used for *non*, the nearest sentence is connected with the preceding by one of these alone, as often by *qui*, and then *nec* signifies, *not even*. Hence, *neque enim*, *neque vero*, *neque tamen*, are so often used to connect two sentences; e. g. *The Stoics say, pain is contrary to nature, yet not an evil,* neque tamen malum. *My friends do not miss me; for I have never subscribed to that ancient proverb,* nec enim unquam. *It is sometimes lawful for man to sigh, but a courageous man never sighs, except to strengthen himself,* nec vero unquam ingemiscit. *Yet nothing else delights me,* neque tamen ulla res alia me delectat. But Cicero says only neque or nec vero, not neque (nec) autem. In sentences, as: *For those subjects are neither so dark nor so doubtful* — the Latin says: neque enim illae res aut ita sunt obscurae, aut ita dubiae.

When the negation is expressed by any other word than *not*, the usage stated under § 527 is applicable; e. g. *For I do nothing,* neque enim quidquam facio. *For he never laughed,* neque enim unquam risit.

Yet *non enim*, *non vero* and *non tamen*, are also often retained; (1) in a parenthesis, where, however, the others frequently occur; (2) when there is a contrast with *sed* or *non tam — quam*, and generally, when *not* is used to distinguish a single word from another, with which it is contrasted, and (3) when the writer wishes to make the negation more prominent, which is uniformly the case where *yet not* stands in the conclusion of a sentence introduced by *although*; in short generally, where no connective *also* or *even* can be supplied in thought, which is very often the case with non enim; e. g. *By very many indeed* (for I cannot say otherwise) *I am* *honored,* non enim possum aliter dicere. *This orator must be read by the young; for he not only sharpens the intellect, but he nourishes it also,* non enim solum. *For the advantage obtained by a friend does not please so much, as,* non enim tam utilitas — quam. *For we ought not to become tired of friendships, as of other things,* non enim amicitiarum. *For what does this mean? for I do not understand it,* Quidnam est istuc? non enim intelligo. *But these are not so much to be censured, as yourself,* non vero tam isti, quam tu ipse. *As much as I wish it, yet I cannot,* tamen non potero.

For the places where neither *non vero* nor *neque vero* is proper, see § 530.

Examples.

But no one can judge of this with truth[1]. Yet I knew[2] very well, when I wrote this. To no one of these three opinions do I give my full[3] assent; for that first is not true. The power[4] of many very influential[5] persons excludes true friendships; for fate itself is not only blind, but generally blinds[*] those also, to whom it has become attached[6]. That ease of mind[7] is frequently[8] to be thrown[9] off; for it is not becoming[10], not to undertake any honorable[11] action in order not to be anxious[12]. The honorable and brave[13] citizens will so guard[14] the state, that he may take care[15] of all. But he will, also, make no one odious[16] by false accusations[17]. Let us do nothing inconsiderately and carelessly; for we have not been so born as to seem to be made for sport and jest. Wisdom is like Phidias, for she has not produced even man himself, but has preserved him after he was begun[18] by nature. I have stated[19] to you the reason of my wish (for I will not say, my desire), in my former[20] letter. Curius rejected[21] the gold offered to him by the Samnites, for it did not seem to him honorable[22], he said, to have gold, but to command[23] those, who had gold.

[1] vere. [2] non nescium esse. [3] prorsus assentiri. [4] opes. [5] praepŏtens. [*] caecum efficĕre. [6] complecti. [7] securitas. [8] multis locis. [9] repudiare. [10] consentaneum esse. [11] honesta res. [12] sollicitum esse. [13] fortis. [14] tuēri. [15] consulĕre. [16] in odium vocare. [17] crimen. [18] inchoatus. [19] exponĕre. [20] superior. [21] repudiare. [22] praeclarus. [23] imperare.

529. (4) As *neque* is very often used for *et non*, so the force of *dicere* (to say) with *non* following, is usually expressed by the verb *negare* (to deny), where this is possible, and gives the proper sense; e. g. *Who can say, that wisdom is not old?* Quis negare potest, sapientiam esse antiquam? for dicere, non esse. So also *nolle* is used for *non velle*. Hence, *I will not and cannot*, is expressed by Nolo nec possum.

When instead of *not*, another negative word is employed, then, in Latin, the corresponding affirmative word is used in its place, according to § 527; e. g. *I say that there is no one*, Nego quemquam esse. *I wish that no one were afflicted*, Nolo quemquam dolēre.

Before ne—quidem, *not even*, and before nec, *negare* is used in the sense of our English *say*, *affirm*; e. g. *Epicurus says, that he cannot even conjecture*, Epicurus negat se posse ne suspicari quidem. *He said that neither this nor that pleased him*, Negavit ille sibi nec hoc nec illud placere. But the verb must stand in the first part of the sentence, and not at the end; for in that case neither negative destroys the other.

In like manner a negative word can precede *ne—quidem*, but not follow it; when it is placed after, an affirmative word must stand in its place; e. g. *No one commits not even the least crime without cause*—is expressed either by, Nemo ne minimum quidem maleficium admittit—or Ne minimum quidem malef. quisquam admittit.

Dicere and *non* are retained only when a *contrast* with *sed* follows, with which the affirmative *dicere* is expressed or understood, or when the word *not* (non) refers to a single word, and not to the whole sentence; e. g. *I say therefore, that I do not wish this, but take it*, itaque illa non dico expetere, sed sumĕre. *I have not said to you that this is true*, tibi non dixi.

Examples.

Many affirm, that the mind cannot think[1] without the body. Epicurus says, that a long discussion[2] is not here necessary[3]. The Stoics have affirmed, that no one can be a good man, except[4] a wise man. Scipio said, that no language[5] was more dangerous[6] to friendship, than that of Bias. I affirm that no one can live happily, unless he also lives virtuously[7]. I affirm rather, that this decision[8] is not right, because it is not expedient. Epicurus says, that pleasure is not diminished[9] even by length[10] of time. It is foolish not to be willing to receive that which is offered. Cicero would not, and could not agree[11] with Caesar.

[1] intelligĕre. [2] disputatio. [3] opus esse. [4] nisi. [5] vox. [6] inimicus. [7] honeste. [8] sententia. [9] minuĕre. [10] diuturnitas (length of time). [11] assentiri.

530. (5) When *but* stands in a negative antithetic sentence, which is placed after an affirmative one, it is omitted in Latin, as sometimes in English, and the emphatic *non*, placed before the antithetic word, is considered sufficient; e. g. *This happened by my fault, but not by thine,* non tua. *These are the faults of character, but not of age,* non senectutis. *Sed non, non autem, nec vero,* are incorrect. So in short single confutations of an affirmation: *But falsely,* falso, non recte. This also often happens, when the negative sentence stands first, and the affirmative follows, yet only when the verb is common to both sentences and is repeated; e. g. *The consulship cannot be taken from him, but life can,* consulatus ei eripi non potest, vita potest. Even in two short affirmative, antithetic sentences, *but* is omitted; e. g. *My house is open to you, but to me it is shut,* mea domus tibi patet, mihi clausa est.

Instead of *but,* we also use *and* in such connections; e. g. in the above sentence, *and not of age.* This *and* likewise is not translated.

In similar phrases *non item* (not so) is used, and placed last, or the principal word is repeated; e. g. *The spectacle was* *pleasing to you alone, but not so to the others*, ceteris non item; *for the mind, that was sufficient, but not for the ears*, auribus non satis.—Ceteris satisfacio omnibus; mihi ipse nunquam satisfacio, *I satisfy all the others, but never myself.*

Examples.

This certainly is to deceive, not to judge. This was done[1] by the powers of the mind, but not by those of the body. Friendship has been given[2] by nature, as a promoter[3] of virtue, but not as a partner of vice. Timidity arises[4] from things, and not from words[5]. Those often speak the truth, but these never. So the powers of the body are strengthened[6], not weakened[7]. I have sometimes repented of having spoken, but never of having been silent. Dionysius took[8] the golden bowls[9], which were held[10] by the extended[11] hands of the gods, and said, that he accepted them, but did not take[8] them away.

[1] effici. [2] dare. [3] adjutrix. [4] nasci. [5] vocabulum. [6] reficĕre. [7] opprimĕre. [8] auferre. [9] patĕra. [10] sustinēre. [11] porrectus.

531. (6) Substantives denoting persons are often used for substantives denoting things; e. g. Consul for consulatus (consulship); Praetor for praetura; dux for ductus (guidance, direction); auctor and suasor for auctoritas (counsel); infans for infantia; puer for pueritia; senex for senectus, and so others which can be changed in this manner.

So adjectives and participles are often used for substantives; e. g. vivus, *in the life* (life time); insciens, ignārus, ignōrans, nescius, *from ignorance, without knowledge;* imprūdens, necopinans, *without thinking, without knowing;* sciens, *with knowledge;* invitus, *contrary to one's will;* praesens, *in the presence of;* absens, *in the absence of;* properans, *in haste*, etc. Comp. §§ 80, 463

It should be here noticed, that with this change, the government of the words is often changed also.

Some Examples.

Scipio died before my censorship, Scipio ante **me censōrem** mortuus est. *In my consulship* (when I was consul), **me consule.** *Many live in want in their old age* (when old), multi **senes** in egestate vivunt. *I follow the guidance of nature,* **naturam ducem** sequor. *To me contrary to my will,* **mihi invito.** *Me in my absence,* **me absentem.** *During my absence* (while I was absent), *nothing new happened,* **me absente.**

Examples for practice.

We highly esteemed[1] those old men in our youth. Scipio answered[2] the expectation, which the Romans had formed[3] of him in his boyhood. I was permitted[4] in my youth, to devote[5] myself to this study. This happened in my pretorship. By the advice[6] of Cratippus, Cicero, when young[7], devoted[5] himself to the philosophy of the Peripatetics. P. Sulla, in the dictatorship of his uncle[8], permitted the goods of the proscribed[9] to be sold. The sons of Gracchus were esteemed[10] by the good, neither in their life nor after their death[11]. I have done this at your entreaty[12]. What has been done[13] in your consulship without arms? The conqueror must[14] do much, even against his will. To no good man can anything evil happen[15], neither in his life nor when he is dead. By the counsel and under the direction of Brutus, the death of Lucretia was the cause of the freedom of Rome. I know not, whether Cn. Caepio perished by shipwreck in the lifetime of his father, or after his death. This book has come[15] into the hands of the people without my knowledge[16] and will. In[17] and after the consulship of Cicero and Antony, no war was carried on abroad[18]. We have written this in haste.

[1] diligĕre. [2] respondĕre. [3] habēre. [4] licēre. [5] versari in aliqua re. [6] auctor. [7] puer. [8] patruus. [9] proscriptus. [10] probare. [11] mortuus. [12] hortator. [13] gerĕre. [14] (verbal adjective). [15] evenire. [16] prudens. [17] (comp. § 491). [18] foris.

532. (7) When *the other* or *each other* follows a substantive or pronoun, and suggests this same substantive or pronoun to the mind, the Latin does not use *alter*, but repeats the

word, and usually places one directly after the other, so that the subject is made to stand before the oblique case; e. g. *One hand washes the other*, manus manum lavat. *One egg is very much like the other*, ovum ovo est simillimum. *The one has more strength than the other*, alius alio plus habet virium, or, when two *definite* persons are spoken of, alter altero plus h. v. *Each is concerned for the other*, uterque utrique est cordi.

The reciprocal *each other*, when it refers to several, can also be expressed by a double *alius* after the definite substantive; e. g. *The soldiers call each other*, milites alius alium appellant; when two are referred to, *alter alterum* is used. *Uter* is usually followed by another *uter*, not by *alter; neuter* by another *neuter;* but *uterque*, sometimes by another *uterque*, sometimes by *alter;* therefore, Uterque alteri est cordi.

Examples for practice.

One guest murdered the other. Citizens envy each other. Which[1] of the two surpasses[2] the other? One day presses upon[3] another. The judge determines[4] what each ought[5] to render to the other. Which of the two laid[6] an ambush for the other? It is contrary to nature, that one man should promote his interest by the injury of another. Men can be especially[7] serviceable to each other. When both armies stood[8] opposite[9] to each other, both commanders advanced[10]. The virtues are so connected[11] and united[12], that all participate[13] in each other, and[14] no one can be separated from the others.

[1] uter (which of two). [2] praestare. [3] trudĕre. [4] statuĕre. [5] oportēre. [6] facĕre. [7] maxime. [8] esse. [9] contra. [10] prodire. [11] copulatus. [12] connexus. [13] participem esse. [14] nec alius.

533. (8) The phrase, *the one this, the other that*, the Latins express more briefly by a double *alius* or *alter*. *Alius* is used, when the number is indefinite, but *alter* only of two, and is to be used but seldom. These words are put in such cases as the nature of the sentence requires. Instead of the second word, adverbs derived from *alius* are also used, where it is necessary, e. g. *aliter*, *alio*, *aliunde*, *alias;* e. g. *One*

thinks this (so, one thing), *another that* (so, another), alius aliud cogitat. *This seems best to one, that to another,* or *one thing seems best to one, another to another,* alii (aliis) aliud videtur optimum. *One went here, another there,* alius alio concessit. *One is moved in one way, another in another,* alius alio modo movetur.

Examples for practice.

The one is more useful[1] in one thing, the other in another. Some think a happy life consists in this, others in that. Those orators are deficient in two very important[2] things, one[3] in this, the other in that. This disaster[4] befell[5] one, that another. The infant Hercules seized[6] the serpents, one with one hand, the other with the other. One will prefer to excel in one virtue, another in another. No one of the ancient poets embraced the whole[7] department[8] of poetry, but one selected[9] this, another that branch, in order to cultivate[10] it carefully. The same things in one[11] place are named in one way, in another, another. One mind is inclined to this vice, another to that.

[1] utilis. [2] magnus. [3] alter. [4] clades. [5] opprimĕre. [6] apprehendĕre. [7] universus. [8] genus. [9] sibi seponĕre. [10] elaborare (to — carefully). [11] alibi.

534. (9) The word *namely*, is often employed in English, to specify definitely the names of persons or things, which before had been mentioned only generally or indefinitely. This word is, for the most part, omitted in Latin, but if expressed, it is done by using *dico* or *inquam* after the word first named, but not by *scilicet, videlicet, nempe, nimirum,*—which have a different signification; e. g. *Zeno abused not only those then living, namely, Apollodorus, Syllus, and the rest, but also,* qui tum erant, Apollodorum, Syllum ceterosque. *We have neither the external parts in vain, nor the internal, namely, the heart, the lungs, the liver and the others,* nec interiora, cor, pulmones, jecur, cetera. *He feared, more than all, that which he thought not fearful, namely, death and the gods,* mortem dico (I mean) et deos.

In the phrase, *On the following day, namely, the first of April*—and in similar ones—the Latins say either, Postridie, qui fuit dies Kalendar. Aprilium, or Id est Kal. April. Comp. § 520.

Examples.

He must be most respected, who possesses[1] the gentler[2] virtues, namely, modesty, temperance and justice. Man, as Aristotle says, is born for two things, namely, to think[3] and to act. The ancient musicians, who were at the same time[4] also poets, devised[5] two things for pleasure, namely, verse and music[6]. Both[7] of these therefore, namely, melody[8] of tone[9] and the harmonious[10] arrangement of words, the orators transferred[11] from poetry to oratory. This man violates two most sacred things, namely, truth and friendship.

[1] ornatum esse. [2] lenis. [3] intelligĕre. [4] idem (at — also). [5] machinari. [6] cantus. [7] duo. [8] moderatio. [9] vox. [10] conclusio (harmonious arrangement). [11] traducĕre.

535. (10) The English *both* can be translated by the singular *uterque*, and also by the plural *utrique*, yet the best Latin writers distinguish between them.

The singular *uterque* is used, (1) when it refers to two preceding words in the singular; e. g. *To Caesar and Pompey — both*, uterque; *to justice and equity — both*, utrăque. (2) When a substantive belongs to it, which in English is indeed in the plural, but yet only individual persons or things are to be understood by the word *both*. Therefore, the substantive must conform to the singular *uterque;* e. g. *Both brothers*, uterque frater; *both armies*, uterque exercitus. When these are the subjects of the sentence, Cicero uses the verb only in the singular; e. g. *Both waged war*, uterque gessit; *both brothers died*, uterque frater mortuus est. Hence it happens also, that we find in Cicero only uterque nostrum (*both of us* or *we both*), uterque horum (*both of these*) and the like, when only two individuals are meant. As *uterque* is the principal word, it takes only the *third* person singular of the verb, even with uterque nostrum, *we both*, and uterque vestrum, *you both;* e. g. *We both agree*, uterque nostrum consentit. Comp. § 145. *Both the others* is expressed by uterque alter.

The plural *utrique* is used, (1) when it refers to two preceding words in the plural,—when therefore two parties are spoken of; e. g. *Of the partisans of Caesar and Pompey,* utrique; *of the sterner and gentler virtues,* utraeque; *of orators and poets — both these,* hi utrique; *we both,* nos utrique. (2) When a substantive is connected with it, which is used only in the plural, at least, in a certain sense, only in the plural; e. g. *Both camps,* utraque castra; *both armies,* utraeque copiae. The same distinction is made between *uter* and *utri.*

Examples.

If[1] eternity is taken[2] away, Jupiter is in no respect happier than Epicurus; for both enjoy the highest good. At that time, Gracchus and Carbo lived; both were very distinguished[3] orators. There is nothing so unlike, as Cotta was to Sulpicius; and yet both very far excelled[4] their cotemporaries[5]. Cicero came to help[6] both provinces. The body of Curio swayed[7] to both sides[8]. The ambassadors of the Achaeans and Ætolians came to Rome; an assembly[9] of the senate was granted[10] to both. The world is, as it were, a common house of gods and men, or a city of both. We will both rest in company[11] at this country seat. These both, as I know, have commended their children to you. In this studio, you both find[12] your pleasure.

[1] (participle). [2] deměre. [3] summus. [4] praestare. [5] aequalis. [6] subvenire. [7] vacillare. [8] pars. [9] senatus (assembly of senate). [10] dare. [11] una. [12] delectari.

536. (11) Our expressions, *voluntarily, of one's self, of one's own accord,* are very often expressed in Latin by *sponte.* But to this is usually added one of the possessives *mea, tua,* etc., according to the difference of the subject; e. g. *I did this of my own accord,* ego hoc feci mea sponte; *we do this of our own accord,* nostra sponte hoc facimus. In these phrases, the possessives are regularly to be placed before, and not after *sponte,* because they are emphatic, except when the person is made prominent by an *ipse* standing in the sentence, as in Cicero (pro Sext. 47), audaces homines nutu im-

pelluntur, et ipsi etiam sponte sua contra rempublicam incitantur.

So the mode of translating the English ***with each other***, depends upon the difference of the subject, since it can be expressed by ***inter nos***, ***vos*** and ***se;*** e. g. ***We contend with each other***, contendimus inter nos. But when it does not refer to the subject of the sentence, but to a subordinate substantive, ***inter se*** is not used, but either ***inter ipsos***, or the substantive is repeated; e. g. ***The association of men with each other***, societas hominum inter ipsos or inter homines.

The English *perhaps* is most commonly expressed, in Cicero, by *fortasse*, or by *forsitan*, which is almost exclusively joined with the subjunctive, but not by *forsan*, which is poetical and unclassical, nor by *fortassis*, which was more used by later writers, nor by *fors*, *fors sit*, *fortasse an* or *forte an*. It is also expressed by *forte*, but only with *si*, *sin*, *nisi* and *ne*, with which the foregoing words are incorrect; e. g. *if anything perhaps was lost*, si quid forte; *unless perhaps*, nisi forte.

Examples.

Must you be exhorted[1] by us, or are you inclined[2] to it of your own accord even? We have said to each other what we have never said. Pompey was often accustomed to speak of you to me, of his own accord. We hate Hannibal, and perhaps with reason. You advise us to do what we have been doing of ourselves for some days. When you are with each other, say whatever[3] you wish. The Romans and Sabines made[4] an alliance with each other. You contend with each other, with words, but not with arms. There is nothing which reaches[5] farther, than the connection[6] of men with each other. If you perchance know[7] any one, who is more attached[8] to you than to your circumstances[9], gladly indeed[10] rank[11] him among your friends.

[1] adhortari. [2] propensus. [3] quidquid. [4] facĕre. [5] latius patēre. [6] conjunctio. [7] cognoscĕre. [8] amans. [9] vero. [10] adscribĕre ad suorum numerum (rank am. one's friends).

537. (12) The two following modes of expression are contrary to all good classical usage:

(a) The participial phrases, viz. *the so called, above, before, after named, just mentioned,* and the like, which often occur in English, are frequently translated by participles *ita* (sic) *dictus, supra* (prae, ante, post) *dictus, modo* (proxime, ante) *memoratus, nominatus.* But such constructions were used first by writers after the time of Augustus, whereas the classical writers employ only a periphrasis with *qui;* e. g. *The so called greatness of soul,* altitudo animi, quae dicitur or quam dicimus. *I and our Atticus have heard the philosophers I just named,* philosophos illos, quos modo nominavi. *A tax was imposed upon the inhabitants of the province, called the stipendiarium,* quod stipendiarium dicitur. *In Italy is situated the so called Magna Graecia, or M. G. as it is called,* Graecia, quae magna dicta est. *The meadows of Quinctius, as they are called,* or *the so called,* etc., prata Quinctia, quae nominantur. *At Sybaris, now called Thurii,* Sybari, qui nunc Thurii dicuntur. *In the book entitled "The Natural Philosopher,"* in eo libro, qui Physicus inscribitur. *Together with the one last named by me,* una cum eo, quem proxime nominavi.

In the phrases *above, before, just named, mentioned,* when the active verb is used, its personal form shows, who named or mentioned the object. The connection, however, makes this plain in English.

(b) When we say in English: The word *idleness* is derived from the adjective *idle, knowledge* from the verb *know,* the name *Cicero* from *cicer,* and the like, in such instances in Latin, every declinable word is really declined, and considered as depending on a word of the sentence, and is put in the necessary case, but is not allowed to stand in the nominative. Usually also the English expletives, *the word, adjective, verb* and the like, are omitted; e. g. *What* *we call lenitas, others call by a faulty name, lenitudo,* Quam lenitatem dicimus, alii vitioso lenitudinis nomine appellant. *The poets say Ceres instead of fruits, Liber instead of wine, Neptune instead of the sea,* poetae Cererem dicunt pro frugibus, Librum pro vino, Neptunum pro mari. *The ancients say, that the name Neptune, is derived from nare* (*to swim*), veteres Neptunum dicunt appellatum esse a nando. *From fari comes the word fanum, from voluntas and from volatus, the verb volo,* a fando dictum est fanum, a volatu volo. *Let us avoid the ambiguous name, invidia,* effugiamus ambiguum nomen invidiae. *The name Apollo is a Grecian name,* Apollinis nomen est Graecum —. *I am more to be blamed because I added the word in,* quod in addidi —. But no change is made by declension, where one form of a word stands for another, or where for a single word, this or that other one should have stood; or where, from their nature, the words must remain unchanged; e. g. Sodes pro si audes; nolle for non velle; pro industriae dicendum erat industriam; nos quid juvat vox ista veto (that word *veto*); quam crebo usurpat et consul et Antonius (how often he uses the words *the consul and Antonius*).

Examples for practice.

We assembled in this gymnasium, called Ptolemaeum. Phalaris did not perish by[1] ambush, as Alexander, just[2] mentioned by me. The stoics do not reckon[3] the seven wise men, as they are called, among[4] the wise. Upon[5] Lentulus, Cethegus, and the others mentioned above, capital[6] punishment was inflicted[7]. Did[8] old[9] age compel Homer, Hesiod, did it compel those before named, Isocrates and Gorgias, to be speechless[10]? The books of Plato on the state, the so called Politics, were held[11] in high respect[12] among the ancients. This book is in no respect better known, than the three books before mentioned by you. Your so called life, is death. The word *aratrum* has its name[13] from *arare, messis* from *metere, scriptor* from *scribere, hosticus* from *hostes.* The word *tibicen* comes[13] from *tibiae* and *canere*. What the Latins call *furor*, the Greeks call *μελαγχολία*. The name Bacchus, is Greek, on the contrary, the name Liber, is Latin. I believe, that Juno was named from *juvare*, as the name Janus was derived[14] from *ire*. What the Greeks call *ευδοξία*, it is more proper[15] to call *bona fama*, than *gloria*. The word[16] piety seems to be too feeble[17] for your kindness to me.

[1] ex. [2] modo. [3] habēre. [4] in numero. [5] de. [6] supplicium. [7] sumĕre. [8] (*num* is used to ask questions.) [9] senectus. [10] obmutescĕre. [11] esse. [12] honor. [13] dici. [14] duci. [15] aptus. [16] nomen. [17] levis.

538. (13) The word *without* is expressed in different ways:

(a) By a substantive with the preposition *sine* or such a word as *nullus*; e. g. *I dismissed him, without praising him*, sine laudatione; *without any fear*, nullo timore; *without any merit of mine*, nullo meo merito.

(b) By *ut non* (so that not), or, where a negative sentence precedes, by *quin*, or also by *ut* and a negative verb; e. g. *Apelles passed no day without practising his art in drawing*, quin (ut non) exerceret artem. *The Decii devoted themselves to their country, without in the least thinking of their own advantage*, nihil ut de commodis suis cogitarent. *Can L. Cornelius be condemned, without the deed of Marius being condemned*, ut non Marii factum condemnetur? *Without mentioning*, ut taceam, ut omittam.

(c) By *qui non*, followed by a subjunctive. This is especially the case, when there is a pronoun in the sentence, which refers to a substantive previously mentioned. But when *qui non* would follow in the nominative, *quin* is generally used in its place. Compare § 400. *Verres saw nothing valuable in Sicily without carrying it away*, quam non abstulerit. *Who has sailed upon the sea without exposing himself to the danger of death?* quin (qui non) se mortis periculo committeret.

(d) By a negative participial sentence, which is the most usual. Respecting which see above, § 467.

(e) By the ablative of the gerundive or the verbal adjective with a negative word; e. g. *Who, without carefully plowing the field, can expect rich fruits?* agro non diligenter arando.

(f) By *neque* (and not), when this analysis is appropriate; e. g. *Horatius Cocles swam over the Tiber, without throwing away his arms,* neque arma dimittit.

(g) By *quum* and a negative word, when the clause admits such an analysis; e. g. *He left the city without having seen anything,* quum nihil vidisset. Finally,

(h) By negative adjectives, among which may be particularly mentioned, such as begin with *in;* e. g. inscius, insciens, ignarus, *without knowing;* immemor, *without thinking;* also imprudens, incognitus, etc. These are treated as praticiples; e. g. *Many lie without knowing it,* multi mentiuntur ignari. *Datames came without any one's knowing it,* D. omnibus insciis eo venit. *The commander has betrayed you, without your knowing it,* dux vos ignaros prodidit.

The connection must decide what mode of translation is most natural; and there may be cases, where a different mode of translation from those here stated, might properly be used.

Examples.

Our age gradually[1] becomes old[2] without its being perceived[3]. How can we pass[4] our life without fear[5]? Even he who hates men cannot live without seeking[6] some one[7], with whom to vent[8] the poison[9] of his bitterness. A rumor does not easily[10] arise without some reason[11]. The elder Pliny read nothing without making extracts[12] from it. The consuls returned home without having accomplished[13] anything worthy of notice[14]. The youth wept long, without speaking[15]. Perseus went[16] to the camp, without another of his soldiers as a companion[17]. Minucius announced, that, at Locris, money had been stolen from the temple of Proserpine, without[18] there being any traces to whom the crime belonged[19]. Two young Acarnanians had gone[20] into the temple of Ceres without being acquainted[21] with the religious[22] usage. I have torn[23] the letter without its deserving[24] it. Magnify the dignity of Arrian, without his expecting[25] it, without his knowing[26] it, yea[27], even perhaps without his wishing[28] it. Many have done[29] much without the knowledge[30] of Sulla. Many cannot lose their fortunes in a state, without drawing many others into the same calamity. In this matter, nothing has been done by my colleague without my knowledge[31].

[1] sensim. [2] senescĕre. [3] sensus. [4] degĕre. [5] metus. [6] anquirĕre. [7] aliquis. [8] evomĕre. [9] virus. [10] temĕre. [11] subesse [12] excerpĕre aliquid. [13] gerĕre (participle). [14] res memorabĭlis. [15] tacitus. [16] ingrĕdi. [17] comes. [18] (with neque). [19] pertinēre. [20] ingrĕdi. [21] imprudens. [22] religio (religious usage). [23] conscindĕre. [24] innocens. [25] inopīnans. [26] nesciens. [27] imo. [28] nolens. [29] committĕre. [30] imprudens. [31] insciens.

539. (14) The pronoun *is*, *ea*, *id*, when it refers to a following *who, which* (qui), is very often either omitted, or, when the sentence with *qui* precedes, is put emphatically in the first part of the principal sentence that follows; especially, when *qui*, *quae*, *quod*, attracts to itself the substantive, which belongs to *is*, *ea*, *id;* but the omission takes place, for the most part, only when both are in the same case. Yet the pronoun *is* stands as frequently before *qui*, when definite expression is required. Comp. § 123.

But when an intervening explanatory sentence with ***and this***, ***and that*** or ***what***, refers not to a single substantive, but to an entire preceding or following remark, and the sentence is only parenthetic, then the Latins generally employ the full expression *id quod;* e. g. *Whoever sufficiently understands, and that is clearer than the light, that* —, id quod est luce clarius. ***But that Greek, and that was an evidence of a wise and distinguished man, believed*** —, id quod fuit sapientis et praestantis viri.

540. (15) The phrase ***not only not***, followed by ***but not even***, ***but scarcely*** and the like negatives, is expressed by ***non modo*** (solum) ***non***, followed by ***sed ne — quidem*** (***sed vix*** and the like):

(a) When both clauses are complete, so that they have

their own predicates, which are to be negatived, whether the subjects are the same or different.

Examples. Non solum excellentes viri deterriti non sunt, sed ne opifices quidem se removerunt. Id non modo non feci, sed ne potui quidem facere. Hic non modo non huic proelio praeerat, sed ne intererat quidem.

(b) When both clauses have indeed a common predicate, but this stands with *non modo* in the first clause. Since the first is to be negatived, *non* cannot be admitted after *non modo;* the predicate must be understood in the second, and as here *ne — quidem* denies, therefore both are negative.

Examples. Horum summorum imperatorum non modo res gestas non antepono meis, sed ne fortunam quidem ipsam. Non modo pristinam voluntatem recuperare non potui, verum ne causam quidem elicere. Dolabella non modo proficisci non potuit, sed vix in oppido consistere.

On the contrary, merely *non modo* (solum) without *non*, followed by *sed ne — quidem* (*sed vix* and other negatives), is used, when the common predicate of both clauses is appended to the second clause, in which case it is negatively understood in the first.

Examples. Ego non modo praemiis (*not only not by rewards*), sed ne periculis quidem compulsus sum. Hae virtutes non solum in his hominibus (*not only not in these men*), sed vix jam in libris reperiuntur. Ita non modo querendi (*not only no end of complaining*), sed ne lugendi quidem finem reperimus.

Remarks.

(1) Instead of the second *not* in the first clause, another negative word can also be used, e. g. *no one*, *nothing*, *never*, etc., for which, in the last case with *non modo* without *non*, the words *quisquam*, *quidquam*, *unquam* are used.

But natural as it seems, that in the first two cases, ***non modo non***, and in the third case, merely *non modo* should be used, and although this is the predominant construction, yet there are many passages in Cicero and others, where in the first two cases *non modo* is found, and in the last, *non modo non*, and more especially in this last case, perhaps that by the negation, the antitheses may be made more prominent; e.g. Quum filius non modo non mortuus, sed ne natus quidem esset: ita ille vivit, ut non modo homini nemini, sed ne cupiditati quidem ulli serviat. But whether *non modo* has been also used for *non modo non*, before *sed etiam*, is very doubtful.

(2) The position of the clauses may be *inverted*, so that ***ne quidem*** stands first. The following *non modo* is then translated by ***not to say***, ***much less;*** e. g. *The oracles of Apollo never satisfy even an ordinary*

man, ***much less*** (not to say) ***a wise man***, ne mediocri **quidem**, **non modo** prudenti probata sunt. *Even swine would not like that*, ***much less he***, ne sues **quidem** id velint, **non modo** ipse. So, ***I had nothing at all***, ***much less a great deal***, etc., **nihil** habui sane, **non modo** multum.

(3) Similar, but not to be interchanged with ***non modo***, is the preventive ***nedum***, which is also translated by ***not to say***, ***not to say that***. By this something is rejected as not conceivable, because something else, that might *more easily* happen, does not happen. It generally takes a complete sentence in the subjunctive; e.g. *In the ebst times, the greatest men could not bear up against the power of the tribunes*, ***not to say that we***, or, ***much less can we***, *in our times*, *be safe*, **nedum** his temporibus — **possimus**. This sentence is sometimes abbreviated, and ***nedum*** stands like an adverb, without a finite verb. E.g. *Ill could the shock of such a multitude unarmed be sustained*, ***much less armed***, aegre inermis tanta multitudo, **nedum armata**, sustineri potuit, (in full), nedum arm. sust. potuerit.

Examples for practice.

Flattery[1] is not only not worthy of a friend, but not even of a freeman. Not only no one of his friends, but not even one of his slaves went[2] to the body of the murdered[3] Caesar. Such a man ought not only not to be considered[4] as a commander, but in general[5], not even a freeman. Such a government is not only to be suffered by no Roman, but not even by a[6] Persian. Roscius has not only not committed this crime[7], but could not even have done it. You have not only not been in Rome, but far from this city. A good man will not only not dare to do anything, but not even to think of anything, which he cannot dare to speak[8] of openly. Then, it was not only not lawful for the Senate to assist[9] the state, but not even to mourn for it. I not only do not accuse[10] you of this crime, but I do not even blame[11] you with just censure[12]. Antony can not only not endure the voice, but not even the look[13] of any one. If perhaps letters have been sent[14] to you more seldom by me than by others, I ask you not only not to[15] attribute this to my negligence, but not even to my business[16]. Whatever shall befall[17] me in a state so ungrateful, will find[18] me not even declining[19], much less opposing[20] it. Scarcely under[21] our very[22] roofs is the cold avoided, much less on the sea is it easy to escape[23] the rigor of the season[24]. I could not think that even immortality was to be accepted against the interests of[25] the state, much less could I wish to die to[26] the ruin of the state.

[1] assentatio. [2] accedĕre. [3] trucidare. [4] habēre. [5] omnīno. [6] quisquam. [7] facĭnus. [8] praedicare (to speak openly). [9] juvare. [10] arguĕre. [11] repre-

hendĕre. [12] reprehensio. [13] vultus. [14] reddĕre. [15] ut. [16] occupatio. [17] accidere. [18] evenire (with dat.). [19] recusare. [20] repugnare. [21] in. [22] ipse. [23] abesse. [24] tempus. [25] contra. [26] cum.

(541. b.) (16) It is very common to express an affirmative superlative by a negative comparative, therefore by *nemo, nullus, nihil,* or the interrogative *quis, quid,* where the sentence admits it, especially in relative sentences, respecting which see § 523.

Examples. The elephant is the most discerning of all animals, elephanto belluarum nulla prudentior est. *Man is the most beautiful of beings,* quid (nihil) homine est pulchrius?

(541. c.) (17) The Latins frequently express affirmative ideas by two negatives; e. g. Non ignoro, non nescio, non sum ignarus (nescius), *I know well;* non possum non (followed by an infinitive), or, non possum facere, quin —, *I cannot but, I must;* neque non, *and* (for *et*), neque tamen non, *and yet*—and the like; nemo non, *every one;* nullus non (as an adjective), *each one, every one;* nunquam non, *always;* nusquam non, *everywhere;* nihil non, *everything, all;* non nisi, *only* (comp. § 477); nihil nisi, *only that, only this.*

Yet, non nemo signifies *many, many a one, some one;* non nullus, *some;* non nihil, *something;* non nunquam, *sometimes;*—when the words are thus placed, *non* diminishes the negative force of the following word.

(541. d.) (18) In Cicero and others, the full periphrastic construction with *facere, ut,* for the single verb following, is very frequent, and is to be imitated.

Examples. Come, or, *be sure to come,* fac venias. *You can mention this,* tu potes id facere, ut commemores. *I reluctantly banished him from the senate,* invitus feci, ut eum e senatu ejicerem. *I thought I must write to you,* faciendum mihi putavi, ut tibi scriberem. Here belong also velim quaeras, *ask him;* nolim te existimare, *do not believe.* Respecting *non committere, ut,* as the negative of *facere, ut,* see § 552. 6.

(541. e.) (19) When a sentence begins with, *As it respects this, that,* or simply with *that,* in reference to the words of another, or with *ut* or *ne,* e. g. *That you may perceive, that I must do this,* ut intelligas, then the phrases, *As it respects*

this, *hear* (audi), *know* (scito), *I will say to you* (tibi dicam), which are almost necessary in English, are generally omitted in Latin, while *that*, *which any one should know* or *hear* follows immediately in the *oratio recta* with the indicative.

Examples. In order that you may understand this, (*know*,) *that as soon as Varro came to the forum, he visited me*, ut hoc intelligas, quum primum Varro — venit, se contulit. *And that my oration may commence where this whole cause originates*, (*know*, or *I will inform you*) *that* — atque ut inde oratio mea proficiscatur, unde haec omnis causa ducitur, bellum grave vestris vectigalibus infertur. *As it respects this*, *that you wish* (*as to your wish*) *to know what is the feeling of each one*, *know that* (I will say to you) *it is difficult to speak particularly of each one*, quod scire vis, qua quisque voluntate sit; difficile dictu est de singulis.

Examples on §§ (541 b.)—(541. e.)

I will not vex[1] thy mind with complaints[2]. Every one must[3] especially[4] praise thy resolution. I thought I must[5] answer your letter briefly. Philosophy has always been most dear[6] to me in life, and it is the great gift that has been conferred upon the human race. I have succeeded[7], by every indulgence*, in being most dear[6] to both. Although all know well, how things stand[8], yet I will mention some. What I have said, must[3] be said honorably[9] for you. After you have departed, remember[10] what I have said of you in the senate. He permitted me to[11] swear only this. You desire[12] my letters; but I have always[13] furnished[14] a letter for you, when it was told me that any one was going[15]. As it respects your request[16], that I would send you my writings, know that there are some of my speeches which I have given to Menocritus. That you may not wonder, why I now so earnestly ask respecting this, I will tell you: The desire of haste[17] incites[18] me.

[1] angĕre (accord. to no. d.). [2] querela. [3] non possum non. [4] maxime. [5] (accord. to no. d.). [6] carus (accord to no. b.). [7] efficĕre ut. * obsequium. [8] se habēre. [9] honorifice. [10] recordari (accord. to no. d.). [11] ut. [12] requirĕre. [13] (accord. to no. c.). [14] dare. [15] ire. [16] rogare. [17] festinatio. [18] incendĕre.

USE OF PREPOSITIONS.

542. In the use of prepositions, we differ, in many respects, from the Latins. The force of many of our prepositions is expressed in Latin by the genitive case depending on a substantive; e. g. *Desire of glory*, gloriae; *fear of punish-*

ment, poenae. Comp. § 134. Further; the force of English prepositions is often expressed by the genitive or dative depending on adjectives; e.g. *Useful for the body*, corpori; *skilled in law*, juris. Finally, we often join prepositions with verbs, where the Latins put merely the appropriate case after the verb; e.g. *To strive for glory*, petere gloriam.

Remark. The difference between the Latin and English, in the use of prepositions, is owing mostly to the fact, that the Latin nouns are declined, while the English are not. The termination of the Latin nouns, therefore, can indicate the relation which must be expressed in English by prepositions.

On the other hand, we often find prepositions used in both languages, but in Latin not always those we should expect, according to the English. The greater attention must therefore be paid to the various and unexpected constructions that occur, and to a proper choice from among them. Thus, *Contrary to expectation*, is expressed by praeter expectationem; *in and of — self*, by per se; *you have my permission*, by per me licet, also simply by per me; *to speak according to, govern one's self by the will, pleasure, etc., of some one*, by ad voluntatem, ad nutum alicujus loqui, se conformare, accommodare; *to happen according to one's wish*, ex sententia. *Per* is sometimes used where we say *on account of;* e.g. *I could come on account of my health*, or *my health allowed me to come*, per valetudinem potui venire. *I could not come on account of the weather*, per tempestatem venire non potui.

Hence a good lexicon must be used, and, if accessible, some book on Latin particles.

Only the following will be mentioned here:

543. (1) Many English adverbs are best expressed in Latin by a preposition and substantive; e.g. *Literally*, ad litteram; *unexpectedly*, ex improviso; *heartily*, ex animo; *slanderously*, per calumniam; *insidiously*, *treacherously*, per insidias, etc. Comp. § 211. Rem. (1.)

544. (2) The Latins often join participles with certain

substantives, especially with such as denote *feeling* or *an affection of the mind*, e. g. *From* (by) *fear*, *on account of this injury*, for the purpose of expressing the ideas contained in the substantives more fully, than they otherwise would be. Such a participle is chosen as is adapted to the idea of the substantive, and as will express the thought most appropriately and vividly. The most usual participles are: *motus*, *commotus*, *permotus*, *ductus*, *adductus*, *inductus*, *incitatus*, *impulsus*, *incensus*, *inflammatus*, *perterritus*, *victus*, *doctus*, *corruptus*, *impeditus*, *deterritus*, *captus*, *coactus*, etc.; e. g. *From displeasure*, *from disgust*, taedio victus; *on account of this injury*, ea contumelia commotus; *from experience*, re doctus; *from* (by) *love*, amore captus; *from want*, inopia adductus; *from* (by) *desire*, aviditate incensus; *from fear*, metu coactus, timore perterritus; *from rage*, furore impulsus; *on account of feeble health*, valetudinis imbecillitate impeditus; *from pity*, misericordia captus; *from folly*, stultitia obcaecatus; *from shame*, verecundia deterritus. So, benevolentia impulsus, odio inductus, spe inductus, familiaritate inductus (adductus). *He did not do it from religious scruples*, religione impeditus; *why*, *wherefore*, quibus rebus adductus, and so others. In English, however, we often supply words similar to the Latin.

In like manner, instead of adjectives or the simple ablative of quality, the participle *praeditus* is often used in helping to designate internal and external endowments, but only with persons; e. g. Tu, tali sapientia praeditus, *you, so wise a man;* Curio, summo ingenio et prudentia praeditus, *a man of the greatest understanding and wisdom.* Further; Insigni pietate, virtute, fide, crudelitate, singulari immanitate, beneficiis, audacia, cupiditate, scelere, spe, metu, imperio, potestate, auctoritate, sacerdotio praeditus,—and so with other ablatives.

The participle *usus* is joined with a noun, to denote that which is used as a means *by which* or *with which* something is done; e. g. *With his help*, auxilio, ejus ope usus; *by this mode of life*, hac vitae ratione usus; *by this fortune*, ea (qua) fortuna usus; *by many machines*, tormentis multis usus, and so others.

So, *with* is expressed by *ornatus*, *instructus*, and *without* by *non ornatus*, *non instructus;* e. g. *Without knowledge* or *learning*, nulla cognitione rerum, nulla scientia ornatus.

In such phrases as, *Of a distinguished*, *low*, *obscure family*, *natus* is used: Summo loco, humili atque obscuro loco natus.

Where we say of writings, *in Greek*, *Latin*, *in prose*, *in verse* —, *scriptus*, *compositus* and the like are added; e. g. *I have sent you a sketch of my consulship in Greek*, commentarium consulatus mei Graece compositum misi ad te.

Finally, in the phrase, *He moved in the splendour of a triumph*, *a festive parade* and the like, *circumdatus*, *fulgens*, *celebratus*, or a similar word, must be added to *splendore*.

CONSTRUCTION OF SEVERAL VERBS.

545. In the section on the government of cases, many verbs have been already mentioned, which have a construction different from the English. But they could not all be stated there, and even in this section all the others will not be adduced. The student should refer throughout to good lexicons. But every construction there quoted is not to be imitated, unless it has the authority of the best writers. Let the student therefore be cautious in their use.

Only certain verbs will here be introduced.

Abdere se in locum, *to conceal one's self in a place*. Hence, abdere se domum, *to conceal one's self at home*, *in his house*; Romam, *in Rome*; in Graeciam, *in Greece*. But the participle *abditus* is sometimes construed with *in* and the ablative, because the act of concealing is already completed. The figurative phrase, *to be absorbed in letters*, or *to devote one's self to letters*, is expressed by, se in litteras or se litteris abdere.

Abdicare se aliqua re, *to free one's self from something*, *to resign*, *to lay down*; e. g. Consulatu, *to resign the consulship*; tutela, *to give up the guardianship*.

Abire ab aliqua re, *to go away*, *to depart from something*; e. g. E loco, *from a place*. But magistratu, *to resign an office*.

Abjudicare aliquid ab aliquo, *to take something from some one*, *by sentence or verdict*; but sibi aliquid, *to take something from one's self*, *to say and judge that one has not something*.

Accommodare aliquid ad al quid, *to fit something to something*, *to adjust according to something*, se ad aliquid, *to accommodate one's self to something*, *to adapt*, both in the figurative sense. In the physical sense, *to fit something to something*, *to attach* is expressed by, accom. aliquid alicui, e. g. capiti, but when the personal object is in the dative, by ad caput; e. g. ei coronam ad caput accom. Also *to lend something to some one* is expressed by, accom. aliquid alicui, and *to be obliging to one*, by accom. se alicui.

Actum est de me, *it is all over with me*.

Adire aliquem, locum and ad aliquem, ad locum, *to go to one*, *to go to a place*. But aditus ad aliquem, *access to*, *audience with some one*.

Adjungere alicui, ad aliquem, *to connect with something.*

Admonere aliquem de aliqua re, *to admonish one of something, to remind;* aliquem alicujus rei, *to remind one of something.*

Adspirare ad aliquid, *to strive for something, to seek to obtain something*; *in* is used only with *places*, in locum.

Adsuescere, see assuefacere.

Adulari aliquem and alicui, *to flatter one;* before Livy *aliquem,* after *alicui.* The word does not occur in Caesar.

Advenire in locum, *to come to a place.* Hence, *He came home, to Delphi,* advenit domum, Delphos. So also the substantive, adventus in locum, e. g. in urbem. *Where?* quo? *here,* huc; *there,* illuc, istuc.

Afferre alicui aliquid, or ad aliquem aliquid, *to bring something to some one, to procure for, to announce something to one.* In the passive, affertur mihi or ad me de aliqua re, *something is announced to me.* Yet only aff. alicui vim, manus, necem and the like.

Alienare aliquem ab aliquo, *to make one dislike another, to estrange one from another.*

Appellare aliquem, *to name one, to call to, to appeal to one.*

Appelli ad locum aliquem, *to be driven to a place, to land somewhere;* e. g. Navis appellitur ad littus, milites navigiis appelluntur in Africam. *Where?* quo? *there,* eo. In the active, only of the *person,* who causes a ship to land, or drives it somewhere: nauta, (or whoever is in the ship, or even ventus) appellit navem.

Assuefacere alicui rei, ad aliquid, *to accustom one to something.* So, *assuefieri, assuescere, assuetus.*

Attendere aliquid or aliquem, *to attend to something* or *some one, to be attentive to;* but with animum or animos — ad aliquid (ad aliquem).

Attinere ad aliquid, ad aliquem, *to concern anything, any one, to relate to;* e. g. *This in no respect concerns me,* hoc nihil ad me attinet, and briefly, nihil ad me.

Audire aliquid, *to hear, to listen to something;* aliquem, *to hear, to listen to some one, to give ear to, to obey some one;* de aliqua re or aliquo, *to hear of or concerning some person or thing,* but also ex or de aliquo, *to hear something from one, who relates something;* Cicero seldom says ab aliquo. Audire bene (male) ab aliquo, *to hear good (ill) of one's self from some one,* i. e. *to be held in good (evil) repute, to be praised (blamed) by some one.* The participle *audiens* in the sense of *obedient* has the dative *alicui,* in the best writers always with the additional *dicto;* e. g. Audiens alicui dicto. *obedient to the word of any one.*

Auferre ab aliquo aliquid, *to take, to tear something from one.*

Auspicari ab aliqua re, *to begin with something.* Comp. *incipere.*

Cadere animo or animis *to let one's courage fail, to despair;* causa or in judicio, *to lose one's suit;* in aliquem, *to meet any one, to be exposed to any one, to be applicable to one, to suit any one;* sub sensum aliquem, sub oculos, *to be perceived, to be seen;* in aliquid, *to end in* or *with something.*

Canere aliqua re, *to play upon something, to play something;* e. g. Cithara, tibiis, fidibus. Canere receptui, *to sound a retreat.*

Cedere loco, ex and de loco, *to leave a place;* alicui aliqua re, *to yield something to some one;* alicui (in) aliqua re, *to be inferior to one* *in something;* nihil cedo alicui, *I am in nothing inferior to some one.*

Circumspicere aliquem, aliquid, *to look round for* or *after some one, something, to consider, to attend to some one, something;* e. g. Comites, omnia.

Cogitare aliquid, *to think of something, to reflect upon something;* de aliqua re, *to meditate upon something, to have something in the mind,* especially future things; secum, *to think with one's self, to muse;* in locum, *to design to travel to a place;* e. g. Cogito Romam, in Italiam.

Cognoscere aliquid, *to make one's self acquainted with, to learn by examination, to inquire into, investigate something;* aliquid ex aliquo, *to learn something from one who relates it.*

Coire in aliquem locum, *to go together somewhere.* So *coitio.*

Collocare aliquid in aliquo loco, *to place something in something;* e. g. In navi, in foro, Romae, *at Rome;* hic (not huc), *here;* beneficium apud aliquem, *to show a kindness to one;* alicui filiam, *to give a daughter in marriage to one.*

Communicare aliquid cum aliquo, *to communicate something to some one, to make common with one;* inter aliquos, *to share among some, with some.*

Conciliare sibi amorem, benevolentiam ab aliquo or alicujus, *to gain the love of one;* aliquem alicui, *to join one with one;* aliquos inter se, *to join some together* or *with each other.*

Concurrere in aliquem locum, *to run together into some place;* ad aliquem, *to come together to one.* So *concursus,* as hereafter *confluere.*

Conferre aliquid in aliquem (aliquid), *to attribute something to some one, to bestow, to give;* also ad aliquid, *to bestow upon something;* e. g. Curam ad philosophiam; inter se, *impart to one another;* cum aliqua re, *to compare with something;* se in fugam, *to betake one's self to flight;* se in locum, *to go to a place;* se ad locum, *to turn one's self to something.*

Confluere in aliquem locum, *to flow together into a place;* hence, *where,* quo; *here,* huc; *there,* eo.

Conquiescere in aliqua re, *to find one's peace and satisfaction in something.*

Conscendere in aliquid or aliquid, *to mount something, to climb upon;* ab aliquo loco, *to embark at some place;* e. g. *There,* inde, ab eo loco, *where,* unde; *at Ephesus,* ab Epheso or Epheso.

Constare inter omnes or omnibus, *to be known to all;* sibi, *to be consistent with one's self;* in aliqua re, *to persevere in something, to remain true to, to rest upon something;* alicui rei, or cum aliqua re, *to agree with something;* ex aliqua re, *to consist of, to be composed of something.*

Consumere aliquid in aliqua re, *to employ something upon something, to spend in something.*

Contendere ab aliquo, *to ask one earnestly.*

Conterere tempus (etc.) in aliqua re, *to spend time upon* (with, on) *something.*

Convenire aliquem, *to visit some one;* in aliquem, *to suit* or *belong to one;* in locum, *to come together to a place;* e. g. In forum, *to the market;* hence, *where,* quo, not ubi; *there,* eo, not ibi; *in the same place,* eodem, not ibidem; hoc convenit mihi, *this is suitable* *for me;* hoc convenit mihi cum aliquo, *I agree with some one in this;* hoc convenit inter eos, *these agree in this.* Also the substantive *conventus* in *aliquem locum.*

Convertere de (ex) aliqua lingua, *to translate from a language;* e. g. De (ex) Graecis, *from the Greek.*

Dare poenas alicui, *to be punished by some one;* dare poenas alicujus rei, *to suffer punishment for something. Luĕre, pendĕre, dependĕre, expendĕre, solvĕre, persolvĕre, suscipĕre, sustinēre,* are also used for *dare.*

Defendere aliquem ab aliquo, *to defend one from* or *against one. Contra* is seldom used for *ab.* So tueri ab aliquo.

Defigere aliquid (e. g. oculos) in aliqua re, *to direct, to fasten something upon something.*

Desiderare aliquid ab aliquo, *to miss something in some one.*

Desilire de or ex aliquo loco, *to leap down from some place.*

Desistere de or ab aliqua re, also aliqua re, *to desist from something.*

Detrahere de aliqua re aliquid, or alicui aliquid, *to draw something from something;* de aliqua re, *to diminish something, to disparage.*

Deturbare aliquem ex aliqua re, *to deprive one of something.*

Devertere ad (in) aliquem locum, *to put up somewhere*; e. g. Ad (in) cauponam, *at an inn*; ad aliquem (not apud aliquem), *with some one;* e. g. Ad hospitem, *with a host.* Hence eo devertit, *he put up there*; quo dev., *where he —. Deversari* is different from this, signifying *to be a guest somewhere;* apud aliquem, in alicujus domo (domi alicujus).

Disputare aliquid, *to say something, to discuss,* only with neuter pronouns and adjectives; e. g. Haec, multa — disputo; disputo de aliqua re, *to speak respecting something;* in alicujus sententiam, *to speak in defence of the opinion of some one;* in nullam partem, *for no party;* in contrarias partes, in utramque partem, *for and against.*

Dissentire cum and ab aliquo (not alicui), *to be of a different opinion from some one, to dissent from;* inter nos dissentimus, *we differ from each other in opinion.*

Dissidere as above dissentire.

Dubitare de aliqua re, *to be in doubt about something;* but, hoc, illud, *to doubt this, that.*

Ducere aliquem in aliquibus or in numero aliquorum, *to reckon one among certain persons.*

Efficere aliquid in aliquo (not in aliquem), *to do something to,* (*against*) *some one.* Comp. exercere.

Erudire, in the general sense of *to instruct,*—with the ablative alone, *wherein;* e. g. Artibus et disciplinis, Graecis Romanisque litteris, institutis et praeceptis. But when it is merely of instruction in a single art or science, it has *in* with the ablative; e. g. In jure civili.

Excidit hoc ex ore, *this falls from, escapes the mouth;* but, hoc mihi excidit, *this escapes me, I have forgotten this.* So, hoc excidit ex animo, *the mind forgets this, this is forgotten.*

Exercere aliquid, *to practise something;* se (or exerceri) in aliqua re, or aliqua re, *to exercise* (*employ*) *one's self with* (*in*) *something.* Hence, exercere crudelitatem, iracundiam, and the like, in aliquo, *to practise cruelty on one.* Whether Cicero has said, in aliquem is to be doubted. Comp. *efficere* and *expromere.*

Exire in aliquem locum, *to go out somewhere, alight, land.* Comp. *conscendere.*

Exordium sumere ab aliqua re, *to begin with something.*

Exprimere de aliqua lingua, *to translate from a language;* e. g. de Graecis, *from the Greek.*

Expromere aliquid, *to bring forth something, to show;* aliquid in aliqua re, *to show something in* (*to*) *something.* Hence, as before, expr. crudelitatem in aliquo, *to show cruelty to some one.* Comp. *exercere.*

Figere aliquid in aliquam rem and in aliqua re, *to fasten, to hang something upon something.* So also, telum figere in aliquo, *to thrust a dagger into some one;* studium figere in aliqua re, *to bestow labor or pains on something,* and so only in an intellectual sense.

Gigni ex aliquo (aliqua), *to be begotten, to be born of any one.* Comp. the concluding remark at the end.

Gratulari alicui aliquid or de aliqua re, *to congratulate one on account of something.*

Impedire aliquem ab aliqua re, or alicujus rem, *to hinder one in something.*

Imprimere, incidere, inscribere, insculpere aliquid in aliqua re, *to stamp, to engrave something upon something.* Seldom with *in* and the accusative.

Incipere ab aliqua re, *to begin with something;* hinc, inde, *with this;* unde, *with which, where.*

Intercedit aliquid (e. g. amicitia) mihi tecum or inter me et te, *I and you have something.*

Intercludere aliquem (ab) aliqua re, and alicui aliquid, *to shut one up from something, to deprive one of something.*

Invadere in aliquem, in locum, *to make an assault upon one, upon a place.* Cicero uses only this construction, other writers omit *in*; it occurs only once (Fam. XVI. 12, 2) with the dative, after the manner of the poets.

Invehi in aliquem, *to inveigh against, to chide, to accuse.*

Involvere aliquid aliqua re, *to wrap, to envelope something in something;* e. g. Tenebris, *in darkness;* nubibus, *in clouds.*

Laborare aliqua re, and ex aliqua re, *to suffer, to be in pain, to be sick in something,* when a single diseased part is mentioned; e. g. (ex) capite, pedibus, renibus, alvo. Cicero uses *ex*, Celsus the ablative merely. So also *ex invidia, ex desiderio.* But *aliqua re,* when only the disease is mentioned; e. g. Morbo, febri. Celsus: ex partu lab., where the active cause is named. Further, de aliquo, alicujus causa, *to be afflicted, to be troubled on account of something;* in aliqua re, *to employ one's self with something, to be employed with.*

Liceri *aliquid, to bid for* (upon) *something.*

Locare aliquid in aliquo loco, *to place in some place, to place upon something.* Comp. above, *collocare.*

Ludere aliqua re, and aliquem rem, *to play something;* e. g. *Ball, dice,* pila (pilam), talis (talos).

Mereri de aliquo, de aliqua re, *to make one's self deserving from some one of something, to merit from.* So also the participle *meritus.* But meritum in or erga aliquem, not de aliquo, *kindness to some one.*

Nasci ex aliquo (aliqua) *to be born of some one.* Comp. §212, and the concluding remark.

Numerare in bonis, in malis, *to reckon among blessings, among evils.* So also, in loco beneficii, *as a favor.*

Occupatum esse in aliqua re, *to be employed with* (in) *something.*

Ordiri *to begin.* Comp. *incipere.*

Oriri as **Ordiri.**

Perferre ad aliquem aliquid, *to bring something to one, to deliver, to announce.*

Pertinere ad aliquem, *to reach, to extend to some one, to relate to, to concern some one, to have influence upon some one.* With an ablative as **eo, quo,** *to tend, to serve, to have for its object.*

Placare aliquem alicui, *to reconcile one with one.*

Ponere aliquid in aliqua re, *to put something upon* (*in*) *something, to bestow something upon something;* aliquid loco alicujus, *to consider something as* (*in the place of, for*) *something;* e. g. Loco beneficii. Farther, ponere aliquid in laude, and the like, *to consider something as praise;* aliquid in malis ponere, *to reckon something among evils.* Comp. *collocare.*

Praestare aliquid or aliquem, *to stand for something, to be good for one, to be surety for;* e. g. Fratrem meum praesto, *I am good for my brother, I am surety for him;* se aliquem, *to show one's self as —;* e. g. Bonum, fortem civem.

Procreari ex aliquo (aliqua), as *gigni* above.

Provocare aliquem, *to challenge, to summon some one;* ad aliquem, *to appeal to some one.* Comp. *appellare.*

Purgare aliquem de aliqua re, *to excuse one on account of something;* alicui, *to some one;* e. g. Te mihi de Sempronio purgas, *you excuse yourself to me on account of S.*

Recidere ad aliquem, *to come back upon one, to recoil, to relapse;* in aliquem, *to fall upon one.*

Recipere in aliquem locum, *to receive, to harbor in a place;* e. g. In castra, in civitatem; with domus, merely domum; also aliquo loco without in; e. g. Urbibus, tectis, sedibus.

Referre aliquem in aliquos or **in numerum** aliquorum, *to reckon, to number one among some;* aliquid (animum, oculos) ad aliquid, *to direct something to something, to throw to, to refer to;* ad aliquem de aliqua re, or aliquid, *to ask some one respecting something, to propose something to some one for his consideration;* ex and ab aliquo victoriam, *to obtain a victory over some one.*

Reponere as **ponere;** repon. aliquem in aliquos, or in numerum aliquorum, *to reckon one among some, to rank among.*

Reportare ab or ex aliquo victoriam, *to obtain a victory over some one.*

Respicere ad aliquid (aliquem), *to look back to something* (*some one*); aliquem (aliquid), *to have a regard for one* (*something*), *to consider.*

Sumere supplicium de aliquo, *to inflict punishment upon one.*

Supersedere aliqua re, *to be released from, to be spared something.*

Triumphare de or ex aliquo, *to triumph over one.* So, **victoiam ferre** ex aliquo.

Tueri and **tutari** aliquem ab aliquo, *to defend one against one.*

Valere in aliquem (aliquid), *to have reference to something, to concern some one (something), to relate to one (something)* ; e. g. Haec res in omnes homines valet.

Versari in aliqua re, *to be employed with something.*

Vindicare aliquid, *to appropriate something to one's self, to claim*; with and without *sibi*, or more seldom *ad se* ; ab aliqua re, *to free from something* ; in aliquem, *to punish some one.*

Remark. The verbs *nasci*, *gigni* and the like, are usually followed by *ex*, or more seldom by *a*, often by the ablative merely. In the sense of *to be descended from*, especially as participles, they generally take merely the ablative; e. g. Tantalo prognatus, Pelope natus, summo loco natus, parentibus nati sunt humilibus.

DIFFERENCE BETWEEN SOME WORDS.

546. There are very many words in Latin, which we, by using the same words to translate them, consider synonymous, and hence, in writing, often confound them with each other. Such words belong to all the different parts of speech, viz. Substantives; e. g. Mos, consuetudo, ritus, *custom*, *usage* ; scelus, maleficium, flagitium, facinus, *base* or *wicked deed;* Adjectives; e. g. Ingens, magnus, *great ;* Pronouns, hic, iste, ille, is, *he*, *this ;* Verbs, amare, diligere, *to love ;* putare, credere, censere, opinari, etc., *to think ;* consequi, assequi, adipisci, nancisci, impetrare, etc., *to obtain ;* Adverbs, certe, certo, *certainly ;* fere, paene, *almost ;* Conjunctions, quia, quoniam, quod, *because ;* itaque, igitur, ergo, *therefore.* And so there are many English words, which may be expressed by several Latin words, which yet differ more or less from each other. Such words are called synonymes. Good Latin composition depends upon the right use of these,—as in every language, the confounding of synonymous words is to be avoided.

Only some few which occur most frequently, will be mentioned here, and the distinction between them pointed out.

547. (1) *More* is expressed by *magis* and *plus*. *Magis* is used when the comparative meaning of the word *very* (valde, magnopere) is expressed, and the quality, *how*, *how greatly*, in its higher degree, is denoted; therefore it signifies, *in a higher, stronger degree.* Hence, so often, eo magis, quo

magis, etiam magis, *the more, still more.* It is similar to *potius* (rather), except that *potius* excludes the one entirely, while *magis* prefers the one without depreciating the other.

Examples.

I attend in part to the present, but still more to the future. Those who fear, must be blamed the more. I rejoice far more at my act, than at thine. We hastened so much, that there could not be more haste. When I read thy last letter, I approved thy resolution still more. This excites my laughter more than my displeasure. — The positive adverb is here *valde*, *magnopere*, the superlative *maxime*.

Plus signifies *more* in relation to the question, ***how much?*** when *more* is the Nom. or Acc. or adverb of the comparative of *much*. Hence it denotes *greatness*, *multitude*, ***superiority***, consequently in a ***greater number*** or ***quantity***. ***Amplius*** is similar to it, which sometimes signifies ***still further***, and sometimes, like ***plus***, is used to denote number.

Examples.

So much and yet more is he indebted to me. They gave him more than they wished. These prevail more by wealth, power and weapons. At that time Bibulus did not oftener depart from the gate, than when at Rome from his house. He is owing more than a thousand dollars. The positive adverb is here *multum*, the superlative *plurimum*.

Sometimes we find both in single phrases. Thus it is said: magis te amo, magis te diligo; but also, plus te amo, plus te diligo; just as it is said: valde te amo, valde te diligo, and multum te amo, multum te diligo.

548. (2) ***If not***, *unless*, si non and nisi.

Si non is used, when the emphasis lies upon ***not*** (non), so that either the whole sentence or a single word in contrast with another sentence or word, is to be negatived. Hence it is used: (1) after another preceding affirmative condition, which yet is sometimes wanting, and must then be supplied in thought; (2) where it is the same as *perhaps*, and consequently one assertion outweighs the other; (3) where such a limitation as ***but yet*** occurs, and ***if not*** contains the idea of ***yet, at least;*** here ***si minŭs*** also is used; and (4) when two words are contrasted with each other. Such an antithetic sentence must sometimes be understood, when it is omitted. So, also, after *mirari;* e. g. *Do not wonder, if it is not fit,* si non convenit. In the second clause, without a verb, *if* (*but*) *not* is expressed by *si* or *sin minus, sin aliter, si contra,* but not by *si non.*

Examples.

If any one breathes, he lives; if he does not breathe, he is dead. If this was not lawful, a mistake has been committed. This is a great orator, perhaps (if not) the greatest. Take all your forces with you, but if not, yet (at least) as many as possible. If we are not enticed by virtue itself, but by some advantage, then —. If we cannot equal a great orator, we can at least imitate him.

Nisi is used, when the emphasis does not fall upon *not* (non), but upon *si.* Hence it is used in all negative conditional clauses considered merely as possible. In supplementary subordinate remarks, *unless perhaps* is always expressed by *nisi* or *nisi forte.*

Examples.

These men would not have been chosen, if they had not then been the first. Marcellus would assist in this conversation, if he were not absent. All this has no power, unless bravery is provoked by anger. The memory is impaired, if it is not used. Unless I am wholly deceived, Pompey is abandoned by all.

Remark. When, however, in such sentences, the speaker gives the emphasis to the *not*, then *si non* can also stand for *nisi.*

549. (3) *The rest* is expressed by *ceteri* and *reliqui.* The first occurs very rarely in the singular; indeed, the masculine *ceterus* never occurs in the nominative, although often in other cases, *cetera* and *ceterum* only occasionally, the feminine frequently, especially in Livy. On the contrary, Cicero always uses *reliquus, a, um,* instead of it. He connects *reliquus* with singular substantives, and then it signifies *remaining, what remains, is left,* and signifies *the rest,* only in the neuter gender; e. g. Reliqua conjuratorum manus; reliqua supellex, reliqua vita agitur sub terra; animus si est corpus, interibit cum reliquo corpore; reliquum (venenum) ejecit e poculo. With respect to time, it means *future,* omne reliquum tempus.

The plurals *reliqui* and *ceteri,* resemble each other so nearly in signification, that one can often be put for the other, at least *ceteri* for *reliqui.*

Yet *reliqui* is generally used, when it signifies *those still remaining; ceteri* signifies, *the others, others of the kind.* When a numeral stands in connection, or has preceded, *reliqui* is used, and denotes the part still *wanting;* and thus *reliqui* denotes the *remaining* parts of a whole specified in part; e. g. Quatuor corpora — terrena et humida — reliquae duae partes. Prima illa res ad meum officium pertinet, duas autem reliquas vobis pop. Romanus imposuit.

Examples of reliqui.

He alone possessed all virtues in a higher degree, than all other commanders have possessed them. I will inform the senate respecting the arrangement of the other affairs. The minds of the rest can be instructed. Three estates were delivered up to Capito; all the rest of the goods, this Roscius took possession of. He gave away not a little, the rest he sold. Whoever has easily comprehended a little, will as easily comprehend the rest. I follow Plato and the rest of the Socratics. Grief and the other maladies of the soul have a remedy. They have only labored on the head, the rest of the body they have left incomplete.

Examples of ceteri.

As others are wont to be named from their fathers, so he must be named from his son. What have those boasters better, with which to meet these two great evils? or do Epicurus and the other (reliqui) philosophers seem inadequately furnished against other supposed evils? To the other great advantages, this also is added. Pompey the Great has waged more wars than others have read of. Why do we not intrust this war also to the same, to whom the other wars have been intrusted? Take care for your life, ye judges, and for that of the other citizens. I do not buy my grain dearer than others.

550. (4) *Especially* is expressed by *in primis, praecipue, potissimum, maxime, plurimum* and *praesertim.*

Only the last differs so perceptibly from the rest, that none of them can supply its place; the others differ but little, and of these *maxime* is most used.

(*a*) In primis (imprimis), signifying properly *among the first*, strengthens, in the highest degree, an adjective or verb, and so qualifies an object, that it is ranked among the first, especially with reference to single things.

Examples.

Polybius especially is sufficient authority. Philodamus was especially rich (the richest) among his fellow-citizens. The writings of these men are especially distinguished (the most distinguished) in the Asiatic style. It is that, of which we especially treat. We love him especially, and hold him dear. M. Brutus was especially (very intimately) acquainted with the civil law. He is distinguished in all the liberal arts, especially in poetry.

(β) Praecipue also strengthens, for the most part, verbs and adjectives, distinguishes *single persons* or *things* above others, and attributes something to them *preëminently* or as *peculiar*.

Examples.

Precision must be peculiarly honored by us. The inhabitants of Vicetia especially esteem M. Brutus. You have nothing special to fear. Pompey arrogated nothing especially to himself. I have been especially employed in defending him. White is a color especially proper for the deity. I ask you especially for this one thing. Who will say, that nothing has been specially given to man by nature? I do not now speak particularly of the consular men. Eloquence has always preëminently flourished among every free people, and especially (maxime) in peaceful states.

(γ) Potissimum as superlative of potius, *rather*, contains the idea of *above all*, and is chiefly used, where a *choice among many* is spoken of.

Examples.

The Roman people chose you in preference to all others among the consular men. I was reflecting upon what I should especially write to you. The soothsayers are wont to speak especially of this holy place. One of this family appeared, especially that blind one. Against you especially has he directed his already enfeebled power.

(δ) Maxime and plurimum; the former, as the superlative of *magis*, contains the idea of *magis quam*, *plurimum*, as superlative of *plus*, the idea of *plus quam*. Hence, wherever *magis* is appropriately used in the comparative, there *maxime* is used; and wherever *plus* is appropriate, there *plurimum* is used. The former occurs more frequently, and is strengthened by *quam* or *vel*.

Examples.

He adopts the custom of the philosophers, especially of those, who are wont to speak on every subject, for and against. In the greatest pain, hope especially consoles me. I have especially used thy advice. Let him learn history, especially that of our state. I write this to you on this account especially, that —. I had indeed heard this from others, but I learned it especially from my brother.

(ε) Praesertim is used only with emphatic accessory clauses, which are designed to make the rest of the assertion more prominent, and stands sometimes in connection with *quum*, *quod*, *si*, sometimes with a participle or abridged sentence, provided that one of those conjunctions is understood. *Praecipue* and *imprimis* never stand before *si*, when it renders the condition emphatic.

Examples.

An orator, especially in our state, must have at his command every elegance of speech. You must use every effort, especially when these hear. This reputation of wisdom does not please me, especially since it is unfounded. You are in fault, especially because you think it was done by me.

(ζ) Omnis, totus, cunctus, universus. *Omnis* = πᾶς, may be said in general of all the individuals, of all the species of a genus, and of all the parts of a thing, whether these objects be considered as united or dispersed; e. g. Omnis exercitus, omnes milites, omnis clamor, omnes homines. *Totus* = ὅλος, only signifies a whole, in reference to all its parts; e. g. Totae aedes, totus exercitus. We do not say *omnis orbis*, but *totus orbis*. *Cunctus* = ἅπας includes the assemblage of all the individuals, or of all the species, considered as united together; e. g. Cuncta gens, cuncta civitas. Cuncti simul ore fremebant Dardanidae. Had Virgil intended to say that all the Trojans that were in the world had such or such a sentiment, he should have said *omnes*, and not *cuncti*. *Universus* = σύμπας rises above the idea of *cunctus;* it not only signifies all the objects united, but also all without exception, all at once and together. *Cuncti clamare coeperunt* signifies that all those who composed, for example, an assembly of the people, cried out. *Universi clamare coeperunt* adds to the above idea; that all, without any exception, cried out at once, as it were but one cry. Phoedrus, in the tale of Princeps Tybicen, says, Ut vero cuneis res patuit omnibus, *as soon as it was known in all parts of the amphitheatre, either to all at once, or to one after the other;* Princeps ab universis capite est protrusus foras, *all at once cried out that he should be driven out of the place.* *Omnis* is opposed to *nullus*, or to *pauci; totus* to *pars; cuncti* to *sejuncti; universi* to *singuli.* In many instances these four words may be used the one instead of the other, when we wish to express the whole of a thing in reference to its different parts. It is true *totus* cannot have the extensive signification of *omnis;* but *omnis* includes that of *totus.* In not considering the union or dispersion of the parts, we may say with propriety, obviam se effudit omnis civitas, in the sense of Horace: dicemus, io, triumphe, civitas omnis. Tota civitas, cuncta civitas, universa civitas se obviam Caesari effudit. Poets sometimes use these words indiscriminately.—*Dumesnil's Latin Synonyms.*

(η) Atque, ac, et, que. *Atque* and *ac* do not differ in signification. Therefore, if they connect single words, the ideas which they express must be of the same kind. And, in the first place, these ideas are such, that the second enhances or augments the first. Interim omnes servi (not only) atque (but also) liberi. Nep. Them. 6. Therefore atque etiam, atque adeo. Liv. XLIV, 22. In omnibus circulis atque etiam, si diis placet, in convivis sunt, qui exercitum in Macedoniam ducant. Cic. Rosc. Amer. 35. Ea, si prodierit, atque adeo quum prodierit, scio enim proditurum esse audiet.

In the second place, these ideas can be such, that the last is a more definite and exact explanation of the first; yet always such an explanation, that the addition appears as an expansion of what precedes. Vestros portus atque (*and moreover, and indeed, and also*) eos portus, quibus vitam et spiritum ducitis, in praedonum fuisse potestate scitis. Cic. Manil. 12. Semper se interposuit, atque ita, uti usuram ab iis nunquam acceperit. Nep. Att. 2. But these particles connect whole sentences also, when the latter sentence augments, more fully explains and continues what precedes = *and, and then, and therefore, and yet.* Atque ut omnes intelligant, me Lucullo tantum laudis impertire, quantum ei debeatur, dico, etc. Cic. Manil. 8. His rebus in causa judicioque patefactis, quis est, qui illum absolvi potuisse arbitraretur? Atque haec parva sunt: cognoscite majora. Id. Cluent. 8. Ingeram mala multa: atque, aliquis dicat, nil promoveris. Ter. Andr. IV, I, 16.

*Et** connects things which are different from one another, and which do not belong together by nature or by any internal connection, but are both of the like substances, which are connected only for some present purpose. Hence it is used in inscriptions: Cervus et Leo. *Que* connects things, which seem, in some way, to be united by a natural and internal connection or by a connection arising from some relation. But here the things connected are not of the same substance; what follows is only an accident, naturally as it were, depending on what precedes. Hence *que* generally has the force of, *and accordingly, and therefore, and also.* Darius classem quingentarum navium comparavit, eique Datim praefecit et Artaphernem. Nep. Milt. 4. *Et,* because Datames and Artaphernes are different and are connected only for the present; *eique,* because *comparare classem* and *praeficere classi* naturally belong together. Therefore so often

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* Et may also be said to connect words or sentences equally important; e. g. Socrates et Plato sapientissimi fuerunt; que annexes something to what precedes; e. g. Senatus populus que Romanus decrevit. Here the Senate and people are not considered of equal authority or importance, since they do not constitute an organized body; only the Senate *decrees, and* the people *approve.*

conjuges liberique; and, therefore, generally *quique*, not *et qui*, because the addition is considered as naturally connected with what precedes. Se suaque alienis crediderunt. Caes. B. G. VI, 31. Mulieres quique per aetatem ad pugnam inutiles erant. Ibid. II, 16.—*Schmalfeld's Latin Synonyms.*

(*ϑ*) Quis? (masc. and fem.) *quid?* as a substantive, *who? what? Qui, quae, quod,* as an adjective, *which?*—*Quis, quid* asks for the *object itself,* without reference to any *quality* which belongs to it. When *quis* is joined with a substantive, the latter is to be considered as in apposition with the former. Then only the *object itself* (person or thing) is inquired for, and the quality of the object is known to the speaker; e. g. Quis philosophus praeclaram illam sententiam pronuntiavit? Here the speaker wishes to know merely the name of the philosopher. But when it is said: *Qui philosophus* — pronuntiavit? the speaker at the same time wishes to know *what kind* of a philosopher he is who has expressed the noble sentiment, e. g. of what school. Moreover, the adjective *qui* is used *substantively,* when the quality of the object is inquired for, but the object itself is supposed to be already known; e. g. Themistocles domino navis, qui sit, aperuit, *Them. informed the master of the ship, who he was; he did not tell him his name merely, but also how great a man he was.—Kühner.* See also, §§102, 333 (6).

(*ι*) Aut, vel, ve, sive. *Aut* is used when things or ideas are disjoined, one of which *necessarily* excludes the other. This exclusion is either *actual,* so that the words or members contradict each other, and cannot be conceived at the same time; e. g. Quicquid enunciatur, aut verum est, aut falsum. Omne corpus aut aqua, aut aer, aut ignis, aut terra est, aut id quod est concretum ex his, aut ex aliqua parte eorum; or it is *represented* as necessary, for the purpose of emphatic distinction; e. g. Cicero says: *Beauty of expression, which is consistent with the use of common words, depends upon this, that such words,* aut optime sonant, aut rem maxime explanant. He puts two cases here, as excluding one another, although it is conceivable, that both should be true of one and the same word. So again he says: *The reasons for leaving office are various*, nam aut inimicitias, aut laborem, aut sumptus suscipere nolunt, aut, etc. *Aut* often introduces ideas of *less* or *greater* extent, that exclude the foregoing,—where we can translate *or at least*, *or much more*; e. g. Eripe mihi hunc dolorem, aut minue saltem. Non multum aut nihil omnino Graecis ceditur.

Vel represents the exclusion as *arbitrary* or *assumed*, not like *aut*, as actual and essential. It is derived from *velle*, and therefore contains the idea of choice, *as one chooses*, and denotes a separation depending upon the will or view of the speaker; e. g. Sero a Romanis poetae vel cogniti, vel recepti sunt. It is *conceivable* that both have taken place; this would be positively *asserted*, if *et—et* were used; with *aut* only *one* of the two must have happened.—With *vel* something else besides what is named, is admissible, while with *aut* everything else not named is excluded. E. g. Hanc tu mihi vel vi, vel clam, vel precario fac tradas, *either by violence, or craft, or entreaty*, in any way you can, without excluding a fourth; *aut* would mean, in no other way than one of the three named. Hence, expressions or ideas, which are related or synonymous, are disjoined by *vel*, to indicate that either may be taken; e. g. Mens mundi vel prudentia vel providentia appellari recte potest. If the first *vel* is omitted, the separation is not so emphatic. *Vel* then expresses a correction or amendment of what precedes, in the sense of *or better*, *or rather*, and therefore is often joined with *dicam*, *potius*, *etiam*; e. g. Homo minime malus, vel potius optimus. Laudanda est, vel etiam amanda. Sed stuporem hominis, vel dicam pecudis. A virtute profectum, vel in ipsa virtute positum. But if the second clause is used merely to explain the first, so that it could stand in its place, *aut* is employed. E. g. Experti, quid efficere, aut quo progredi possent.

Ve doubled is used only by the poets. Singly it expresses the same kind of separation as *vel*, though as an enclitic with less emphasis; but it disjoins only words, and is almost exclusively used in such sentences as begin with a conjunction, the relative pronoun or an interrogative, or serves to indicate a closer connection between two members of a sentence, which are in common contrasted with a third. With numerals it means *or at most*. E. g. Si florem, acerbam*ve* piram, aliud*ve* decerpseris. Esse ea dico, quae cerni tangi*ve* possunt. Quid est aliud mali damni*ve*? Qui consules praetores*ve* aut legati gesserunt, where consuls and praetors are jointly contrasted with lieutenants. Ter quater*ve*, *three or at most four*.

Sive—sive is used, when the speaker wishes to indicate, that he is uncertain which of two statements is true = whether this or that, I cannot or will not decide. It may often be resolved into *vel si*, and therefore differs from *vel*, in that it can form a subordinate sentence with the mere verb, but this may be so blended with the main sentence, as not to be recognized as a separate clause. *Sive* used alone, commonly refers to a preceding *si*, and then means *or if;* in the sense of *or perhaps*, *or better*, to amend what precedes or connect synonymous expressions, *sive* is indeed used by later Latin writers, but Cicero almost exclusively employs *vel*. E. g. Consul, sive praesentiam ejus timens, sive ira commotus, orationem habuit. Leges, quas sive Minos sive Jupiter sanxit.

Remark.

Caes. B. G. 12. says: Sive casu, sive consilio deorum, ea civitas poenas persolvit. Here he indicates that he does not know which of the two is true. If *aut—aut* were used, the meaning would be, that Caesar judged that the punishment *must necessarily* proceed, either from accident or from the divine decree. *Vel—vel* would leave to the reader, which he chooses to believe, and would merely give the conditions, under which the punishment *might be* possible.

(*x*) Sed, at, autem, verum, vero. *Sed* is derived from the particle *se*, which denotes *separation*. It therefore properly serves to *separate* or *set apart* what is *different*. Hence it stands in such sentences as denote a *restriction*, *correction* or *more exact definition* of what precedes; e. g. Tyrannus fuit appellatus, sed justus. Here *sed* corrects the idea, that would naturally arise from the word *tyrannus*, and defines the man's character more precisely. Magnus homo, sed varius in omni genere vitae fuit. Here it restricts the first assertion. This sense it preserves also after *quidem* (*it is true, indeed*), after negations, and after *non modo*, etc.; e. g. Plura quidem exempla proferre possemus, sed modus adhibendus est. *Quidem* concedes, while *sed* restricts. Otii fructus est non contentio animi, sed relaxatio. Here *sed* corrects by distinguishing and separating *rel.* from *cont.* Hence it happens, that *sed* is so often used, to indicate, that one does not wish to pursue a subject farther, either for the purpose of returning from a digression and resuming a previous topic, or of passing to a new one, or of breaking off altogether; e. g. Sed illuc revertor. Ego sane a Quinto dissentio; sed ea, quae restant, audiamus.

At serves to *oppose* and *contrast*. It is therefore used, when to one fact or idea admitted as true or valid, another is opposed as equally true; e. g. Fecit idem Themistocles. At idem non fecit Pericles. Non placet Antonio consulatus meus, at placuit Servilio. Brevis a natura nobis vita data est, at memoria bene redditae vitae sempiterna; i. e. I admit that life is brief, but *set over against* this, that the remembrance of a well spent life is eternal. This concession is sometimes formally expressed by a clause with *si*, *etiamsi* or *quamvis*, in which case *at* is often joined with *certe*, *vero* or *tamen*, and rendered *yet*. With the same idea of opposition, *at* is used to introduce *objec-*

tions, *excuses*, *warnings* or *admonitions*, sudden and lively *transitions;* e. g. Multo magis orator praestat imperatoribus. At prodest plus imperator, *but it is replied or objected*, *that*, etc. Id quum omnibus mirum videretur, At, inquit, merito illud facio, where *at* justifies what has preceded. At videte hominis intolerabilem audaciam. So with prayers or imprecations, and commands, which are uttered in opposition to something going before. At tu Pater deum hominumque, hinc saltem arce hostes. Finally, it is frequent in answers, in which a question is thrown back as unnecessary, or if it contains an objection, this is shown to be groundless; e. g. Quid porro quaerendum est? Factumne sit? At constat. A quo? At patet, *shall it be asked whether it was done? But that is granted. By whom? But that is clear.* Quaestorem Coelium praeposui provinciae. Puerum? inquies. (True). At quaestorem, at nobilem adolescentem. *At* then contrasts opposites, *sed* separates what is different.

Autem is allied to the Greek *αὖ*, *αὖτε*, *again*, *on the other hand*, *on the contrary*, *moreover*. It is the weakest of all the adversative particles, and accordingly serves most commonly to denote a transition from one topic to another, at the same time not, like *sed*, *distinguishing* them emphatically for the sake of separation, but rather, merely *continuing* the train of remark. It thus approaches more nearly to the copulatives, and may sometimes be translated by *and*, *and moreover*, *and on the other hand.* Hence it is used to compare subjects having different predicates; e. g. Versutos eos appello, quorum celeriter mens versatur, callidos autem, quorum animus usu concalluit, *while on the other hand I call those callidos;* or to take out from what precedes a single idea for farther definition, and thus continue the train of thought in another aspect; e. g. Pater, prout ipse amabat litteras, filium erudivit. Erat autem in puero, etc., *now there was in the youth.* Multi obtrectatores multa finxerunt. Nihil est autem tam volucre, quam maledictum, i. e.

Many slanders were invented; now there is nothing so swift as slander. Hence it is frequent in explanations with *est, sunt,* likewise, when a word or idea is taken out from the previous connection, and questioned with an expression of surprise or displeasure; e. g. Foedera ac leges (erant autem eae duodecim tabulae et quaedam regiae leges), etc. Meum est, scire et curare, quid in republica fiat: fiat autem? (*happens, do I say?*) Immo vero etiam quid futurum sit. So in the minor premise of a syllogism; e. g. *If wisdom is to be sought, folly is to be shunned; now wisdom is to be sought; therefore,* etc., sapientia autem petenda.

Verum, properly, *it is true,* always preserves this meaning more or less obliterated, and serves to define how or how far *with truth,* what precedes is to be understood. It has, at bottom, the sense of *sed,* but with the additional idea of an *assurance,* and therefore denotes a *separation* from something, with an *assurance* that it ought to be separated or distinguished, often = *but the truth is.* Thus it strengthens the meaning of *sed,* as *vero* does that of *autem.* Hence, generally, it restricts or corrects a previous statement, while at the same time it represents this restriction or correctiom as a *true* and *safe* one; e. g. Hermagorae peccatum reprehendendum videtur, verum brevi, deserves to be censured, *but certainly* with mildness. Non quid nobis utile, verum quid oratori necessarium, quaerimus, not what is useful to us, *but surely,* what is needful to the orator. Non ego dicebam serio, ut illam illi dares, verum ut simulares, i. e. my true meaning was. So when joined with *tamen;* e. g. It is an easy matter to raise a laugh, *but certainly notwithstanding,* I have often seen much effected in causes by pleasantry, veruntamen multum — vidi.

Vero, originally *in truth,* is properly used in replying with emphasis and assurance; as, ego vero, maxime, minime vero. This meaning of *truly,* it retains with many particles and with negatives; as, enim vero, at or verum enim vero, jam vero, neque vero. When it forms a transition, it concedes what has gone before, and adds something more weighty and important, the truth of which is represented as confirmed by actual fact. Hence it is used in a climax, where it is often joined with *etiam*. Like *autem*, it commonly *continues* the train of thought, but adds a degree of assurance, precisely as *verum* does to *sed*. Hence it may often be rendered *and in truth*, *moreover in truth*, while *verum* is *but in truth*; e. g. *It was a great honor throughout all Greece, to be proclaimed victor at Olympia; and in truth, to appear upon the stage even, and exhibit before the people, was no disgrace to any one*, in scenaque vero prodire. Scimus musicen abesse a principis persona: saltare vero etiam in vitiis poni, *and indeed* dancing even was regarded as a vice. Quod bonum, id expectandum; quod autem exp., id certe approbandum; quod vero approbaris, id, etc., where *vero* rises above *autem*, and closes the climax. Itaque et dialectici et physici — utantur; geometrae vero, etc., indeed geometricians also.

CHOICE OF CERTAIN FORMS.

551. In the time of Cicero and the best writers, the orthography, the formation of declinable and conjugated words, and the forms of single words, according to their place in a sentence, differed much from what they were at a later period. Most of these, in order to imitate the best writers even in lesser points, must be retained; in others, the later usage is rather to be followed. This last would not allow us to write, hos civis, has omnis urbis, homo magni ingeni, volt, volnus, caussa, for hos cives, has omnes urbes, homo m. ingenii, vult, vulnus, causa.

On the contrary, we should follow Cicero in writing, in the genitive plural of the second declension, *duumvirum*, *triumvirum*, *decemvirum*, *sestertium*, *denarium*, *talentum*, *numum*, *medimnum*, *modium*, *jugerum*, *fabrum*, not with the ending *orum*, particularly in such designations of *office*, *money* and *measure*, especially when to these names of money and measure a numeral is joined, since otherwise they also had the ending *orum*. The ablative singular of the comparative, as a uniform ending, has only *e*, not *i*; e. g. *majore*, *meliore*. When masculine, Cicero uses only *equester*, but *salubris*, not *saluber*; only *imbecillus*, not *imbecillis*; but *imberbis*, not *imberbus*.

In Greek words which he adopted, he chose almost exclusively the Latin ending, and therefore he censures himself, because he once said *Piræea* for *Piræeum*. Hence, he would have formed *poesis*, *mathesis* and the like in the genitive with the ending *is*, not *eos*, consequently *poesis*, *mathesis*, as also subsequent writers generally did.

In regard to the personal endings of the verb it is to be noticed:

(a) The third person plural of the perfect indicative, in Cicero, usually ends in *erunt*, very seldom in *ere*, e. g. *scripserunt*, *restiterunt*. So in Caesar, who without hesitation, allows three or more such to follow one another. It is different in other writers.

(b) The second person singular passive has the double ending *re* and *ris*. But Cicero uses the first almost exclusively, except in the present indicative, where he but seldom uses the ending *re*, elsewhere he uses *ris*. Hence he says, usually, *videris*, *videāre*, *videbāre*, *viderēre*, *videbĕre*.

(c) In the perfects in *ivi*, Cicero for the most part retains the *v*, where two *i's* would come together; he says *quaesīvi*, *audīvi*, etc., not *quaesĭi*, *audĭi*; yet often *petii* from *peto*. But when *e* follows *i*, he generally omits the *v*; e. g. *arcessierunt* for *arcessiverunt*, *audieram* for *audiveram*. But he never uses *quaesiissem*, *audiissem*, *petiissem*, etc., but only the contracted forms, *quaesissem*, *audissem*, *petissem*, *abissem* and the like.

On the contrary, in compound verbs of the perfect *ivi* (from the verb *eo*), he always omits the *v* and uses the double *i*; e. g. *abii*, *perii*, *transii*, except in *praeivi* .Yet where *s* is doubled, he uses only the contract form *abissem*, *transissem*, *praeterissem*, etc.

The form of some words is changed, according as they stand before a vowel or consonant.

A and *e* are never permitted to stand before a vowel and an *h*, but only before a consonant; e. g. *a* te, *a* me, *a* quo, *a* fortuna, *e* macello, *e* quibus, *e* continente, not *a* illo, *e* illo, *a* homine, *e* homine. Before *t*, Cicero often uses *abs*, the stronger form, instead of *a;* hence so often *abs te.* He uses this *abs* but little before *q*, e. g. *abs* quo, more *a* quo; but also *ab*, e. g. *ab* quaestore. Cic. Inv. II, 29, 87.

Ab and *ex* must not only stand before every vowel and *h*, but they also stand before almost every consonant, and *ex* almost always before *s;* e. g. *ab* illo, *ab* homine, *ab* justitia, *ab* Jove, *ab* negotio, *ab* se, *ex* eo, *ex* hoc, *ex* se, *ex* te, *ex* quo, *ex* Latinis, *ex* miseria, *ex* suspicione, *ex* parte. Yet before *f* and *m*, *ab* seems not to be used, nor *ex* before *f*, and so perhaps before other consonants.

In Cicero and the other best writers, *ac* does not stand before a vowel or an *h*, but only before consonants, though not before *x;* e. g. *ac* te, *ac* sumptus, *ac* celebrat, *ac* dissolutus, *ac* portus; not *ac* ille, *ac* ego, *ac* hospes, *ac* Xerxes. But other writers, to the injury of the euphony, use *ac* before a vowel.

Atque stands not only before a vowel and *h*, but also before every consonant, e. g. *atque* insula, *atque* amens, *atque* homines, *atque* superat, *atque* tu, *atque* ceteri.

So with *aeque ac* and *aeque atque; simul ac* and *simul atque;* e. g. *aeque ac* tu, *aeque atque* ego; *simul ac* renuntiatur, *simul atque* agnoscit, *simul atque* audivit, not *aeque ac* ego, *aeque ac* ille, *simul ac* audivit, *simul ac* eum vidit. And so many others which belong here, might be quoted.

BREVITY AND COPIOUSNESS OF EXPRESSION.

552. Many of the Latin usages in respect to this, may be found collected in the larger grammars. It would be tedious

to mention them all. The writings of Cicero, when read with care, will afford the best information on this point. Only some few will here be noticed.

(1) When an intermediate sentence, especially a relative one, has a verb in common with its principal sentence, the Latins usually omit this in the intermediate sentence. The English also sometimes omits it; e. g. *You have not been assisted by those, by whom you ought to have been,* a quibus debuisti. *I will use the form of conclusion which I am wont to use,* qua soleo. *You do not see that, which we see,* quae nos. *They do what they have been commanded to do,* quod jussi sunt. *We build upon hope, upon which you command us to build,* qua jubes; and so very often.

Est or *sunt* is almost wholly omitted in forcible questions, in proverbial and sententious phrases.

Quae res igitur gesta unquam in bello tanta? qui triumphus conferendus? Nihil enim laudabilius, nihil magno et praeclaro viro dignius placabilitate. Quid aliud novi? Plena terroris et timoris omnia. Quo quis versutior et callidior, hoc invisior et suspectior.

(3) When two ideas opposite to each other, which the English connects by *and* or *or,* follow one another, the Latin generally omits *et* and *aut,* in order to make the ideas more striking.

Velint, nolint. Irent, redirent. Diem, noctem. Multos dies, noctes. Hostes, cives. Maxima, minima. Prima, postera. Sciam, nesciam. Aperte, tecte. Ventis, remis — properavi.

(4) The Latins were particularly fond of brief expressions in letters of friendship and in conversation.

Cogito Romam. Quid plura? Coram, opinor, reliqua. Sed haec coram. Dionysio plurimam salutem. Beneventi cogitabam hodie. Cicerones nostros Deiotarus filius secum in regnum. Te ipsum cupio. Tum ille — (inquit omitted). Nam quum dissolutus filius (dixissset omitted). Heu me miserum! tum severus pater (respondit omitted). Dummodo — — Sed et haec et multa alia coram (loqui) brevi tempore licebit.

(5) For the purpose of distinguishing particularly a person or thing, where two contrasted adjectives or verbs belonging to that person, are mentioned with *indeed — but,* the pronoun

ego,*tu* or *ille* referring to that person, is placed before the word *quidem*.

Examples.

Cleon was at those times indeed a troublesome citizen, but yet an eloquent man, Cleon temporibus illis turbulentus ille quidem civis, sed tamen eloquens fuit. *Young Demetrius followed them, indeed the most learned among all, but* —, Demetrius successit eis adolescens, eruditissimus ille quidem omnium, sed —. *Domitius spake indeed without any art, but yet with much freedom*, Domitius nulla ille quidem arte, sed multa tamen cum libertate dicebat. *You do not indeed hate our Epicurus, but certainly you do not love him*, Epicurum nostrum non tu quidem odisti, sed certe non probas.

To the full or periphrastic expression belongs the construction mentioned above § (541. d.), viz. *facere, ut*, for the simple verb following; and so in the negative sense, *non committere, ut*, e. g. *We must not obey these*, non est committendum, ut iis pareamus. *I will give you no cause to refuse*, non committam, ut tibi causam aliquam dem recusandi. *You will not, in future, be able to censure me on account of negligence*, non committam posthac, ut me accusare — possis.

PERIODS.

553. A period is a sentence which is enlarged by an intermediate sentence, or it is a principal sentence with an introductory one.

Tu pro tua prudentia, quid optimum factum sit, videbis. Quod si ipsi haec neque attingere, neque sensu nostro gustare possemus, tamen ea mirari deberemus.

554. Especially are these latter sentences, which are composed of an introductory and concluding member, called periods. When these sentences are again enlarged by others, and especially when these new ones are interwoven with the former ones, then they are called compound periods.

So the following period in Cic. pro Sull. 32, 42: Ut ego, quid de me populus R. existimaret, quia severus in improbos fueram, laboravi, et, quae prima innocentis mihi defensio est oblata, suscepi; sic vos severitatem judiciorum, quae per hos menses in homines audacissimos facta est, lenitate ac misericordia mitigate.

So also the following beautiful period in Cic. Cat. I, 13: Ut saepe homines aegri morbo gravi, quum aestu febris jactantur, si aquam gelidam biberint, primo relevari videntur, deinde multo gravius vehementiusque afflictantur; sic hic morbus, qui est in republica, relevatus istius poena, vehementius reliquis vivis ingravescet.

In both these periods, we find an introductory and concluding sentence, and in both, there are other explanatory intermediate clauses inserted. Thus the attention of the mind is required till the close, because in such compound periods, the subject is separated from its predicate by intermediate clauses. On this account, the reader and hearer are made attentive to what is said of the preceding subject of the introductory and concluding sentence. This attention is the more requisite, if a long, complicated sentence precedes, which is only introductory to the following principal sentence.

555. Therefore a period consists of a principal sentence in connection with another, which is either placed within the principal sentence, or, as an introductory sentence, is placed before it.

Periods receive different names according to the difference of the particle in the sentence, which stands in connection with a principal sentence. The following are the principal periods:

(1) Periŏdus conditionalis, which contains a conditional sentence.

Si ea, quae acciderunt, ita fers, ut audio, gratulari magis virtuti debeo, quam consolari dolorem tuum.

(2) Periŏdus concessiva, in which the principal sentence concedes something, although there may be something that would hinder the occurrence of the principal sentence. This is formed by the particles *etsi*, *etiamsi*, *quanquam*, *quamvis*, *licet*.

Quanquam gratiarum actionem a te non desiderabam, quum te re ipsa atque animo scirem esse gratissimum; tamen (fatendum est enim) fuit ea mihi perjucunda.

(3) Periŏdus causalis, in which the cause of another occurrence is stated. It is formed by *quia*, *quoniam*, *quod*, *quando*, *quum*.

Quum et mihi conscius essem, quanti te facerem, et tuam erga me benevolentiam expertus essem, non dubitavi a te petere, quod mihi petendum esset.

(4) Periŏdus comparativa, in which the action of the principal sentence is compared with something else. It is formed by *ut*, or *quemadmŏdum* with *sic* or *ita* following.

Quemadmŏdum volucres videmus procreationis atque utilitatis suae causa fingere et construere nidos, easdem autem, quum aliquid effecerint, levandi laboris sui causa passim atque libĕre solūtas opere volitare; sic nostri anĭmi forensibus negotiis defessi gestiunt ac volitare cupiunt vacui cura atque labore.

(5) Periŏdus consecutiva or temporalis, in which a certain time, when the action of the principal sentence occurs, is stated. It is formed by a particle of time, as *postquam*, *quum*, *ut*, *ubi*, *simulac*, etc.

Quum ad te tuus quaestor, M. Varro proficisceretur, commendatione egere eum non putabam. Quo ut veni, hostem ab Antiochīa recessisse cognovi.

(6) Periŏdus proportionalis, in which similar proportions are expressed. This is formed by *quo* — *eo* (hoc); *quanto* — *tanto* with comparatives, or *ut* — *ita* with superlatives.

Quo quis versutior et callidior, hoc invisior et suspectior, detracta opinione probitatis.

(7) Periŏdus circumscriptiva, in which a substantive or circumstance, in reference to which some one gives his opinion, is expressed periphrastically by a sentence with *quod*.

Quod epistolam conscissam doles (respecting the tearing of the letter), noli laborare; salva est, domo petes, quum libebit.

Quod scire vis, qua omnes in te voluntate sint, difficile dictu est de singulis: this is expressed briefly, *you wish to know what are the feelings of all; this is difficult.*

(8) Periŏdus copulativa, in which both sentences are joined by connectives, affirmative or negative. It is formed by *et* — *et*; *cum* — *tum*; *tum* — *tum*; *non solum* (modo) — *sed etiam*; *neque* — *neque*, etc.

Et in Attilii negotio te amavi, et mehercŭle semper sic in anĭmo habui, te in meo aere esse propter Lamiae nostri conjunctionem. Cum multae res in philosophia nequaquam satis adhuc explicatae sint, tum perdifficilis et perobscura quaestio est de natura deorum.

(9) Periŏdus **modālis**, in which the quality or greatness of a person or thing is expressed periphrastically. It is formed by *qualis*, *quantus*, *ut*, etc.

Res quemadmŏdum sit acta, vestrae litterae mihi declarant. Quod cujusmodi sit, satis intelligere non possum.

And so there are still others, according to the nature of the sentences, but their names are not of much importance.

Such sentences are used not only as introductory to a principal sentence, but also as intermediate sentences both of principal and introductory ones.

556. We use in English also the common periods which consist of antecedent and principal sentences. Yet instead of these, we not only use single detached sentences, but in these introductory and principal sentences, we seldom insert others, according to the studied manner of the Latins, and when we do, they are generally shorter than the Latin periodic sentences.

Therefore, whoever wishes to form periods, at least skilfully, must not only make of two single unconnected sentences two connected ones, by means of conjunctions, but he must also convert prepositions with substantives, moreover substantives and adjectives into appropriate sentences, and insert these in a suitable manner in the principal and introductory sentences. The formation of new sentences depends upon the meaning contained in the words and in the whole connection.

The following examples will explain this, and may be of service in forming others.

Your letter is indeed in the highest degree pleasing to me; but yet it was still more pleasing to me, that you intrusted it to Plancus. This is a concessive period; *Although your letter is in the highest degree pleasing to me, yet it was much more —*, Etsi mihi tuae litterae jucundissĭmae sunt, tamen jucundius fuit, quod —.

Mescinius often heard from me respecting our pleasant and strong connection with one another. This is a modal period: *Mescinius often heard from me, how pleasant and strong our connection with one another was*, M. saepe ex me audivit, quam suavis esset inter nos, et quanta conjunctio.

Undertake this for the sake of my honor; I ask you most earnestly. Instead of, *I ask most earnestly that you would —*, Id ut honoris mei causa suscipias, vehementer te etiam atque etiam rogo.

I associate with this man very intimately and cheerfully.—Instead of, *I associate with this man, as I do with no other, both more familiarly and cheerfully*, hoc homine sic utor, ut nec familiarius ullo, nec libentius.

All things which have reason, surpass those which are destitute of it; and it cannot be said, that any among all things surpasses nature: Therefore, we must confess that there is reason in it. The following is the period enlarged: Quum omnia, quae rationem habent, praestent iis, quae sint rationis expertia, nefasque sit dicere, ullam rem praestare naturae omnium rerum: rationem inesse in ea confitendum est.

557. Thus, instead of the particle *indeed, although* is used; instead of *by* or *on account of—because* or *although;* instead of *in—when;* instead of *without—unless.* And so in many other cases. But it is not to be supposed, that only the same kind of particles can be used in every instance; everything depends rather upon the sense of the passage. The ideas that can be enlarged, are enlarged, and the sentences properly inserted. Therefore, in the periodic style, participles are seldom used, because they contract or abridge sentences; and hence Cicero, who writes mostly in periods, uses them much less than other writers. The following are some examples, in which the idea contained in *prepositions*, in *adverbs* and *adjectives* is enlarged.

In his tender youth, dum est tener.

My small authority, si quid auctoritatis in me est.

Therefore he esteems you, ita fit ut te diligat.

Under these circumstances, quae quum ita sint.

The rest of life, quod reliquum est vitae.

The opinion of others, quid alii sentiant.

Without doubt, non dubito quin.

On account of my connection with that order, pro necessitudĭne, quae mihi est cum illo ordine.

As I ought, pro eo, ac debeo.

According to my respect for you, prŏ eo, quanti te facio.

On account of his great refinement, quia magna est ejus humanitas, or quanta (quae) est ejus humanitas, or quanta (qua) est humanitate.

Before your departure from Asia, antequam ex Asia egressus es (esses, eris).

After my departure, quum discessi (issem, ero).

A reason for their love lies in these very things, in his ipsis inest causa, cur diligantur.

He shows his power, is, quantum possit, ostendit.

I do not know this man's mode of instruction, hujus viri quae (qualis) sit ratio docendi, nescio.

I invited you to what was most urgent, sic te evocabam, ut nihil acrius, neque (nihil) incitatius fieri posset.

I had nothing to write, nihil habebam, quod scriberem.

All my wishes succeed, mihi omnia, quae opto, contingunt.

I have never done anything more on my own account, than on account of my fellow-citizens, ego is sum, qui nihil unquam mea potius, quam meorum civium causa fecerim.

Nothing terrible and dreadful can befall man, homini accidere nihil potest, quod sit horribile aut pertimescendum.

I cannot write more for pain, intercludor dolore, quominus plura scribam.

558. So also single words are often expanded; e. g. *quis* (*nemo*) *est*, *qui*, for *quis* or *nemo; nihil est*, *quod*, for *nihil. Nihil est*, *quod non*, for *omnia; quid est*, *quod*, or *quid est causae*, *cur*, for *cur; quisquis est*, *qui* or *nemo* (*quis*) *est*, *qui non* (*quin*), for *omnes; nullus locus est*, *in quo non*, for *usque quaque; haud scio*, *an*, for *fortasse; reliquum est*, *ut; restat ut*, for *ceterum; extremum illud est*, *ut*, for *denique* at the conclusion of a subject; *ita fit*, *ut*, for *hanc ob rem; fore*, *ut*, for the simple inf. future, and the like.

An ingenious mind cannot fail, in forming periods, to discover the necessary expansion of single words in complete sentences. It is an art which is not wholly confined to rules. It may be best learnt from Cicero, whose copious periods, abounding in sentences, must be abridged into only a few words and sentences, and then a comparison made between the two. But the most attention should be given to his method of arranging and interweaving, with one another, the single sentences, which belong to one great whole.

ENGLISH INDEX.

[The numbers refer to sections.]

A.

About, with a subst., 159. *About what time?* 78. 8.

Above, before, after named, just mentioned, 537.

Ablative, 24, 191—213. In reference to the question, When? 75. Where? 68. Whence? 72. Whither? 71. During, within what time? 76. How long? 76. 3. How long before or after? 77. When, before the present time? 78. Since what time? 78. 7. About what time? 78. 8. Till what time? 78. 9. Of means or instrument, 208. Of cause, 209. Ablative with *a*. Diff. between Abl. with *a* and Acc. with *per*, 210. Of mode or manner, 211. Abl. of accompanying circumstance, 211. (3). Of material, 212. Abl. to denote the relation, Whereof? 212. Wherein? 213. In respect to, 213. 2. According to, in accordance with, 213. 3. On account of, 213. 4.

—— with comparative, 88 et seq. Usually placed before the comparative, 511.

—— of quality, 192. Of price, 194. After words signifying *worthy of*, 196. Of plenty and want, 197. After words signifying *to be free from*, *exempt*, *rid of*, *deprived of*, 198. After words signifying *to trust*, *rest* or *lean upon*, 199. After words of *rejoicing*, *grieving*, *boasting*, 200.

—— of the gerund, 358. Absolute, 454. Comparative singular ends in *e*, 551.

Absence, in the, absens, 463, 531.

According to, in accordance with, 213. 3.

Accusative, 22, 179—189. Of the object, 22. 1. After verbs, 182 et seq. Independent of other words, 22. 3. 180. 1. With the inf., 61, 380 et seq. In expressions of *wonder*, *irony* and *grief*, 334. 7. Position of the acc. with the inf., 418. Of the gerund, 357. How to avoid two accusatives denoting persons, when the inf. is used, 404. In intermediate clauses, 384.

Adjectives, agree with substantives, 3 et seq. Degrees of comparison, 31. Signification of comparative, 32, 85. Indeclinable in English, 4. In neut. plur. instead of sing., 34. In neuter with inf., 36. Governing gen., 20. 2. 150—152. As predicate of two or more subjects, 64. For *who*, *which—is*, 79. Denoting place, 80. 3. Denoting time and place, 84. Numeral, 98 et seq. Of measure and degree, 147. Two adjectives connected by *et*, 81. Used for adverbs, 83. Denoting an operation or state of the mind, 150, 151. Position of, when belonging to two substantives, 507. Position of, 490, 505, 506. Expressed by Lat. gen., 139. By dative, 173.

Adverbs, degrees of comparison, 96. Governing gen., 161. Position of, 505. English adverbs expressed by Lat. adjectives, 83. Expr. by a subst. and prep., 543.

Ah no! 338.
Always, with a distributive, 100, 101. 1.
Among, after a compar. or superl. expressed by the gen., 97. By *inter* or *in*, 145. 2, 3, 4.
Antecedent and *relative* in same clause, 124.
Any one, *anything*, quisquam, aliquis, 122.
And, omitted in Lat., 458.
And this too, *and that too*, etc., 107. And at the same time, and also, at once, 107. And not, 525, 526. a. When *non* alone, 530. And yet not, 525. b And no one, and nothing, 122, 527. And not rather, 525 b. And not yet, and never, 527.
Answers, 335 et seq.
Apposition, 66 Position of words in, 488. With possessive pronouns, what case to be used? 105.
Article, 1, 2.
As, *as much*, non minus, 86. As little, just as little, non magis, 86.
As, before a predicate, 129, 184. After *the same*, 524. By quantus, qualis, and the like, 524. By ac, atque, when? 524. After a relative word, 524. With a verbum sentiendi or dicendi, often omitted, 413. As far as, 314. As it respects this, that, audi, scito and dicam omitted after (541. e.). As if, 49. 7.
Assassination, *on account of an*, 156.
At, expressed by the Abl., 213. 5.
Attraction of Rel. and Anteced. into the same clause, 124.

B.

Beginning, *in the*, 84.
Before or *after*, of time, 77. 4. Of place, 74. Before, ante, with Abl., 77. 5.
Believe me, mihi crede, 483.
Both, uterque, utrique, 535. We, you both; both of us, etc., 145.
Boyhood, *in*, infans, puer, 531.
But not, nec (neque) vero, non, 528. But, when not translated? 530. When non alone? 530.
By, expressed by Abl., 209. When by per? 208. Rem. 1, 2, 3. When by quum? 288.
By whom? 210.

C.

Cardinal numbers, 98.
Cases, origin of, 18. Government of, 129 et seq.
Clauses, intermediate, how expressed? 416. Expressing comparison with the acc. and inf., 384.
Comparative, diff. significations of, 85. Where two persons or things are spoken of, 86. With diff. ablatives, 88. For superlative, 87. 2. (541. b.).
Collective words, often joined with a plur. verb, 214.
Conjunctions, followed by the indic. 46, 271—280 With subj., 49, 281—283. With indic. and subj., 284—298.
Consulship, *in the*, 463, 531.
Contrasted words, position of, 513.
Copula, 12. Often expressed in the predicate, 15.
Could, *I could*, possum, 225, 270.

D.

Daily, 101. 2.
Dative, 21, 162—178. After adjectives, 163—167. After verbs, 168—178. Of the gerund, 355.
Dependence of tenses, 254—267.
Design, how expressed? 374.
Discourse, narrative, 419—434.
Distributive numbers, 101. When for cardinal? 101. 3.
During what time, 76.

E.

Each, expressed by distributive numbers, 101.
Each other, 532. Each of two, 145.
Endings, ivi, iveram, ivisse, in the verb, 551.
Especially, 550.

Even, etiam, multo, with the comparative, 89.
Even now, in Orat. obl., 434.
Everything, expressed by omnia, 34.
Every, by quisque and an ordinal number, 100, 482. By unusquisque, 101.
Exclamations, in acc., 181. 4.
Exhortation, by first pers. pl., 218.

F.

Far from, to be, tantum abesse, ut, 410.
Fear, words denoting, followed by ne, ut ne or ut non, 406.
Fire, with, and sword, 490.
First, primus, 82.
For, by a verb in the inf. or subj., 159. Before a predicate, how expressed? 129.
For not, non enim, neque enim, 528.
Forms of certain words, choice between, 551.
From, by quo, ne, quominus, with the subj., 49. 2, 3. 282.
From what time? 78. 7.
Future tense, use of, 233—235, (251. h.). For our pres., 234. Fut. perf., 246—251. For imperative, 343. 2. Not used after words of fear, (251. h.), 406.

G.

Greatly, of value, magni, 153.
Gender, diff. between Latin and English, 5.
Genitive, 20, 131—161. Of the object, 134. Of quality, 140. With a participle in dus, 372. 7. To denote place, 68. 2. To denote *peculiarity*, *mark*, *character*, etc., 142. Diff. between Gen. and Dat. of the possessor, 143. Diff. between Gen. and Abl. of quality, 141, Note. To denote a part, 144. Of measure and degree, 147. To denote an operation or state of the mind, 150. After adjectives denoting participation, plenty, or want, 152. After adjectives of likeness, 152. 3. Of worth and price, 153. After verbs denoting the state of the intellect or feelings, 154. After verbs of accusing, acquitting or condemning, 156. After *interesse* and *referre*, 157. After adverbs, 161. Position of, when governed by substantives or adjectives, 508. Gen. pl. of second decl., ending of, 551.
Gerunds, 51, 349—358. Genitive of, how translated into English? 52. Dative does not govern an acc., 356.
Guidance, under the of, 463, 531.

H.

To have, by esse and the Gen., 143. By esse and the Dat., 172.
He, with a verb, when translated? 215.
He himself, ipse, 126.
Highly, by magni, 153.
His, *her*, when translated? 104.
Historical inf., 348. Pres. 224.
Himself, 126, 127.
How long? (of time), 76. 3. How long before or after? 77. 5.
How much? by adjective in Abl., 89. How long (of measure)? how thick? how broad? how deep? how far? how old? 22. 3. 180.
How highly, how much (of price)? 153.
However, 49. 8.

I.

I, with the verb, when and when not translated? 215.
If not, *unless*, si non, nisi, 548.
I, denoting astonishment, 334. 9.
If one, when one, in case one, 218.
Imperative, 50, 341—344. Diff. between the longer and shorter forms of, 341 and Note.
Impersonal verbs, 171, 220.
Imperfect tense, use of, 229—232, (251. d. e. g.). To express a wish, 228. To denote a conclusion or purpose, 258, 260.
Indicative mode, 269—(270. b.). Latin indicative for our poten-

tial, 270—(270. b.). With relative words, 299. For subj., 270—(270. b).

Infinitive, 51, 345—348. With a predicate, 347. Historical, 348 Future of, when used for the present? 234, 402. When followed by a past tense, 267. 2. English infinitive present to be translated by Lat. fut., 402. Future of, wanting in many verbs, how supplied? 403. Expressed periphrastically, 403. As predicate, position of, 512. To express wonder, irony, and grief, 334.

In order that, by *ut*, 49. 1.

In respect to, 213. 2.

In respect to, with verba sentiendi, etc., 414.

Instead of, *so far from*, tantum abesse, ut, 410.

Interjections, omitted in oratio obliqua, 433.

Interrogative words, their connection with the verb, 315. Position of, 501.

It is my duty, est meum, 142.

It would be too tedious, 225, 270.

It is custom, *duty*, *mark*, with gen., 142.

J.

Just as if, 49. 7.

K.

Know, scito, habeto, often omitted, (541. e.).

L.

Land, *by*, 70.

Last, 82.

Less than, with a numeral, 94.

Less, with the positive followed by *than*, 85.

Less — than, 85.

Lest, 49. 3

Little, *a*, by the comparative, 85. By a little, 89.

Little, (of price,) parvi, etc., 153.

M.

Mentioned, *the above*, 537.

Middle, *in the*, 84.

Might and main, *with*, 490.

Modes, 46, 268 et seq.

More, expressed by plura, 34. By magis and plus, 547.

More, *more highly*, (of worth), by pluris, 153.

More than, by super., 27. 4.

Motive, how expressed? 374.

Much, *by how much*, *by much*, with comparative, 89. Of worth, magni, *so much*, tanti, 153.

Much less, 540.

My, when translated? 104.

N.

Named, *the above*, *the so*, 537.

Names of family and gens, put in plural, when two or more are spoken of, 60.

Namely, omitted in Lat., 534.

Narrative discourse, 419—434.

Negatives, two, (541. c.).

Neither, in prohibitions, 342.

Neuter verbs, in pass. used only as impersonals, 171, 220. Adjectives and pronouns with gen., 147.

Never any one, *anything*, 527.

No one, *nothing*, *nowhere*, how expressed? 375, 527.

No, followed by *not*, 477.

Nominative, 19, 129.

Not, denoting prohibition, 342. When by ne, 50, (270. d.). 3. 342, 343.

Not even, *not so much as*, ne quidem, 472. 526. c. Neque, 526. c.

Not so, with positive followed by *as*, 85.

Not to say, 540. (2).

Not true? not so? 334. 9.

Not only not — but not even, 540.

Number of substantives, diff. between Lat. and English, 6.

Numbers of the verb, 40, 214.

Numbers, cardinal, 98. Ordinal, 98. Distributive, 101.

O.

Object, when placed first? 499.

Objective gen., 134.

Of, with verba sentiendi and dicendi, 414. After a comparative

expressed by a gen., 97. By an abl., 212. By ex, de or in, 145 2.
Old age, in, 531.
Omission of some words, 552.
On account of, 159, 213. 4. By a participle, 544.
One, how expressed? 218.
One this, the other that, 533.
Or, in questions, 323, 325.
Oratorical questions, in oratio obliqua, 429.
Oratio obliqua and *recta*, 419.
Ordinal numbers, 98.
Other, the, translated by the preceding substantive or by pronouns, 532.
Others, ceteri, 549.
Our, when translated? 104.

P.

Parentheses, place of, 523. Rem.
Participles, 443. For *who, which — is*, 79. In abl. absolute without a substantive, 455. Denoting time, manner, cause, motive or purpose, condition,456.1. Translated by an English subst., 464. Fut. pass. part., 359. With sum, 54, 363. Part. for inf. 417. Perf. pass. part., as a strengthening expression with ablatives, or as a preposition, 544. In andus and endus, when translated actively? 465.
Participial sentences, depend., 450. Independ., 454.
Participial construction, when the participle is omitted, 462.
Partitive genitive, 144.
Perfect tense, use of, 236—242, (251. c, g.). Used as an imperative, 242, 343. After sic, tam, adeo, tantus, etc., 261. a. With jam, vix, vixdum, etc. 239. For fut. perf., 426. Ending of in ivi, 551.
Perhaps, how expressed, 536.
Periods, 553.
Persons of the verb, 215 — 217. With two substs. of diff. persons, 65. Ending of third pers. plur. perf. act., 551. Ending of second pers. sing. pass., 551. Second person sing., first and third plur., to express general statements, or to denote persons in general, 218.
Periphrastic conjugation, in active, 252. Passive, 363.
Peace, in, and war, 490.
Place, designations of, 67 et seq.
Poisoning, on account of, 156.
Pluperfect, use of,243-245, (251.e.)
Position of words, 55, 468. Of acc. with inf., 418. Of the common subject of the introductory and concluding member of the sentence, 497, 498. Of the common object of two sentences, 499. Of a word governed by a verb, 505. Of contrasted words, 513.
Predicate, what part of speech? 14, 62. How connected with the subject? 15. With two subjects, 63—65. In dative with esse, 174.
Predicate nominative, 19.
Predicate substantive, when in same gender as the subject? 62.
Prepositions, different cases governed by, 25, 26, 27. Difference between some, 27, 28, 29. Position of, 491, 492. Use of, 542. When used instead of the objective genitive, 134. When separated from its case, 492. Two belonging to one subst., position of, 491. English prepositions and substantives expressed by a participle, 463, 464.
Presence, in the of, 531, 463.
Present tense, use of, 223 et seq., (251. b.). Historical, 221. When used for our imperfect? 225 et seq. When for fut., 226, (251. h.). To express a wish, 228.
Pretty, by comparative, 85.
Price, by gen. and abl., 153, 194, 195.
Pronouns, 37, 102—127. When used as adjectives? 37. a. When omitted in Latin? 80, 104, 123. When expressed? 215. Position of two in the same sentence, 484.

Position of subst. pronouns, 484. Pronouns of same pers., position of, 484. Indef., position of, 505; diff. between possessive and personals, 135. Relative and demonstrative, when placed first? 500. Who, which, in oratio obliqua, 430. Pronouns in oratio obliqua, 434.
Possessive pronouns, the word in apposition with, put in gen., 105, 133. Position of, 506.
Proper names, explanations of, placed after, 488.

Q.

Questions, independent or direct, 316. Dependent or indirect, 319. In oratio obliqua, 429. Of astonishment or indignation, 334. 8. Answers to, 335. Oratorical, 429.

R.

Relative and *antecedent*, in the same clause, 124. Sentences, their position, 515, 519. Qui attracts the subst. into its own case, 124. Qui in oratio obliqua, 430.
Rest, the, the remaining, ceterus, reliquus, 549.

S.

Say, to, that something is not, negare, 529.
Sentence, of what composed? 15. Principal, 421. Subordinate, 425. Dependent, 110, (270. f.), 450. Arrangement of, 515. Hypothetical, 227. Imperative, 377.
Since what time? 78. 7.
Situation, in, statu, 70.
Singular, after aut — aut; et — et; cum — tum, 63. a.
So, with positive, followed by *as*, 85.
So long before, (after), 77.
So far from, to be, tantum abesse, ut, 410.
So highly, so much, so, 153.
So far as, 314.
So called, 537.
Somewhat, by comparative, 85.
Some one, something, quisquam, aliquis, 122.
Statements, general, by sec. pers. sing., first pl., third pl., third sing. pass., 218.
Still, strengthening the comparative, 89.
Substantives, used only in pl., 11. With preposition, expressed by adverbs, 96. By adjectives, 80. By participles, 463. Denoting persons for substantives denoting things, 531. Governed by two or more prepositions, position of, 491.
Subject, agreement with predicate, 12, 61. Supplied by an infinitive, etc., 13. Of different persons, 65. Of introductory sentence, when placed first? 497, 498. Two belonging to one verb, 63. Periphrastic, 13.
Subjunctive mode, (270., c) — (270. h.). To imply doubt or propriety, (270. d.). In dependent interrogative sentences, (270. f.). To denote what is general, etc., (270. g.). To denote the thought of another, (270. h.). With relative words, 300—302. In indirect questions, 320. For the imperative, 343. In oratio obliqua, 425.
Superlative, 95. For the comparative, 95. 2.
Supines, 53, 435—442. With *ire*, 438. After what verbs not used? 438. Place of, how supplied? 439.

T.

Tenses, 44, 222 et seq. Dependence of, 254. Signification of the English imperfect, 45. Imperf. corresponds with the Latin perf. indef., 45. 2. Diff. between Lat. and Eng. imperf., 45. 2.
That, by ut, 49. 1. By quin, 49. 4. By ne, 281. Omitted in Eng. 391. Omitted in Lat. with acc. and inf., 61. How translated? 373. Denoting motive, purpose, design, 374. Denoting

wish, care, labor and effort, 376. Denoting result or effect, 378. Conclusion, 379. Denoting the object of a verbum sentiendi or dicendi, 380. Denoting the cause of an action, 387. When by quod? 388. In periphrastic explanations, 388. Sentences with, formed by the genitive of a participle and substantive, 466.

That not, quominus, 49. 2.

That, in order that, dicam, audi, scito often omitted after, (541.e).

Than, by ac or atque, when? 524. After a comparative, 90—94.

The, with the comparative and superlative, 89, 95. 2.

Then, denoting astonishment, 334. 8.

They, when and when not translated? 215.

Things, sometimes not expressed in Latin, 35.

Thousand, mille, 99.

Till or *to what time*, 78. 9.

Time, at the right, 75. Relations of, 75 et seq.

To, by ut, 49. 1. 286. By qui, 311.

Too, with a positive, followed by *to* or *for*, 85.

Transitive verbs, 41, 219.

Treacherously, per insidias, 543.

U.

Under, expressed by abl., 213. 5.

Unless, nisi, 548.

V.

Value, to, highly, little, 153.

Verbs, transitive, 41, 219. Intransitive or neuter, 42, 220. Passive, 42, 219, 220. Copulative, 16. Predicate, 16, 19. Deponent, 42, 221. Deponent, the use of participles of, 457. Impersonal, 220. Impersonal, how translated into English? 189. Persons of, 39, 215. Number of, 40. 2. 214. Construction of, 214 et seq. Person of, when two subjects of diff. persons belong to it, 65. Those that have a verbal adjective, 360. Compounded with prepositions, often with the dative, 176. Transitive, with what case? 182. With the accusative of the object and the predicate, 184. With the acc. of the person and thing, 185. Of joy, grief, etc., with *that*, what construction follows? 387. Of fear, 406. When followed by the inf., 406. Of hinderance, 399. Denoting a wish, etc., 395. Verba dicendi, 377. 380. Sentiendi, 380. In passive, often translated as impersonal, 411.

Verbal adjective, in andus and endus, 359–372. With sum, 54, 363.

Very, expressed by comparative, 32, 85.

Very highly, very much, 153.

Vocative, 23, 190. Not used in oratio obliqua, 433.

Voluntarily, spontaneously, of one's own accord, 536.

W.

Way, upon the, 70.

We both, both of us, 145.

We, with the verb, when and when not expressed? 215.

What, when by quid? 102.

When? before the present time, 78. 6. *When?* 75. *When*, expressed by ablative, 213.

Whence? of place, 72.

Where? of place, 68.

Where in all the world? 161. 2.

Wherein, when with and without *in?* 213.

Whether not, by nonne, 332. 3.

Whither? (of place), 71.

Which? when by uter? 87. 1.

Who, which not, 49. 4.

Who, which, by adjectives and participles, abridged and omitted, 79. In oratio obliqua, 430.

Who, which, quis, uter, 106. Uter, utri, 535.

Why? quid, 181. Expressed periphrastically, 49. 8. 558.

Why not? 332. 2.

Wish, expressed by second person pl., 218. With what tense, 228.

With, when by the ablative and when by cum ? 208, 211.
With, expressed by usus or instructus, 544.
With each other, 536.
With fire and sword, 490.
Without, how expressed ? 467, 538.
Words, position of, 468 et seq. Contrasted, position of in the sentence, 513.
Worth of a thing, in what case, 153.
To be worth, esse, 194.
Worthy, *to consider worthy*, 196.
Worthy, that or of, dignus qui, 309.
Would be able, *would have been able*, how expressed ? 383.

Y.

Yearly, 101. 2.
Yet not, neque tamen, 528.
Your, when translated, 104.

LATIN INDEX.

[The numbers refer to sections.]

A.

A and ab, when the one and when the other ? 29, 551.
a, when used with the verbal adjective ? 364.
ab, when used to denote place ? 72. 1.
abalienare, 204.
abdere se, with what case ? 545.
abdicare se, construc. of, 204, 445.
abditus, construc. of, 545.
abducere, construc. of, 204.
aberrare, construc. of, 204.
abesse, 204 ; with ut, 378 ; tantum abest, 410.
abhinc, with what case ? 78. 6.
abhorrere, construc. of, 177.
abire, construc. of, 204, 545.
abjudicare, construc. of, 545.
abs, when used ? 551.
abscedere, 204.
absens, *in the absence*, 531.
absolvere, with the genitive, 156 ; with ablative, 204.
absonus, 166. 8.
absque, 26.
abstinens, 151.
abstinere, 204.
abundans, abundare, 197.
abunde, 161. 1.
abuti, 203.
ac, before a vowel, 551 ; as a synonyme, 550. (η) ; ac non, when used for neque ? 525.
ac si, *as if*, with what tense ? 227.
accedit, quod or ut, 394.
acceptus, construc. of, 163. 3.
accidit, bene (male), quod, 387 ; with ut, 378.
accire, 184.
accommodare, 177, 545.
accommodatus, 164.
accusare, 156 ; with quod, 387.
actum est, 545.
acerbus, construc. of, 163. 3.
ad, when used to denote place, 71. 4 ; with the gerund, 357 ; but not with non and the gerund, 357, 372.
adaequare, 178.
adde, quod, 388. c.
addere, 177, 184 ; with two accusatives, 184.
adeo, with ut, 378.
adesse, construc. of, 176.
adjicere, 177 ; adjice, quod, 388. c.
adipisci, with ut or ne, 376.
adire, 186, 545.
adjungere, with two accusatives, 184 ; alicui, ad aliquem, 545.

adjuvare, 186.
admonere, 154, 545; with ut or ne, 377; with acc. and inf., 396.
adspirare, 545.
adsuescere, and the like, 545.
adulari, 177, 545.
adversarius, 165.
advenire, construc. of, 545.
adversari, with quominus, 399.
aegre ferre, 387.
aequalis, with the genitive and dative, 166. 8.
aeque ac, aeque atque, 551.
aequiparare, 186.
aequum est, with ut and the acc. with the inf., 397. See also 382.
aestimare, denoting worth, value, 153, 194.
affatim, construc. of, 161.
afferre, construc. of, 177, 545.
afficere, construc. of, 205.
affinis, construc. of, 167.
affluere, construc. of, 197. 2.
agere id, with ut or ne, 376.
agnoscere, with two accusatives, 184.
aio, in oratio obliqua, 432.
alienare, construc. of, 545.
alienus, construc. of, 164, 196.
aliquando, difference between and quando, 122.
aliquantum, construc. of, 147.
aliquid, construc. of, 147; aliquid est, quod, with the subj., 303.
aliquis, difference between and quis, quisquam and ullus, 122; position of, 505.
amans, construc. of, 151.
amarus, construc. of, 163. 3.
amicus, construc. of, 165.
amplius, difference between and magis, 547.
an, 332. 3; annon, 324, 332. 3; an vero, 332. 3; an — an, whether right? 332. 3.
angere, angi, construc. of, 201; with acc. and inf., 387.
animadvertere, construc. of, 178; with acc. and inf., 380.
animum inducere, with ut or ne, 376.
ansam dare alicujus, 351.
ante, with an ablative, 77. 5.
antecedere, construc. of, 177.
anteire, construc. of, 177.
antequam, anteaquam, with the indic. and subj., 298.
antevenire, construc. of, 177.
anxium esse, with ne and ne non (ut), 406.
apparet, with acc. and inf., 382.
appellare, with two accusatives, 184, 545.
appellere, appelli, 545.
appetens, construc. of, 151.
aptus, construc. of, 164.
arcessere, construc. of, 184.
arduus, construc. of, 163. 4.
arguere, 156.
arridere, 170.
assequi, with ut or ne, 376.
assuefacere, assuefieri, assuescere, assuetus, 177, 545.
assumere, construc. of, 184.
at, placed first in a sentence, 469; as a synonyme, 550. (κ).
atque, when used for ac? 551; as a synonyme, 550. (η).
attendere, construc. of, 545.
attinere, construc. of, 545.
auctor, *counsel*, 463, 531; auctor sum, with genitive, 137.
audire, followed by particip. for inf., 417; with acc. and inf., 380; construc. of, 545.
auferre, construc. of, 545.
augurato, as abl. absolute, 455.
auspicari, construc. of, 545; auspicato, abl. absolute, 455.
aut, when omitted? 552; as a synonyme, 550. (ι).
autem, after some words in a sentence, 470, 516; when used with qui, 520; as a synonyme, 550. (κ).
avidus, construc. of, 151.

B.

Belli, *abroad*, 69.
bene emere, bene vendere, 195.
benedicere, construc. of, 170.
bonus, construc. of, 164.

C.

Cadere, construc. of, 545.
canere, construc. of, 545.

capere, construc. of, 184.
caput est, followed by ut, 390.
carere, construc. of, 197. 2.
carus, construc. of, 165, 194.
catenae, with distributive numbers, 101. 3.
causa, *on account of*, *for*, 138; with the gerund, 350; position, 138, 350, 506.
causam dare, afferre alicujus, 351.
cavere, construc. of, 178; with ut, 376; with and without ne, 344. b. 407, 408.
cedere, construc. of, 545.
celare, construc. of, 185.
cenatus, with active signification, 457.
censeo, ut censeo, placed within a sentence, 485; with ut, 377.
certe, certo scire, 546.
certum est, with acc. and inf., 382.
certus, construc. of, 150.
ceterum, cetera, 181.
ceteri, reliqui, 549.
circumdare, 177.
circumspicere, 545.
clam, 27.
coenatus, active, 457.
coepisse, with inf., 220.
cogere, with ut, 377.
cogitare, construc. of, 545.
cognatus, 167.
cognoscere, construc.of, 184, 545; with acc. and inf, 380.
coire, coitio, construc. of, 545.
collocare, construc. of, 545.
comitari, construc. of, 177.
commiserescere, construc. of, 189.
committere, non, with ut, used periphrastically, 552. 6.
committere, with ut, 378.
commonefacere, construc. of, 154.
commonere, construc. of, 154.
communicare, construc. of, 545.
communis, construc. of, 167.
comparare, construc. of, 177.
commutare, 194.
complere, construc. of, 197. 2.
compos, construc. of, 152. 2.
conari, with inf., 347.
concedere, with ut or the acc. with inf., 397.
conciliare, 545.
concurrere, 545.
condemnare, 156.
conditio, with ut, 377.
conducere, 153, 194.
conferre, with and without se, 545.
confertus, 197. 1.
confidere, 177, 199. 2
confinis, 167.
confirmare, with acc. and inf., 380.
confluere, 545.
congruere, 177.
conjungere, 177.
conjuratus, 457.
conquiescere, 545.
conscendere, 545.
conscius, 150.
consentaneus, 166. 8.
consequens est, with ut or the acc. with inf., 397.
consequi, 186; with ut or ne, 376.
consilium, with ut, 376.
consolari, with quod, 387.
consors, 152. 1.
constare, *to cost*, 194, 545; with acc. and inf., 382.
constituere, with ut, 377.
consuetudo est, with ut, 378.
consul, *in the consulship of*, 463.
consulere, 178; with ut or ne, 376.
consultus, 150.
consumere, 545.
contemnens, 151. 2.
contendere, 545; with ut or ne, 376.
contentus, 200.
conterere, 545.
contingit, with the dat. and inf., 174; with ut, 378.
contrarius, 165.
convenire, conventus, 545; convenit, with ut and the acc. with the inf., 397, 382
convertere, 545.
copiae, with the distributive numbers, 101. 3.
coram, 26.
creare, 184.
credere, with acc. and inf., 380.
credo, ut credo, placed within the sentence, 485; mihi crede, 483.
criminari, with quod, 387.
cuicuimodi, with the indicative, (270. b.).

cum (with), its position, 28. 1. 492; compared with quum, 288.
cumulare, 197. 2.
cunctus, as a synonyme, 550. (f.)
cupere, 178; with ut, 376; with acc. and inf., 396.
cupidus, 151.
cura est, curae est, curam incumbere with ut and ne, 376.
curare, with ut and ne, 376.
cursus, *a march to*, with ad, 71. 4.

D.

Damnare, 156.
dare, with dat., 173; with verbal adjective, 362; poenas, 545; with two accusatives, 184.
debere, with inf., 347.
decedere, 204.
decere, 189.
decernere, with ut, 377.
declarare, 184.
declinare, 204.
dedecere, 189.
dedocere, 185.
deducere, 204; with quominus, 399.
dee se, 176.
defendere ab —, 545.
deficere, 178, 186.
defigere, 545.
defraudare, 198. (4).
defungi, 203.
demonstrare, with acc. and inf., 380.
depellere, 204.
deplorare, 201.
desiderare, 545; with ut, 376; non desiderare with quominus, 399.
designare, 184.
desilire, construc. of, 204, 545.
desinere, with the inf., 220.
desine, with the inf., 344. b.
desiste, with the inf., 344. b.
desistere, construc. of, 545.
desperare, 177.
deterrere, with quominus, 399.
detrahere, 177, 204, 545.
Deus optimus maximus, 490.
deversari, 545.
devertere, 545.
dicere, with two accusatives, 184; with ut, 377; with acc. and inf., 380; often in the subj. (270. d.). 5; dico, *I mean*, *namely*, 534; dici, in the passive, how constructed when *that* follows? 411.
dicens, when implied. 424.
dictus, sic, ita, supra, 537.
difficile est, 270.
difficilis, 163. 4; with the supine, 442.
diffidere, 199. 2.
diffluere, 197. 2.
dignare and dignari, 196.
dignus, 196; followed by qui, 309.
diligens, 151.
discedere, 204.
discere, with acc. and inf., 380.
dispar, 166. 8.
disputare, 545.
dissentire, 545.
dissidere, 545.
dissimilis, 166. 8.
diversus, 166. 8.
docere, with two accusatives, 185; with acc. and inf., 380.
dolere, construc. of, 201. 2; with acc and the inf., 387.
domus, in answer to the question, where? 69; whither? 71. 3; whence? 73.
domi militiæque, 490.
donare, 177.
donec, with what mode? 297.
dubitare, construc. of, 445; non dubitare, with quin, 400; with the inf., 400.
dubium non esse, with quin, 400.
ducere, with a dat., 173; duci, with the genitive, 142; ducere, with two accusatives, 184; with acc. and inf., 380; ducere in, 545.
dulcis, 163. 3.
dum, with the present, when? 224, 294; with what mode? 293—296; dumne, 296.
dummodo, 296.
durus, 163. 4.
dux, *under the guidance of*, 531.

E.

E and ex, when the one, when the other? 29.
eatenus — quatenus, 524.

ecquis, 333. 6; ecquid, 331.
edicere, with ut or ne, 377.
edocere, 185.
efficere, with two accusatives, 184, 545; with ut or ne, 376, 378; with acc. and inf., 380; efficitur, with ut and the acc. and the inf., 397; efficere aliquid in aliquo, 545.
effugere, 186; with ex, 188.
egere, 160, 197. 2.
egone? 334. 9.
egredi, 204.
ejus, difference between and suus, 116—121.
ejusmodi, with ut, 378.
eligere, 184.
emere, 153, 194.
enim, after some word or words in a sentence, 470.
eo, *so far*, *to such a degree*, 161. 2; with ut, 378.
eorum, earum, difference between and suus, 116.
equester, in masculine, 551.
ergo, with the genitive, 138; position in the sentence, 474.
esse, with the genitive of quality, 140; with the ablative of quality, 193; est, with a genitive, *it is the duty*, *mark*, etc., 142; esse, with the genitive denoting the possessor, 143; of value or worth, 153, 194; with the dative signifying *to have*, 172; *to serve*, *to consider*, *to conduce*, 173, with the dative of the predicate, 174; with the dative of a gerund, 356; omitted in participial sentences, 462; est, when omitted, 383, 552; est quod, with the subj., 303; est, *it is possible*, with ut, 378; esse in eo, with ut, 378.
erudire, 545.
et, when omitted? 552. 3; et non, neque, 526; et quidem, 471; as a synonyme, 550. (*η*).
etenim, placed first in a sentence, 469.
etiam, in answers, 335; position of, 471; etiam tum, when for etiam nunc? 434.
etiamsi, with what mode? 278, 280.
etsi, with what mode? 272.
evadere ex aliqua re, 204.
evenire, with ut or ne, 378.
evincere, with ut or ne, 376.
excedere, 204.
excellere, 177.
excidit, 545.
excitare, with ut or ne, 377.
excusare, with the conjunction *that*, 409; also with quominus, 399.
exercere in aliquo, 545.
exire, 204, 545.
existimare, 184; in the passive with the conjunction *that*, 414.
exitiosus, 163. 1.
exonerare, 198. 3.
exordium sumere ab aliqua re, 545.
expedire, 198. 2; expedit, with ut and the acc. and inf., 397, 382.
expellere, 204.
expers, 152. 1.
explere, 197. 2.
exprimere, 545.
expromere, 545.
exsolvere, 198. 3.
expectare dum, 295.
extremum est, ut, 378, 390; for denique, 558.
extremus, *at the end* or *last part*, 84.
exuere, 177.

F.

Fac, *suppose*, 380; with ut as a periphrastic imperative, 344; with acc. and inf., 380.
fac ne, 344. b.
facere, *to value*, 153; with two accusatives, 184; *to do with some one*, with the ablative, 206. 4; *to admit*, *suppose*, with the acc. and the inf., 380; with ne and ut, 376; with part., 417.
facere bene, prudenter, etc., with quod, 387.
facere ut, periphrasis, (541. d.).
facilis, 163. 4; with the supine, 440.
factum est, with ut. 378.
fallere, 186.
familiaris, 165.
farcire, 197. 2.

fas, with acc. and inf., 382.
fastidiosus, 151.
fatalis, 163. 1.
favere, 169.
ferre aequo animo, graviter, etc., with the acc. and inf., 387.
ferri, *to be said*, how constructed with *that?* 411.
festinare, with the inf., 438.
fidere, 199. 2.
fieri, with genitive of quality, 141; with genitive of the possessor, 143; *to be valued*, 153; with dative of predicate, 174; with ut, 378.
figere, 545.
finem facere, with the genitive, 137, 351.
fingere, with two accusatives, 184; with part., 417.
finitimus, 167.
flagitare, 185; with ut or ne, 377.
fore, ut, 267. 1, 378, 403.
formare, with two accusatives, 184.
formidare, 168, 178.
forsitan, with the subj., 332. 2.
fraudare, 198. 4.
fretus, 199. 1.
frui, 203.
fugere, with the acc., 186; with ex, 188.
fugiens, with genitive, 151.
fultus, 199. 1.
fungi, 203.
futurum esse, ut, 267. 1, 378, 403.

G.

Gaudere, 200. 1; with the acc. and inf., 387.
gigni ex aliquo, 545.
gloriari, 202; with the acc. and inf., 387.
gnarus, 150.
gratia, *on account of*, 138; with the gerund, 350.
gratias agere, with quod, 387.
gratulari, with quod, 387; construc. of, 545.
gratus, 163. 3.
gravis, 163. 1.

H.

Habere, with two accusatives, 184; *to value*, 153; haberi, with the genitive, 142; *to be valued*, 153; habeo, non habeo, quid; nihil habeo, quod, 334. 11; habeto, 341.
habilis, 164.
haud scio an, 334. 10.
hercule, 338; in oratio obliqua, 433.
hic, with gen., 125; not in oratio obliqua, 434; position of, 479.
hinc sequitur, ut or acc. with inf., 379, 397
hoc, with the genitive, 147; with a *verbum sentiendi* or *dicendi*, superfluous, 385.
horrere, 168, 178; with ne and ne non, 406.
horror est, with ne and ne non, 406.
hortor, with ut or ne, 377.
hostis, 165.
huc, *as far as this*, *so far*, with the genitive, 161. 2; huc illuc, 490.
humus, in answer to the question, where? 69.

J.

Jactare, se jactare, 202.
iccirco (idcirco), position, 474.
id, with the genitive, 147; id aetatis, 181; with a *verbum sentiendi* or *dicendi*, 385.
id quod, *and that*, 539.
idem, with the genitive, 147; with qui, 524.
idoneus, 164.
igitur, position of, 474, 516.
ignarus, *without knowledge*, 80, 531; with the genitive, 150.
ignoscere, with quod, 387.
ille, position of in a sentence, 479; with gen., 125.
ille quidem, 552. 5.
illud, with the genitive, 147; with a *verbum sentiendi* or *dicendi*, 385.
illudere, 177.
imbecillus, not imbecillis, 551.
imitari, 186.
immemor, 150.
immensum est, 225.
immunis, 198. 1.

immo (imo), 340.
impar, 166 8.
impatiens, with the genitive, 151.
impedire, with quominus, 399; construc. of, 545.
impellere, with ut or ne, 377.
imperare, 178; with ut and the acc. and the inf., 376, 377.
imperitus, 150.
implere, 197. 2.
imponere, 178.
impotens, with the genitive, 152.2.
imprimere in, 545.
imprimis, 550.
improvidus, 150.
imprudens, *contrary to one's will*, 80, 531; with gen., 150.
in, when it governs an acc. and when an abla.? 27. 1; when omitted? 68 1, 70; when used with an abla.? 70; when with an acc. of place? 71; when used to denote time? 75; with other substantives, when translated? 213.
in primis, *especially*, 550.
inaequalis 166. 8.
inanis, 152 1, 197. 1.
incidere, 178; with ut, 378.
incīdere, 177, 545.
incipere ab, 545.
incumbere, 178.
indicare, 194; with acc. and inf., 380.
indigere, 160, 197. 2.
indignari, with acc. and inf., 387.
indignus, 196; with qui, 309.
inducere (animum), with ut, or ne, 376.
induere, 177.
inesse, 177.
infans, *in childhood*, 531.
infensus, 165.
inferre, 177.
infestus, 165.
infinitum est, 270.
ingratus, 163. 3.
inhaerere, 177.
inimicus, 165.
iniquus, construc. of, 165.
injucundus, 163. 3.
injuratus, active, 457.
inquam, position of in the sentence, 487; in the oratio recta, 432; *I mean, namely*, 534.
insciens, inscius, *without knowledge*, 80, 531.
inscius, construc. of, 150, 463.
inscribere in, construc. of, 545.
insculpere in, construc. of, 545.
instar, 138.
instituere, with ut, 377.
instructus, used for a periphrasis, 544.
intelligere, with acc. and inf., 380.
intercedit, construc. of, 545.
intercludere, 545.
interdicere, construc. of, 177; with ne, 377; with quominus, 399.
interesse, with dative, 176; construc. of, 178; *to concern*, *to be interested in*, 157.
interpellare, with quominus, 399.
interrogare, with two accusatives, 185.
intimus, 165.
inutilis, 163. 1.
invadere, 545.
invehi, 545.
invenire, with two accusatives, 184.
invidere, 170.
invitus, *against one's will*, 80, 531.
involvere, 545.
ipse, instead of sui, 112; *very*, *even*, 126; with another pronoun, in what case? 127; position of in the sentence, 126, 484, 479.
ipsius and ipsorum, for suus, 118.
irasci, 170; with quod, 387.
ire, with the supine, 438.
is, ea, difference between and sui, 108—115; is — qui, 524.
is, with ut, 378.
is, ea, id, when omitted? 539.
iste, not in oratio obliqua, 434; position of, 479.
ita, with a *verbum sentiendi* or *dicendi*, 385; with ut, 378; does not always have a sentence with ut after it, 390; position of in a sentence, 478.
ita est, 335.
itane? itane est? 334. 9.

itaque, position of in a sentence, 474.
jubere, 186; with the acc. and the inf, 187, 377.
jucundus, 163. 3; jucundum est, with the acc. and the inf., 387.
judicare, 184; with acc and inf. 380
jungere, 177.
jurare, followed by fut. inf., 402.
jus, with ut, 377.
jus fasque, 490.
justum est, ut or the acc. with the inf., 397, 382.
juvare, 186; juvat me, 188.

L.

Laborare, 545; with ut, ne, 376.
laetari, 200; with the acc. and the inf., 387.
laetus, 200.
lamentari, 201.
laudare, with quod, 387.
laxare, 198. 2.
levare, 198. 3.
levis, 163 4.
lex, with ut, 377.
liberare, 198. 2.
libens, 463.
liceri, 194, 545.
licet, *although*, 282. 4; with acc. and inf., 380; *it is lawful*, 405; in the future perfect, 250.
locare, *to let out*, 194; *to place*, 545; with the verbal adjective in *andus* and *endus*, 362.
loco, *in the place*, 70.
locupletare, 197. 2.
longum est, 225, 270.
ludere, 545.
ludi, with the distributive, 101. 3.
lugere, 201.

M.

Maerere, 201. 2.
magis and plus, 547.
magnus, with the dative, 163. 2.
male emere, vendere, 195.
maledicere, 170.
malle, with the inf., 347; with ut, 376; with acc. and inf., 396.
mandare, with ut, 377.
manere, construc. of, 178.
manifestum est, with acc. and inf., 382.
mari, *by sea*, 70.
maxime, *especially*, 550.
mederi, 170.
medius, *in the middle*, 84.
mehercule, in answers, 338.
mei, tui, sui, 133, 135.
memento, with an inf., 344.
meminisse, 154; with acc. and inf., 380; when by inf. pres. and perf., 385.
memor, 150.
memoratus, modo, supra, whether correct? 537.
mentem in, mihi venit, 154.
mentionem facere alicujus rei, 137.
mereri, 545.
meritum in (erga) aliquem, 545.
metuens, 151.
metuere, 168, 178; with ne, ne non, 406.
metus est, with ne, ne non, 406.
militiae, *abroad*, 69.
mille, millia, 99.
minari, minitari, 177; with the inf future, 402.
minime, in answers, 338.
minari, with acc and inf., 387.
minus, with the genitive, 147.
minimum, with the genitive, 147.
miserere, misereri, miserescere, 155.
miserari, construc. of, 155.
mittere, 177; with the verbal adjective in *andus* and *endus*, 362.
moderari, 178.
modo, *as*, *like as*, 138.
modo, modo ut, 296; modo ne, 296.
moerere 201.
molae, with the distributive numbers, 101. 3.
moleste fere, molestum esse, with the acc. and the inf., 387.
molestus, 163. 3.
monere, 154; with ut or ne, 377; with acc. and inf., 396.
moram afferre, with quominus, 399.
morari, with quominus, 399.
more, *as*, *like as*, 138.
mos est, with ut, 378.

movere, with ut or ne, 377.
mutare, 194.
multum, with the genitive, 147; multum est, 225.
multum abesse ut, 378.
munus, with ut, 377.

N.

Nam, placed first in a sentence, 469; after the interrogative, 469.
narrari, whether with the inf. and nom.? 412.
nascitur, with ut, 378.
nasci ex, 545.
natus, with the acc., 180; with loco and others, 544.
ne, mode, 49. 3, 281; its use, 342; diff. between and quin, 399; ne vivam, 374; interrogative, 318, 323; ne — an, 324; for nonne, 332; for num, 332; for quominus, 399; ne after words denoting fear, 406.
ne quidem, position of in the sentence, 472.
necne, 324; nec vero, 528.
necopinans, *contrary to expectation*, 80, 531.
necessarius, 163. 2, 167.
necesse esse, followed by the conjunction *that* or the inf., 405; by acc. and inf., 382.
nedum, 540. 3.
negare, with acc. and inf., 380; for dicere — non, 529; before nec and nequidem, 529.
negligens, 151.
nemo est, qui, 303.
nequaquam, in answers, 338.
neque, et non, 525; neque vero, enim, tamen, 528.
nescio quomodo, with what mode? 333; nescio an, 334. 10.
nescio quis and nescio quid, 333.
nescius, *without knowledge*, 531; with gen., 150.
neu, neve, 342.
neuter, 106.
ni, nisi, 278; nisi, si non, 548; nisi forte, 278, 279.
nihil, 147, 149; for nemo, 87. 2; with the comparative; 87, 2; nihil est, quod, 277, 303.
nihil vero minus, in answers, 340.
nimium, 147.
nisi, see ni.
niti, 199. 3; with ut, or ne, 376.
nolle, with the inf, 347; with ut, 376; with the acc and the inf., 346; noli, with the inf., 344. b.
nomen alicui est, 174; dare, indere, 174.
nominare, 184.
non, position of, 476, 477; in a question, 330; non est quod, 277, 303; non quo, 277, 282; non quin, 282, 287. b, 400; non enim, when? 528; non modo, for non modo non, when? 540; non enim, vero, tamen, 528; non nisi, position of, 477; non, for nonne, 329; nonne, 321, 329; in the second question on y non, 322.
nostri, with the genitive of the gerund, 372
noxius, 163. 1.
nubere, 170.
nudare, 198. 4.
nudus, 198. 1.
nullus, neuter, 106; nullus est, qui, 303; nullus est locus, quo non, for usquequaque, 558.
num, and the like, 331; num — an, 323; num for ne, 332.
numerare in, with the abla., 545.
numero in aliquor, habere, 137.
numquis, numquid, 333. 6.
nuncupare, 184.
nuntiare with acc. and inf., 380.
nusquam, with the gen., 161.

O.

O si, with the subj., 282. 3.
obire, with the acc., 186.
oblivisci, 154; with acc. and inf., 380.
obruere, 197. 2.
observans, 151.
obsistere, with quominus, 399.
obstare, with quominus, 399.
obtrectare, 177.
occumbere, 177.
occurrere, with ut, 378.

occupatum esse in aliqua re, 545.
officere, with quominus, 399.
officium est, ut, 377.
omittere, with quod, 387.
omnis, with pronouns, position of, 486; as a synonyme, 550. (ζ).
onustus, 197. 1.
operam dare, ut, 376.
opinio, with acc. and inf., 380.
opinor, ut opinor, placed within the sentence, 485.
oportere, 189; with the acc. and inf. or the subj., 405.
opplere, 197. 2.
opportunus, 165.
optare, with ut, 376, 377.
opus esse, 130; with acc. and inf., 382.
orans, when implied, 424.
orare, with ut or ne, 377.
oratio obliqua and recta, 419 et seq.
orbare, 198. 4; orbus, adjec., 198. 1.
ordiri ab, 545.
ornatus, used for a periphrasis, 544.
ostendere se, 184; with acc. and inf., 380.

P.

Paene, with the indic., (270. a.).
par, 166. 8; with acc. and inf., 382.
paratus, 166.
parcere, 170.
partem magnam, 181.
particeps, 152. 1.
parum, 161.
pati, with ut and the acc. with the inf., 397.
patiens, with the gen., 151.
pavere, with ne, ne non, 406.
pavor est, as pavere, 406.
pendere, *to value*, 153.
per, to denote the instrument or means, 208. 2; with a substantive to express an English adverb, 211. 1.
per me licet, 542.
percipere, with acc. and inf., 380.
percontari (percunctari), 185.
perferre, 545.
perficere, with ut or ne, 376.
perfrui, 203.
perfungi, 203.
perhibere, with acc. and inf., 380.
periculosus, 163 1.
periculum est, with ne, ne non, 406; periculum alicujus facere, 137.
perinde ac si, 283.
periodus, and the different kinds of, 553 et seq.
peritus, 150.
permittere, with ut or the acc. with the inf., 397.
permutare, 194.
perniciosus, 163. 1.
perspicuum est, with acc. and inf., 382.
persequi, 186.
persuadere, 170; with ut or ne, 377; with acc. and inf., 396.
pertinere ad, 545.
pervenire, 186.
pervincere, with ut or ne, 376.
petere, 178.
pigere, 155, 189.
placare, 545.
placere, when in fut. perf.? 250; with ut, 377.
plenus, 152. 1, 197. 1.
plorare, 201.
pluere, 177.
plurimum, diff. between and maxime, 550.
plus, diff. between and magis, 547.
poenas dare —, 545.
poenitere, 155, 189.
polliceri, with the inf. fut., 402; with acc. and inf., 380.
ponere in aliqua re, 545.
poscere, 185; with ut or ne, 377.
posse, with the inf., 347; with an inf. of an impersonal passive, 220; when in fut. perf.? 250; possum, *I could*, 225, 270.
post, with abl., 77; with a participle, 464.
postquam, with the perf. indic., 238, 273; why used but seldom? 273.
postremus, *last*, 82.
postridie, quam, 77. 5, 273.
postulare, 185; with ut or ne, 377; with acc. and the inf., 396.

potens, with gen., 152. 2.
potiri, construc. of, 203.
potissimum, *especially*, 550.
potius, diff. between and magis, 547.
potus, active, 457.
praebere, 184.
praecedere, 177.
praecellere, 177.
praecipere, with ut, 377.
praecipue, *especially*, 550.
praedicere, with ut, 377.
praeditus, with an abl., 544.
praefidens, 199. 2.
praescribere, with ut, 377.
praesens, *in the presence of*, 531.
praesertim, *especially*, 550.
praestare, 178, 184, 545.
praeterire, 186; with quod, 388.
praeterquam quod, with what mode? 277.
praevenire, 186.
pransus, active, 457.
precari, construc. of, 185.
pridie, quam, 77. 5; mode, 298.
primus, *first*, 82; *in the beginning*, 84.
prior, 82,
priusquam, with what mode? 298.
privare, 198. 4.
probare, with acc. and inf., 380.
proclivis, 166.
procreare, 545.
prodere, with acc. and inf., 380.
profecto, in answers, 335.
proficisci ad aliq. locum, 71. 4.
prohibere, with quominus, 399.
proinde, mode, 281.
promittere, with the inf. fut., 402; with acc. and inf., 380.
promptus, 166.
prope esse, with ut, 378.
prope, with indic., (270. a.)
propensus, 166.
properare, with the inf., 438.
propinquus, 167.
propitius, 165.
proprius, 167.
propterea quod, with what mode? 277.
prospicere, 178; with ut or ne, 376.
providere, 168, 178; with ut, 376.
providus, 150.
provocare, 545.
prout, 285.
proximum est, with ut, 378.
prudens, 150.
pudere, 155, 189.
puer, *in boyhood*, 531.
pugnare, with quod, 387.
pulchrum est, with acc. and inf., 382.
purgare, 545.
putare, *to value*, 153; *to consider as*, 184; with the acc. and the inf., often in the subj., (270. d.). 5, 380.

Q.

Quaerere, 178.
qualiscunque, with the indicative, (270. b.).
quam, when not to be omitted with the comparative, 93; quam qui for quam ut, 398.
quamdiu, with indic., 297.
quamquam, mode, 272.
quamvis, mode, 283.
quamvis licet, mode, 283.
quando, with si, 122.
quando, quandocunque and the like, 274.
quantum, *how much*, with the gen., 148.
quantus, *how great*, 148. 2.
quantumvis, 283.
quantuscunque, (270. b.).
qua re, qua de re, etc., 55, 520.
quasi, 283; with partic., 461.
quatenus, 275; quat.—eatenus, 524.
que, as a synonyme, 550. (η).
que, placed after, 470.
quemadmodum, in oratio obliqua, 431.
queri, 201; with quod, 387.
qui, quae, quod, its case in the sentence, 37; its gender in connection with two subst., 103; in the subordinate and principal sentence, 521; position of in a sentence, 495, 496; attracts the substantive into its own case, 124; refers to all persons, 216; for hic, haec, hoc, 495; used to

connect sentences, 519; is put in the same case as the nearest clause, 521; in the abl. before a comparative, 523; qui expressing a reason, 313, 314; with the indic. and subj., 299—314; for ut, 308; for quum, 313; for quod, *that*, 314. 9; after esse, deesse, 303; after reperire, invenire, nancisci, habere, 307; after dignus, indignus, aptus, idoneus, 309; after tam, tantus, talis, is, ejusmodi, 310; after mittere, praemittere, remittere, deligere, 311; in oratio obliqua, 430; qui instead of ut ego, etc., 398; as a synonyme, 550. (ϑ.

quia, mode, 276; in oratio obliqua, 431.

quicunque, mode, (270. b.).

quid, with the gen., 147; quid est, with the comparative, 87. 2.

quid est causae, cur, for cur, 558.

quid est quod, diff. between, when followed by the indic. and the subj., 303.

quid est, quod, with the subj., 49. 8, 277; for cur, 558.

quidam, position of, 505.

quidem, position of, 471; ille quidem, 471; joined to the pronoun *is*, 107.

quidni, mode, 332. 2.

quidquam, diff. between and aliquid, 122.

quidquid, 147; quidquid est, quod, 303.

quin, *that not*, etc., 49. 4, 287. b; *why not?* 287. a; for qui non, 303; when used? 400; diff. between and ne, 399; non quin 287. b; quin and qui non with the perfect, 261. b; for quominus, 399.

quippe, in oratio obliqua, 431; quippe qui, 313.

quis, *which?* 106; any one, 122; quis est with the comparative, 87. 2; quis est, qui, mode, 303; for quis, nemo, 558; quis est, qui non (quin) for omnes, 558; with si, etc., 122; diff. between quis est, qui, when followed by the indic. and the subj., 306; as a synonyme, 550. ϑ.

quis or quisquam, used in a question, implying a negative, or to which a neg. answ. is expected, 331, 332. 4.

quispiam, position of, 505.

quisquam, diff. between and aliquis, 122.

quisque, position of 58, 480; with ordinal numbers, 100, 482.

quisquis with indic., (270. b.); quisquis est, qui non (quin) for omnes, 558.

quo, *after that*, 77. 5; with subj. 49. 2, 282. 2; *how far*, *to what degree?* with the gen., 161. 2; *where?* 161; with the acc., 181. 5; for ut eo, 308, 398; also for eo, 495; non eo, quo, 277.

quoad, 297; interrogative, 315.

quod, with the gen., 147; *that*, *because*, 387, 388; diff. between construction with quod and ut, 394; mode, 277; *as far as*, 314.

quodsi, 278.

quominus, mode, 282; when used? 399; diff. between and quin, 399.

quoniam, mode, 276.

quoque, placed after the word to which it belongs, 56, 471.

quotquot, with indic., (270. b.).

quotusquisque est, qui, 214, 303.

quum (cum), mode, 288—292; with the perf., 230, 239, 244; with quum primum, 292. Rem.; quum, *by*, *in that*, *that*, *when*, *since*, 288.

R.

Rationem habere alicujus, 137.

recidere, 545.

recipere, 178, 545.

recordari, 154; with acc. and inf., 380; followed by pres. and perf., 385.

rectum est, with acc. and inf., 382.

recusare, with quominus, 399.

reddere, 184.

redimere, 194.

redundare, 197. 2.

refercire, 197. 2.

referre, 157; construc. of, 178, 545; with acc. and inf., 380.
refert, 157.
refertus, 152. 1, 197. 1.
relaxare, 198. 2.
relevare, 198. 3.
relinquitur, with ut and acc. with the inf., 378, 379, 397.
reliqui, ceteri, 549.
reliquum, with the gen., 147; reliquum est, ut, for ceterum, 558; reliquum est, ut, 390.
reminisci, 154.
renuntiare, 184.
reor, with acc. and inf., 380.
reperire, 184.
reponere in aliqua re, 545.
reportare, 545.
reposcere, 185.
reprehendere, with quod, 387.
repugnare, with quominus, 399.
res, periphrasis, 65; position of, 505.
rescribere, 177.
resistere, with quominus, 399.
respicere, 545.
respondere, 178.
restat, ut, for ceterum, 558; restat, ut, 378, 390.
reverens, 151.
ritu, *as*, *like*, *like as*, 138.
rogare, 185; with ut or ne, 377.
rudis, 150.
rus, in answ. to the quest. where? 69; whither? 71. 3; whence? 73.

S.

Sagax, 150.
salubris (saluber), 163. 1, 551.
salutaris, 163. 1.
sane, in answers, 335.
satiare, 197. 2.
satis, 161. 1.
saturare, 197. 2.
scatere, 197. 2.
sciens, *with knowledge*, 80, 531; with the gen., 150.
scientiam habere alicujus, 137.
scire, with the inf., 347; with acc. and inf., 380; haud scio an, 334. 10.
scribere, 177; with ut, 377; with acc. and inf., 380.
sectari, 186.
securum esse, with ne, ne non, 406.
sed, first in a sentence, 469; as a synonyme, 550. (*κ*).
senatus populusq. R., with sing. verb, 63.
senex, *in old age*, 531.
sentire, with acc. and inf., 380.
sequi, 186; sequitur with ut and the acc. and inf., 397.
sestertium, with a numeral adv., 214.
si, mode, 278; si forte, 278; si quidem, 278; si non, nisi, diff. between, 548.
sic, with a *verbum sentiendi*, or *dicendi*, 385; with ut, 378; not always followed by ut, 390; position of, 478.
sicarius — inter sicarios, 156.
similis, construc. of, 166. 8.
simul, simulac, 238, 273; simulac, simulatque, 551.
sin, first in the sentence, 469; mode, 278; sin minus, aliter, 548.
sinere, with ut and the acc. with the inf., 397.
singuli, distributive number, 101. 3.
sitiens, 151.
sive — sive, mode, 278, 280; as a synonyme, 550. (*ι*).
socius, 152. 1.
solere, with an inf. of an impers. pass., 220.
solus, 82.
solvere, 178, 198. 3.
sortito, as abla. absolute, 455.
sperare, with inf. fut., 402; with acc. and inf., 380.
spes est, with acc. and inf., 380.
spes metusque, 490.
spoliare, 198. 4.
spondere, with acc. and inf., 380.
sponte, with mea, tua, 536.
stare, *to cost*, 153, 194; in other significations, 206.
statu, in abla., 70.
statuere, with the infin., 347; with ut, 377; with acc. and inf., 380.
studere. 170; with the inf. and ut, 376; with the acc. and

inf., 396; with the dative of the gerund, 356.
studiosus, 151.
suadere, with ut or ne, 3.7.
suasor, *counsel*, 463, 531.
suavis, 163. 3.
sub, case, 27. 2.
subire, 186.
subter, case, 27. 3.
subterfugere, 186; with ex, 188.
succensere, 170; with quod, 387.
sui, sibi, se, diff. between and ejus, ei, eum, 108—115.
sumere supplicium de, 545.
summus, *on the highest part* or *surface*, 84.
super, case, 27. 4.
superbus, 202.
superest, with ut, 378.
supersedere, 177, 545.
supplere, 197. 2.
supplicare, construct. of, 176.
suppoenitere, 155, 189.
suppudere, 155, 189.
sursum, deorsum, 490.
suscipere, with verbal adjective in andus and endus, 362.
suus, diff. between and ejus, eorum, 116—121.

T.

Taedere, 155, 189.
talis, with ut, 378.
talis—qualis, 524.
tam, with ut, 378.
tamdiu—quamdiu, 524.
tamen, with qui, 520; position of in a sentence, 475, 517.
tametsi, mode, 272.
tamquam, 283; with particip., 461.
tandem, strengthening word, 334. 9; position of in the sentence, 473.
tantopere with ut, 378.
tantum, *so much*, with gen., 147; tantum abest ut, 410; with ut, 378.
tantus, *so great*, 148. 2.
tantus — quantus, 524.
temperare, 178.
tempus est, with the inf. and the gen. of the gerund, 352; with ut, 378.
tenax, 150.
tenere, with quominus, 399.
tentare, with the inf., 347.
tenus, position of, 28. 2, 492.
terni, diff. between and trini, 101. 3.
terra, *by land*, 70.
timere, 178; with ne, ne non, 406.
timor est, with ne, ne non, 406.
tot — quot, 524.
toties — quoties, 524.
totus, with words denoting place, 68, 69, 70; as a synonyme, 550.
tradere, with the verbal adjective in andus and endus, 362; with acc. and inf., 380.
tribuere, with dative, 173.
triumphare de, 545.
tueri ab —, 545.
tutari ab —, 545.

U.

Ubi, *where*, with the gen., 161; for ibi, 495; when with perf. indic.? 238, 273; with subj. to denote repeated actions, 273.
ubicumque, with indic., (270. b.).
ullus, diff. between and aliquis, 122; position of, 505.
ultimus, *last*, 82; *at the end*, 84.
ultro citroque, 490.
unde, for inde, 495; for ut inde, 308.
universus, as synonyme, 550. (ζ).
unus, *alone*, 82; when in plural, 101. 3; with ex, de, and when with the gen.? 145. 3.
unusquisque, with the distributive number, 101. 1.
usque, usque ad, diff. between, 74.
usque eo, with ut, 378.
usus, used for a periphrasis, 544.
ut, uti, *as*, *when*, mode, 273, 285; ut ut, (270.b.), 585; ut qui, 313; ut quisque with the superlative, 95; ut, in oratio obliqua, 431; ut ait, in oratio recta, 432; ut after words denoting fear, 406; ut with a verb and its subject, position of, 487; ut credo, arbi-

tror, opinor, position of in the sentence, 485; ut, *that*, 49. 1, 286; ut, *to*, 49. 1, 286; ut ne, 373—377; in questions of wonder, 334. 7; often omitted with the subj., 392; ut ita dicam, position of in the sentence, 489; ut, *when*, *as soon as*, with the perf. indic., 238.
utcumque, mode, (270.b), 285.
uter, 106; construc. of, 145. 1; uter, utri (plural), 535.
uterque, with the gen., 145; with a singular verb, 145. 1, 535; uterque, utrique, 535.
uti, 203.
utilis, 163. 1; utile est, with ut and the acc. with the inf., 397, 382.
utinam, with the subj., 49. 5, 282. 3; tense, 228.
utpote qui, ut qui, 313.
utrum, interrog., 326; utrumne, 327; utrum — an, 323.
utsi, mode, 283.

V.

Vacare, 198. 2.
vacuus, 198. 1.
valere, with the inf., 347; construc. of, 545.
ve, position of, 470; as a synonyme, 550. (ι).
vel, as a synonyme, 550. (ι).
velim, followed by the present or perfect, 228; followed by the subj., 376, 395; with the subj. for the imperative, 344.
velle, with the inf., 347; with ut, 376; with the acc. and the inf., 396; diff. between acc. and inf. with, and ut and subj., 395 note; when in fut. perf.? 250.
vellem, followed by the imperf. or pluperf., 228; with the subj., 376.
velut, 283; with the particip., 461.
venalis, 194.
vendere, 194.
veneficum — de veneficiis, 156.
venire, *to be for sale*, 194.
venit in mentem, 154.
verba sentiendi and dicendi, 380; in pass., 411; timendi with ne, ne non, 406.
vereri, with ne, ne non, 406.
verisimile est, with ut and the acc. with the inf., 397, 382.
vero, *but*, placed after, 470; strengthening, 332. 3; *really?* 334. 9; in answers, 335, 336.
versari in aliqua re, 545.
versus, preposition, position of, 28. 2, 495.
vero as a synonyme, 550. (ϰ).
verum, *but*, placed first in the sentence, 469; as a synonyme, 550. (ϰ).
verum est, with ut and the acc. with the inf., 397, 382.
vesci, 203.
vestri, with the gen. of the gerund, 372.
vetare, 186; with the acc. and the inf., 377.
via Appia, etc., 78, 490.
vicinus, 167.
victoriam ferre ex, 545.
videre, *to care for*, with ut, ne, 376, 407; *to see*, acc. and the inf., 380; with the participle, 417; vide, videte, videndum est, ne, *I fear*, 406.
videri, *it seems that*, 413.
vindex esse alicujus, 137.
vindicare, 545.
viritim, with the distributive, 101.
vitare, with quominus, 399.
vituperare, with quod, 387.
vivere, 206.
vivus, *in one's life*, 80, 463, 531.
vix, 239.
vocare, with two accusatives, 184.
volam, fut. often for volo, 234.

CORRIGENDA.

Page 50, line 2, read Siciliam for Sciciliam ; p. 66, l. 25, dicĕre for discĕre ; p. 84, l. 34, servĭtus for servītus ; p 87, l. 25, most for more ; p. 120, l. 38, esse for esso ; p. 130, l. 32, privātim for privătim ; p. 152, l. 26, contingĕre for contigĕre ; p. 247, l. 11, dicĕre for dicēre ; p. 309, l. 31, reipublicae for republicae ; p. 395, l. 16, igĭtur for igītur ; p. 399, in the last word two l's have fallen out ; p. 405, l. 5, Licinia for Licinio ; p. 431, l. 29, ei — cui for ci — eui ; p. 558, l. 10, best for ebst.